

**QUADRAGESIMA** (kwad'ra-jēs'i-ma), the season of Lent, so called because it contains about forty days. Quadragesima Major was at one time the name, because formerly other Lenten seasons of minor importance were annually observed. Quadragesima Sunday is the first in Lent and about the fortieth day before Easter.

**QUADRATUS** (kwad-ra'tus), a bishop of Athens who lived in the early part of the second century. He was the successor of Publius, who was martyred in the persecution under Hadrian; and when that emperor visited Athens, in 126, Quadratus presented to him "An Apology for the Christian Religion," which, Eusebius says, had the effect of occasioning a temporary cessation of the persecution. Of this work only a fragment remains; but it is curious for the testimony it gives to the miracles of Christ and his apostles, asserting that several of the persons were then living in whose favor the miracles were wrought.

**QUÆSTOR** (kways'tor), a Roman magistrate whose office it was to collect the public revenue, whence their name (from *quaero*, *I seek*) was derived. Originally these were appointed by the kings, after the monarchy by the consuls, and eventually by the people. As the empire extended they were associated with the consuls or pretors of each province, and a quæstorship came to be recognized as the first step in promotion which might even elevate a man to the senate.

**QUAIL**, a well-known migratory bird, of which there are several species, widely spread over Europe, Asia and North Africa. The quails that were supernaturally brought to the camp of the Hebrews had deviated, it is probable, from their ordinary course, else they would have been expected, and the supply of food from them relied upon. It was by the Lord's power that at the very time needed they were made to abound in the locality where the tribes had pitched their tents, Ex. xvi. 13; Num. xi. 31, 32; Ps. cv. 40. The two recorded occasions on which quails were sent seem to have been in the springs of successive years, as the flight of the birds was from the sea—that is, from that quarter. They had come probably from Southern Egypt, and were proceeding northward. It may be that, fatigued by being long upon the wing, they flew near the surface of the ground, and were thus the more easily caught, and this may be the explanation of the words "two cubits upon the face of the earth."

**QUAKERS.** See FRIENDS.

**QUARLES** (kwarlz), FRANCIS, was born in 1592, at Steward's near Rumford, in Essex, England. He was educated at Christ's College, Cambridge, whence he passed for the study of law to Lincoln's Inn. He became cup-bearer to Elizabeth, the queen of Bohemia, and afterward secretary to Archbishop Usher in Ireland. He suffered severely on the outbreak of the Civil War because of his attachment to the royal cause. He was an exceedingly prolific writer, but his place in this work arises from his remarkable book, which is sought after, and of which editions in rare type and rich bindings are frequently published, entitled "Emblems." "Quarles' Emblems" is certainly one of the most quaint and curious

books of his age. It has been said of it that Milton had to wait until the world had done admiring Quarles; and Ryland says, "I think Quarles may be called the first, as Herbert was the second, divine poet of the English nation." He had to suffer not only the loss of his property, but of his books, by the turmoils of his day, and he sunk under his trials, dying at London in 1644.

**QUARRIES** (kwar'reez), Jud. iii. 19, 26. The marginal rendering here is "graven images." Possibly the word signifying "images" or "hewn stones" is the proper name of a place, *Pesilim*, not far from Gilgal.

**QUARTODECIMANI** (kwar'to-des-i-ma'-ne) and **QUARTODECIMANS** (kwar'to-des'-e-manz). This name was given to those members of Eastern churches who in the second century and later celebrated Easter on the fourteenth day of the paschal moon, on whichever day of the week it happened, as the Jews do. This question was debated between Polycarp and Anicetus when Polycarp visited Rome, and Polycarp pleaded the authority of the apostle John and the other apostles, while Anicetus rested on the practice of his see; and the custom was condemned at Rome in a council, A. D. 196, and it was also denounced at the Council of Nice, A. D. 325. The churches in Asia Minor and those in the West which derived their faith from missionaries from Lesser Asia held to the "quartodeciman" observance with great tenacity.

**QUARTUS** (kwar'tus), a Christian of Corinth whose salutation St. Paul conveyed to the Romans, Rom. xvi. 23.

**QUATERNION** (kwa-ter'ne-on), Acts xii. 4, a detachment of four men, the usual number of a Roman night-watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the "four quaternions" mentioned in the text should be appointed for the purpose.

**QUEEN.** As the Hebrews practiced polygamy, and the kings heaped together wives and concubines in their harems, there was no lady exactly in the position denoted by our term queen. It is true that we have two instances in the Old Testament of queens regnant, Athaliah, 2 Ki. xi., and the foreign queen of Sheba, 1 Ki. x. 1-10; but, generally speaking, the queen was merely the chief wife, who took precedence in her husband's harem, or who was one of his consorts as distinguished from concubines, compare 1 Ki. xi. 3; 2 Chr. xi. 21. The mother of the reigning sovereign, however, was in dignity and power superior to any of his wives. Thus Bath-sheba received special honor as the king's mother, 1 Ki. ii. 13, 19. And Asa found it necessary to depose a queen-mother because her influence was given to idolatry, 1 Ki. xv. 13. It is perhaps for this reason that the name of the king's mother is usually given when a king of Judah acceded to the throne. Jezebel was a woman of remarkable energy, and her husband conspicuous for his weak-

ness; it is not surprising, therefore, that she stands out an exception to the general rule, 1 Ki. xix., xxi. Yet she is nowhere called queen till after Ahab's death, 2 Ki. x. 13.

**QUEEN OF HEAVEN.** See ASHTORETH.

**QUESNEL** (kwes'nel), PASQUIER, a French Catholic theologian, was born at Paris, in 1634, and became the head of the Jansenists. He wrote a great many books, chiefly of the polemic kind, but gave offence to the court of Rome by his edition of the works of Pope Leo the Great. He had to retire to the Netherlands about 1685, joined the celebrated Arnauld at Brussels, and there completed his work, entitled "Moral Reflections." This was formally condemned by the bull "Uni-



THE KATTA, OR QUAIL OF ASIA.

genitus." After suffering imprisonment at Mechlin he went to Amsterdam, where he died in 1719.

**QUICK, QUICKEN.** "Quick" means living, Num. xvi. 30. To "quicken" is to give life, natural or spiritual, Rom. viii. 11; Eph. ii. 1, 5, also to cheer or excite, Ps. lxxx. 18.

**QUICK, JOHN**, an eminent nonconformist divine, was born at Plymouth, in 1636, and was educated at Exeter College, Oxford. After officiating at various places, he was made minister of Brixton, whence he was ejected in 1662; but he had some valuable preferments offered him, if he would conform, which he refused to do. He continued to preach for some time after his ejection; but being frequently prosecuted, he accepted an invitation to be pastor of the English church at Zealand, but returned to England in 1681, and preached privately during the remainder of the



reign of Charles II. He died in 1706. His principal work is his "History of the Acts, Decisions, Decrees and Laws of the famous National Councils of the Reformed Churches in France."

**QUICKSANDS** (kwik'sandz), two sandbanks on the northern coast of Africa, were well known to the ancients. One of these lay between Cyrene and Leptis, now the gulf of *Sidra*, and is no doubt the "quicksand" alluded to in Acts xxvii. 17. A vessel bound westward, after passing Crete, might easily be driven upon it by a strong north-easterly wind. The other lay more to the west, near Carthage.

**QUIETISM** (kwi'et-izm), a name generally applied to the opinions of those who conceive that the great object of religion is the absorption of all human sentiments and passions into devout contemplation and love of God. Quietism is not peculiar to Christianity, but when defined as the great leaders of the system understood it to be, a resignation of self without thought, hope or wish, so that the soul is brought so immediately into the divine presence as to be merged in it by an essential union, then it is really inconsistent with Chris-



QUAIL OF PALESTINE.—See QUAIL.

tianity, and the nearer that any one approaches this state, the nearer does he approximate to a heathen Quietism. The name was given in the seventeenth century in France to a class of devout persons who aimed at a state of higher devotion than that which was realized by the cold, formal and mechanical moral observances as enforced by the Jesuits. Molinos, a Spanish priest, had published a book (1675), called "The Spiritual Guide," which attracted great attention. It described the happiness of a soul which reposed in *quietude* on God, so as to be conscious only of his presence, and he went so far as to hold that it could even reach a state where it would lose the consciousness of God and be only aware of receiving passively influences which were divine. The Jesuits had this work condemned. Approximating to the views of Molinos were those of Madame de Guyon and Fénelon, in France. She went so far that she was held to be insane, and he was condemned, in 1699, by Innocent II., and the submission of Fénelon has often been referred to as a wonderful instance of the power of genuine piety on the one hand and of wisely exercised authority on the other hand. The conduct of a number of hypocritical priests did more than the condemnation of the pope to bring the views of the French Quietists into disrepute, though it is well known that in private Fé-

lon never fully abandoned all the views which publicly he had disavowed.

**QUINQUAGESIMA** (kwink'wa-jes'e-ma), the "fiftieth." 1. The Sunday next before Lent, there being fifty days between that day and Easter day inclusive. 2. The fifty days between Easter and Pentecost. 3. The feast of Pentecost.

**QUINQUARTICULAR** (kwink'kwart-ik-ular) **CONTROVERSY**, the title of the controversy between the Arminians and Calvinists on the five points—1. Particular election; 2. Particular redemption; 3. Moral inability in a fallen state; 4. Irresistible grace; and 5. Final perseverance.

**QUINTILIANS** (kwint-il'yanz), the name of a sect that appeared in Phrygia about A.D. 189, so called from a leader, Quintilia, who claimed to be a prophetess. They admitted women to perform sacerdotal and episcopal functions. They attributed extraordinary gifts to Eve for having eaten of the tree of knowledge, told great things of Mary the sister of Moses, and they held that Philip the deacon had four daughters who were all of their sect. It was usual for young women to enter their meetings robed in white and personating prophetesses. Tertullian referred to them as existing before his time, and as holding that baptism with water was needless, as men could be saved by faith merely, as Abraham was.

**QUINTUS MEMMIUS**. See MEMMIUS.

**QUIRINI** (kwi're'ne), **ANGELO MARIA**, a Venetian cardinal, was born in 1680. He went early into a convent of Benedictines, where he laid in a vast store of knowledge. He set out on his travels in 1700, and formed acquaintance with nearly every distinguished literary character of his time. Being created a cardinal, he waited on Benedict XIII. to thank him for that distinction. "It is not for you," said the pope, "to thank me for raising you to this elevation; it is rather my part to thank you for having by your merit reduced me to the necessity of making you a cardinal." He died in 1755, regretted by all ranks and sects; for though a zealous champion of the papacy, he wrote with candor and moderation, which gained the applause of the Protestants themselves. He wrote, besides other works, an account of his travels and "A Work on the Lives of certain Bishops of Bresse, Eminent for Sanctity."

**QUITMAN** (kwit'man), **FREDERICK HENRY**, D.D., was an eminent Lutheran minister, born in 1760, in the duchy of Cleves, in Westphalia. He was educated at Halle, under Knapp and Semler. He acted for some time as tutor in the family of the prince of Waldeck. He was ordained with the view of settling as pastor in the island of Curagoa, and he remained fourteen years in that island, leaving it in 1795 because of political convulsions, and settling in New York. At Schoharie, Rhinebeck, Wurttemberg, Germantown and Livingston he labored with great faithfulness until 1828, when his health declined. He

died in 1832, leaving behind him a work on "Magic," an "Evangelical Catechism," a volume of sermons and a "Hymn-Book."

**QUIVER**. See ARMS.

**QUIVIL** (kwiv'il), **PETER**, was one of the celebrated mediæval ecclesiastical builders of England. His name is associated with the cathedral of Exeter, to which he was appointed bishop in 1280. At once he began the work of building; and choosing the second or Decorated Pointed style, he made good progress during the eleven years of his episcopate. His successor, Thomas Bytton, continued the work during all his time; and so did Walter de Stapleton, who was elected in 1307, and for twenty years did much, still leaving the great edifice unfinished. James de Berkeley, who came next, wanted either taste or pride in the edifice, or energy, for it remained for John Grandisson, who was appointed in 1331, and who filled the episcopal chair for nearly forty years, to complete this beautiful edifice as it now appears.

**QUODLIBETUM** (kwod-lib'e-tum), a scholastic discussion on both sides of a question.

**QUOTATIONS** (kwo-ta'sh'anz). Nothing is more common than to find one writer quoting or referring to another. We might naturally expect, therefore, that the sacred penmen would both cite and be cited. And this, accordingly, is the case. In various books of the Bible we have quotations from other books, either as authorities or for illustration, or for the confirmation of some truth. It is of chief importance to examine such as are made from the Old Testament by the writers of the New. The number of those that are direct is very large, and there are, besides, many allusions, or cases in which the phraseology of the earlier sacred penmen is adopted by the apostles and evangelists, without any formal citation. A difficulty has been found in regard to them, both as to the words, which are sometimes different from those of the original passage, and also as to the way in which they are applied. And as these points bear particularly upon the question of inspiration, they are of no slight moment. We must, then, consider both the external and internal forms of Scripture quotation, how they are cited and how applied.

1. Tables have been constructed which exhibit fully the citations of the New Testament writers, with the corresponding passages of the Old Testament, from an inspection of which it is evident that most of the passages are an exact rendering of the original; there are some, however, in which the phraseology is more or less altered. It will be found, also, that the words of the Septuagint translation are often so exactly or nearly repeated as to make it manifest that it was from that translation that the writer quoted. But sometimes the Septuagint is left and the original Hebrew followed, and sometimes a passage is given not precisely accordant with either the original or the current version.

Hypotheses have been framed to account for all this, but it is not possible to assign a general reason for the variations, or to classify with accuracy the different quotations according to their presumed relation to the Hebrew or the Greek text; each case of difficulty must be looked at independently. But we may say that it was very natural that the apostles should use the Septuagint, a translation well known to the Greek-speaking

communities they addressed, nay, very possibly at the time the common Bible of Palestine. It was not, however, likely that they would bind themselves to a translation not always accurate, unless the reason of the ease required it, as in Acts viii. 32, 33, where the eunuch read the passage from the Greek version, and accordingly the evangelist accurately copied it. The sacred writers properly used a freedom of expression. They availed themselves of the Septuagint sometimes, where verbally it differed from the Hebrew, provided by any such difference it more fully brought out the meaning of the original; they, again, translated for themselves where the received translation failed to express the true sense; they sometimes also departed from both the Hebrew and the Septuagint when they wished more thoroughly to develop the idea which lay in the original utterance. It was not misapprehension, it was not caprice, which actuated them. For explanation, for bringing into clearer light that which lay at first in shadow, for definitely pointing that which was general, or for enlarging that which was restricted, the New Testament writers, themselves inspired, have sometimes modified the diction, but they have preserved the spirit of the ancient oracle. There is an eminent example in the way in which St. Paul, Eph. iv. 8, cites Ps. lxxviii. 18. The prophetic word describes the triumph of Him who went up on high, how he was adorned with gifts; the apostle exhibits the better aspect of the same truth; it was not for his own advantage; these gifts with lavish hand he has bestowed on those that need them. The deeper meaning is thus emphatically unfolded. It was so in the earlier revelation. Compare Gen. xxiv. 2-8 with 37-41; Ex. xx. 8 with Deut. v. 12; Lev. x. 3 with Ex. xix. 22; xxix. 43, 44, and see how there can be perfect substantial agreement, accompanied with a variation of expression.

2. We must consider, further, the application of quotations. Here, too, in a vast majority of cases there is no difficulty; the ancient prediction, as of Messiah's birth at Bethlehem, and the event said to fulfill it, fit exactly in together. But, occasionally the words of the elder Scripture are applied in a way which seems foreign to their original purport. We must of course distinguish cases in which language is merely borrowed from those in which a prophecy is said to be accomplished or on which an argument is built. Thus Old Testament phraseology is largely used in the book of Revelation, though there is scarcely a formal citation in it. This is consonant with our own practice. We continually adopt the words of others without meaning to imply that their words had any defined or intended relation to our thoughts. We must see if the same principle holds in formal quotations. Does our Lord, do the sacred writers, mean to accommodate the Old Testament declarations? do they use them apart from their original purpose merely because there is a chance similitude of circumstances? The answer must be, unhesitatingly, no.

The basis from which we must argue is the real connection between the Old Testament and the New, between that dispensation which, besides its present use to the worshippers under it, was to delineate in shadow the features of that better covenant which was one day to be admired in its full proportions and life-giving power. If we admit at all the correspondence of type with anti-type, if we acknowledge prophecy and its fulfillment, if we allow that God was acting on a definite plan, we cannot hesitate also to allow that there must be a comprehensive significance in the

ancient word, a deeper sense to be drawn out at the fitting time. This principle is not to be accused of straining Scripture, of imputing meanings which a man's fancy may suggest. It is not that the obvious signification of the terms may be disregarded, or a discordant sense extracted; it is the same sense they ever bore, but only more profoundly apprehended. For this our Lord opened the understanding of his disciples, Luke xxiv. 45; he showed them what ancient sages had not fully discerned, 1 Pet. i. 10-12. But in this respect there was not, properly speaking, a new revelation; it was a diviner light upon that which had been given before. The truth was there, but the eye must be purged from earthly film to perceive it. It is, then, because Christ by his enlightening Spirit qualified his disciples to discern "the mystery which had been hid from ages and from generations," that they were made adequate expounders of God's will. Had they known but the letter, had they cited the Scriptures as the carnal Jews did, they would have been no fitting ministers of the new dispensation, they would have incurred the censure which their Master pronounced upon those whose earthly minds interpreted Scripture so as to conclude from it that carnal ties and sensual gratifications must be fastened for ever upon risen and glorified saints, Matt. xxii. 23-32.

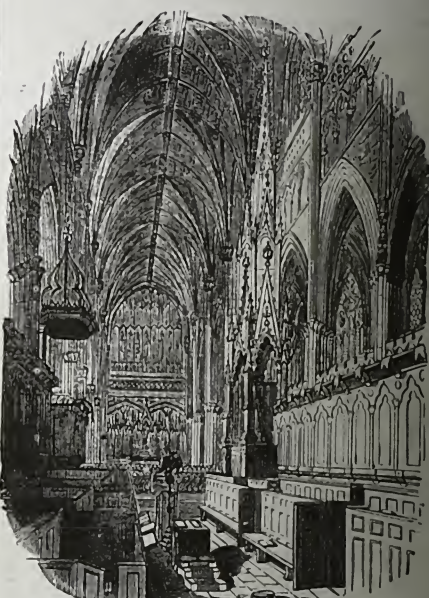
Critics have professed to discover a difference between the modes in which our Lord and his disciples cited and applied the Scripture, differences too among the disciples, distinguishing, for example, Matthew from Paul, and Paul from Peter. It is very likely each acted according to the talent given him. There was none like the Master, whose mind had devised and whose eye comprehended the whole. Inspiration superseded not a man's natural faculties, and one might still have a higher perceptive faculty than another. But every vessel, though of different capacities, was full. It is in the mode, in the extent, not in the truthfulness of the application of ancient Scripture, that apostles and evangelists vary. The gifts may be of different kinds, "but all these worketh that one and the self-same Spirit, dividing to every man severally as he will," 1 Cor. xii. 11, whether it be Paul or Peter, "according to the wisdom given unto him," 2 Pet. iii. 15, so he writes.

There were certain formulæ adopted by different writers of the New Testament in introducing citations. Many of these formulæ were in common use at the time in which the sacred writers lived; they were employed by the rabbins to introduce their fanciful interpretations. But no exception need be taken to them on that account. The only point of importance is to ascertain whether, by the use of a particular phrase and by the course of the argument, the writer intended a real fulfillment of some earlier utterance, or merely to use the words for illustration. Now, there is one remarkable formula, found specially in St. Matthew, which must not be unnoticed—"that it might be fulfilled." The question is, Does this denote final cause or purpose? or may it not in some cases mean only effect or event? The former has been called the *telic*, the latter the *ecclatice* usage. This has been keenly discussed. And it is the decision of the most competent theological scholars that the phrase has the former meaning, so that the sense of the formula, see Matt. ii. 15; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvi. 56; xxvii. 33, is that there has been a fulfillment in order to display that truth of God which had been announced in the prophecy.

Taking the New Testament as the key to the

Old, we can have no difficulty in accepting this conclusion. There is a continuous organic unity in the system of revealed truth, exhibited by direct prophecy, by typical transactions and by typical representative predictions, which intelligent readers of the Revelation as a whole may observe.

One more remark alone can be appended here. The New Testament writers apply to Christ some of the psalms which seem simply without ulterior reference to detail the circumstances of the psalmist. But as there is a relation between Christ and Israel, so is there a special relation between Christ and the house of David. It is not a mere resemblance, but a defined relation; and the divine Spirit, guiding the utterance of David as to the things which befell him, made that utterance significant for the history of Messiah, who was to be born of David's seed. The New Testament writers open out the relation and the significance of it. With this principle in view, no difficulty need be felt in respect to the citations from such Psalms as xxii., xl., xli., lxix., cix. So the pregnant varia-



INTERIOR OF EXETER CATHEDRAL.—See QUIVIL, PETER.

tion of the Septuagint in Ps. ii. 9 is accepted in Rev. ii. 27; and whereas in the original text God's judgment alone was expressed, in Messiah's pastoral rule that judgment is shown to be tempered with mercy. For the explanation of Matt. ii. 17, 18, see RAMAH.

There are some other quotations in Scripture which may be briefly noticed. St. Paul, 2 Tim. iii. 8, gives the names of Jannes and Jambres as withstanding Moses; and St. Jude, Jude 9, 14, mentions the contention of Michael with the devil and cites a prophecy of Enoch. It has been imagined that the two apostles quoted apocryphal books. They may, however, have borrowed from oral tradition. But if they did quote apocryphal books, such quotation no more authorizes those books than the quoting of classical authors authorizes them. Some of the books which we include under the term "Apocryphal" are possibly alluded to in the New Testament.

**QUOTIDIAN** (kwo-tid'e-an), the daily allowance, whether of food or other things, to the members of a religious community.



R.

**RAAMAH** (ra'a-mah), a son of Cush, Gen. x. 7, and the progenitor of a race which afterward became distinguished for its merchandise in spices, precious stones and gold, in which it traded with Tyre, Ezek. xxvii. 22. In this latter passage it is mentioned along with Sheba, and in the original passage Sheba and Dedan are said to be sons of Raamah. The probability, therefore, is that the settlements of the tribes associated with these names belonged to the same region, namely, in South Arabia.

**RAAMESSES.** See **RAMESES**.

**RABBAH** (rab'bah), **RABBATH** (rab'-bath). 1. The metropolis of Ammon, Deut. iii. 11. It was besieged and taken by David for the ill-treatment of his ambassadors by the Ammonites, Joab having previously after a long siege stormed one of the divisions of it, probably the lower town, in which was the spring whence a stream of water yet existing flowed, 2 Sam. xi. 1;



A GATE AT RABBATH-AMMON.

xii. 26-29. Afterward, however, Ammon regained its independence, Jer. xlix. 2, 3, and Rabbah was a strong place. In later times it received the name Philadelphia from Ptolemy Philadelphus, and by this name it is known in Greek and Roman writers and in Josephus. This was in Christian times the see of a bishop. But the original appellation lingered among the inhabitants, preserved as *Ammān* to the present day; and there are now extensive ruins in an elevated valley on the banks of the stream Moiet Ammān, after a short course flowing into the Jabbok, or Zurka, which divided the Hebrew territory from that of the Ammonites. Ammān is about twenty-two miles from the Jordan. 2. A town in the hill-country of Judah, Josh. xv. 60.

**RABBI** (rab'bi), "master," a title of honor given to Jewish teachers; it was repeatedly applied to our Lord by his disciples and by the people, Matt. xxiii. 7, 8; John i. 38, 49; iii. 2, 26.

**RABBITH** (rab'bith), a city of Issachar, Josh. xix. 20.

**RABBONI** (rab-bo'ne), "my master," John xx. 16. The word is found also in Mark x. 51 in the original; it is said to express greater respect than rabbi.

**RAB-MAG** (rab'mag), "president of the magi," a title given to a great Chaldean officer, Jer. xxxix. 3, 13.

**RABSACES** (rab'sa-seez), Eccl. xlviii. 18, identical with Rab-shakeh.

**RAB-SARIS** (rab-sa'ris), "chief eunuch," the official title of an Assyrian or Babylonian officer, 2 Ki. xviii. 17; Jer. xxxix. 3, 13. Two or three persons would seem to have borne it in the places referred to.

**RAB-SHAKEH** (rab-sha'keh), "chief cup-bearer," one of the principal court-officers of Sennacherib, holding a high command in his army. Some have believed him an apostate Jew, but without sufficient grounds. He was despatched with Tartan and Rab-saris and a strong body of troops from Lachish to Jerusalem to persuade or compel the submission of the city; and his bold blasphemous speech to the Jewish people, in spite of the remonstrances of Hezekiah's officers, is recorded at length, 2 Ki. xviii. 17-37; xix. 4, 8; Isa. xxxvi. 2-22; xxxvii. 4, 8. The word Rab-shakeh is probably the official title and the personal name of this functionary.

**RACA** (ra'ka), an Aramaic term of reproach meaning vain or worthless fellow, Matt. v. 22.

**RACE.** See **GAMES**.

**RACHAB** (ra'kab), Matt. i. 5, a Greek form of Rahab. Another form (Greek) occurs in Heb. xi. 31.

**RACHAL** (ra'kal), a place in Judah to the inhabitants of which David sent a present, 1 Sam. xxx. 29.

**RACHEL** (ra'chel), the most beloved of the two daughters of Laban whom Jacob married, Gen. xxix. 16, and who became the mother of Joseph and Benjamin, in giving birth to the latter of whom she died near Bethlehem, where her sepulchre is shown to this day, Gen. xxx. 22; xxxv. 16. For more minute particulars see *JACOB*, with whose history Rachel's is closely involved.

**RACOVIAN** (ra-ko've-anz). In ecclesiastical history the Unitarians of Poland are so called, from Racow, a small city of that country, where Jacobus à Sienna, the head of the party, erected a public seminary for their Church, in A. D. 1600. Here the "Racovian Catechism," originally composed by Socinus and revised by his most eminent followers, was published. It has served the purpose of a Creed or Confession.

**RADBERTUS PASCHASIUS** (rad-ber'-tus pas-ka'zh'us), the Latinized name of **RADBERT** (rad-bayr'), a French monk of the ninth century, born near Soissons. He wrote on the eucharist, and distinctly taught the doctrine of Transubstantiation. Johannes Scotus Erigena was his great opponent. One of the Irish expositors, commenting on the words of our Lord, "Do this in remembrance of me," observes, "He left a remembrance of himself to us, even as if one that were going a far journey should leave some token with him whom he loved, that as oft as he beheld it he might call to memory his benefits and friendship." Radbert died A. D. 865.

**RADDAI** (rad'di), the fifth son of Jesse, 1 Chr. ii. 14.

**RADULPHUS** (ra-dul'fus), 1, was a distinguished bishop of Chichester who succeeded to the see in A. D. 1089. At the Norman conquest William placed his chaplain, Stigand, in the see, who designed and laid the foundation of a cathedral; but he died before the work had made any progress. Galfredus, his successor, occupied the see only one year; and when Radulphus was appointed, he entered on the great undertaking with the zeal that characterized the great church-builders of his age. When the building was nearly completed, it was destroyed by fire, in the year 1114. Radulphus appealed to Henry I., who rendered great aid, and he lived to see the walls restored before he died, in 1123. Sefrid I. completed the edifice, which again suffered from fire in 1186, and after eleven years of repairs to the cathedral was dedicated again. Later still, the tower, spire and other parts were added, and not until A. D. 1336 did this large church attain to a state of completeness.

Few cathedrals occupy a more unfavorable site. It is placed in the middle of a parish graveyard, in a small area, and it is surrounded by buildings. At a distance it presents an imposing aspect; for although it is plain, it is of good proportions. Like Oxford, Bristol and all the Welsh cathedrals, it is smaller than the other great churches of England; for as Carlisle has lost its nave, it cannot be placed in comparison with any of them. The interior is far more imposing than the exterior. The nave presents the usual appearance of a plain Norman church. On each side are eight circular arches supported by flat piers, flanked by half columns with plain capitals. The choir extends to only three arches beyond the tower, but the effect is good. The presbytery consists of two arcades, and the Lady Chapel, still farther to the east, is now used as a library. The cloisters are of a peculiar form, commencing from the third arch of the nave on the west of the central tower on the south side of the cathedral and extending to the presbytery on the south side, the two angles being obtuse and acute respectively. On the north side of the nave, near the west front, stands a campanile or bell-tower, so usual in Italy; but this is the only instance in England. It is one hundred and twenty feet high, massive and almost without decoration. The dimensions of the cathedral are as follows: Nave, from the west door to the entrance of the choir, one hundred and fifty-six feet long and twenty-six feet wide; original aisles twelve feet, additional fourteen feet; total internal width, ninety-one feet nine inches. Transept one hun-

dred and thirty feet long and thirty-four feet wide. Choir, from entrance to altar-screen, one hundred and five feet long and twenty-six feet wide; aisles twelve feet; total width sixty feet. From the back of choir to the entrance of the Lady Chapel, fifty-six feet two inches. The chapel and ante-room sixty-two feet nine inches and twenty feet seven inches wide. Height of the spire two hundred and seventy-one feet; vaulting of the nave and choir sixty-one feet and fifty-nine feet respectively. The total internal length is thus three hundred and seventy-nine feet eleven inches. A few years ago the tower and spire fell and crushed the roof of the cathedral, but the work of restoration was commenced and carried on very vigorously until it was completed. Chichester has always had a full share of eminent men who have distinguished themselves in theology and literature.

2. Was a bishop of Rochester in the beginning of the twelfth century. In A. D. 1114 he was transferred to Canterbury and made primate of all England. In the same year he dedicated the metropolitan cathedral which had been begun by Lanfranc and carried on by Prior Conrad under the prelate of Anselm. According to William of Malmesbury, who speaks of the edifice, "Nothing similar was to be found in England, either for the brilliancy of the pointed windows, the splendor of the marble pavement or the pictured roof which attracted the eyes of beholders."

**RAFFLES** (raf'fles), THOMAS, an English dissenting minister and philanthropist, was born in 1788. As a preacher he was much esteemed, and was active in all the charities of Liverpool, where he lived and labored. He died in 1863.

**RAGAU** (ra'gow), Luke iii. 35. 1. The same as *Ren*. 2. Judith i. 5, 15. Some place in Media is intended; the word is perhaps identical with—

**RAGES** (ra'jes), Tob. i. 14 and elsewhere, an important city in the north-east of Media. Its ruins, about five or six miles from Teheran, are still called *Rhey*.

**RAGUEL** (ra'gu-el). 1. A Midianite, father of Jethro, the father-in-law of Moses, Num. x. 29. He is called *Renel* (the original word being the same) in our version of Ex. ii. 18. See *JETHRO*. 2. Tob. iii. 7, 17, and elsewhere, the father of Sara, whom Tobias is said to have married.

**RAHAB** (ra'hab), properly **RACHAB**, a woman of Jericho who received into her house the two spies who were sent by Joshua into that city, concealed them under the flax laid out upon the house-top when they were sought after, and having given them important information, which showed that the inhabitants were much disheartened at the miracles which had attended the march of the Israelites, enabled them to escape over the wall of the town, upon which her dwelling was situated. For this important service Rahab and her kindred were saved by the Hebrews from the general massacre which followed the taking of Jericho, Josh. ii. 1-21; vi. 17; compare Heb. xi. 31.

**RAHAB**, a name signifying "sea-monster," which is applied as an appellation to Egypt in Ps. lxxiv. 13, 14; lxxxvii. 4; Isa. li. 9, and sometimes to its king, Ezek. xxix. 3; xxxiii. 3, compare Ps. lxxviii. 31, which metaphorical designation probably involves an allusion to the crocodiles, hippopotami and other aquatic creatures of the Nile.

**RAHAM** (ra'ham), a descendant of Judah, 1 Chr. ii. 44.

**RAHEL** (ra'hel), Jer. xxxi. 15. See **RACHEL**.

**RAIKES** (raikes), ROBERT, one of the founders, if not actually the first promoter, of Sunday-schools, was born in Gloucester, September 14, 1736. Like Howard, he began his career of philanthropy by endeavoring to mitigate the sufferings of the prisoner and captive. While thus employed he became fully convinced that ignorance was one of the main causes of crime, and he therefore resolved to try the experiment of collecting together on the Lord's day the children of the poorest classes. From this little seed sprang the mighty Sunday-school system. From Mr. Raikes' own account of the origin of the scheme we learn that his business led him to observe a group of ragged children playing in the street who were given up to unrestrained riot on the Sabbath day. Four decent women in the neighborhood who kept dames' schools consented to receive these children on the Sunday, whom they were to instruct in reading and the Church catechism. Rev. Thomas Stork, curate of Saint John's, Gloucester, visited the schools on Sunday afternoon and examined the progress that was made. Many of the little ragamuffins not only learned to say their catechism, but voluntarily attended early morning prayers at the cathedral. This latter excited great interest. Applications for further information on the subject poured in from every quarter, and in a short period Sunday-schools were established in most of the manufacturing towns of England. The benevolent man was himself a debtor to his own institution. It is recorded concerning him that he was deeply impressed with the truth and power of the gospel by reading Isa. liii. to one

**RAIN.** It was one of the special promises made to Israel that the Lord would give them rain "in his due season, the first rain and the latter rain," Dent. xi. 14; Joel ii. 23. These two seasons of rain, therefore, they specially looked for, in order to the fertility of their land, James v. 7.



TOMB OF RACHEL.—See **RACHEL**.

Sometimes in punishment for their rebellion rain was withheld, 2 Sam. xxi. 1; 1 Ki. xvii. 1. And it may be that, for the sin of his people, even to the present day, God does not give his land the rains in their season. For the climate of Palestine is now very variable. The former or autumnal rains are said to commence in October or November, and the latter or spring rains in February or March. But there is generally small interval between them. In the rest of the year little falls, just as



TOMB OF RACHEL.—SKETCH SHOWING EXTENSIONS.—See **RACHEL**.

of his scholars. During the last few years of his life his health rapidly declined. On the evening of April 5, 1811, he peacefully expired in his native city. His long career was marked by unvarying simplicity and kindness, and he delighted in associating himself with charitable and benevolent men.

**RAIMENT.** See **DRESS**.

**RAINBOW** (rain'bo). This is mentioned in connection with the covenant which God made



with Noah as the second father of the race after he came out of the ark. God set his bow in the clouds as the token or assurance of that covenant; not that the rainbow then for the first time appeared, but that for the first time this special significance was attached to its appearance. In its symbolical usage the rainbow appears as the symbol of mercy returning after and triumphing over judgment, Ezek. i. 27, 28; Rev. iv. 3.

**RAINBOW, EDWARD**, who rose to be bishop of Carlisle in 1664, was born at Bilton, in Lincolnshire, and was the son of the clergyman of that parish. He was educated at Westminster, and became a scholar of Corpus Christi College, Oxford, whence he went to Cambridge and rose to be a Fellow of Magdalene College, and subsequently master. As he refused to sign a protestation against Charles I., he was deprived. In 1652 he received the living of Chesterfield, in Essex; and in 1659 the earl of Warwick presented him to

last sickness his coadjutors met at his lodging once a week to collate their various renderings, the prophetic books of the Old Testament being their department of learned labor. He died May 21, 1607. He was a man of great piety and very great learning. "His memory," says Fuller, "was little less than miraculous, he himself being the truest table to the multitude of voluminous books he had read over."

**RAISINS** (raiz'ins), 1 Sam. xxv. 18; 2 Sam. xvi. 1. These appear to have been dried grapes in bunches, just what we understand by the term at the present day.

**RAKEM** (ra'kem), one of the descendants of Manasseh, 1 Chr. vii. 16.

**RAKKATH** (rak'kath), a city of Naphtali, Josh. xix. 35. The rabbins say it stood where Tiberias was afterward built.



RAMAH.—See article.

the rectory of Benefield, in Northamptonshire. He was restored to his mastership and made dean of Peterborough soon after the Restoration, and in the year 1662 he served the office of vice-chancellor, his next promotion being to the see of Carlisle. He died in 1684, and was buried in the parish church of Dalston.

**RAINOLDS** (rain'oldz), **JOHN**, a celebrated English divine, was born at Penhoe, near Exeter, in 1549, and was educated at Corpus Christi College, Oxford. During his stay at the university he was selected to encounter Hart, a famous popish controversialist, whom he effectually vanquished. In 1598 he became dean of Lincoln, and in the following year president of Corpus Christi. In 1603 he was chosen one of the Puritan divines to attend the conference at Hampton Court, where he urged the necessity of a new translation of the Scriptures, and on account of his erudition was appointed one of the translators. But he did not survive till the completion of the work. Such, however, was his devotion to the task that in his

**RAKKON** (rak'kon), a city of Dan, Josh. xix. 46.

**RALSTON** (rawls'tun), **SAMUEL**, D.D., was born in Donegal, Ireland, in the year 1756. He was descended from an influential Scotch family that had settled in Ireland, and after a good training he was sent to the university of Glasgow. In 1794, shortly after he had entered the ministry, he removed to America, and settled in Pennsylvania, at Mingo Creek and Williamsport (now Monongahela City), where he remained until his death. He was pastor in one of these places for thirty-five, and in the other for forty, years. He was a man of keen intellect, an excellent preacher and admirably suited by his broad common sense for the sphere which he filled. He wrote on Baptism in reply to Alexander Campbell, his next work being "A Brief Examination of the Principal Prophecies of Daniel and John," in which he has condensed almost all the valuable matter of previous commentators. Washington College, Pennsylvania, honored this excellent divine with

a degree in divinity in 1622, and after an honored and useful life, he died at his residence in Washington county, Pennsylvania, on the 25th of September, 1851, at the age of ninety-five years.

**RAM**. 1. A son of Hezron and descendant of Judah, Ruth iv. 19; called also Aram, Matt. i. 3, 4. 2. Another descendant of Judah, the son of Jerahmeel, 1 Chr. ii. 25, 27. 3. A person of whose kindred Elihu is said to be, Job xxxii. 2. He has been thought to be the same with Aram, Gen. xxii. 21.

**RAM**. See SHEEP.

**RAM, BATTERING**. See ENGINES.

**RAMADAN** (ram'a-dan), the name given to the great fast or Lent of the Mohammedans. It commences with the new moon of the ninth month of the Mohammedan year; and while it continues the day is spent uninterruptedly in prayers and other devotional exercises. Even the night is passed by the more rigid of the faithful in the mosques, which are splendidly illuminated on the occasion; but generally speaking the arrival of sunset is the signal for a more than usually unlimited indulgence in the pleasures of the table; and on the third evening of the fast the grand vizier commences a series of official banquets. The Ramadan ends on the day preceding the only other great festival of the Mohammedans—the *Bairam*—which is equivalent to the Christian Easter.

**RAMAH** (ra'mah), the name of several places which it is not easy to distinguish or identify. 1. A town in the territory of Benjamin, near Gibeath and Geba, Josh. xviii. 25. As after the division of the kingdom there was a continual flow of the more piously-disposed Israelites into Judah, Baasha endeavored to prevent this by fortifying Ramah; Asa in consequence stirred up the Syrian Ben-hadad to invade Israel, and took advantage of his compliance to dismantle Ramah, 1 Ki. xv. 17-22. Ramah is afterward mentioned as in the line of Sennacherib's advance, Isa. x. 29; and it was most probably here that the captives were assembled after the taking of Jerusalem for their melancholy march into exile, in which the prophet introduces Rachel, the ancestral mother of the tribe, as bitterly bewailing her children, Jer. xxxi. 15; xl. 1.

2. A city described as being in Mount Ephraim, the birthplace and residence of the prophet Samuel, erroneously supposed to be Arimathea. It is called more fully Ramathaim-zophim, 1 Sam. i. 1, 19; xix. 18-24.

3. A city on the border of Asher, not far from Tyre, Josh. xix. 29. 4. A town of Naphtali, Josh. xix. 36, perhaps that still called *Rameh* on the slope of a hill a few miles to the east of Safed. 5. 2 Ki. viii. 29. See RAMOTH-GILEAD.

**RAMATH** (ra'math), a city in the extreme South of Palestine belonging to the tribe of Simeon, Josh. xix. 8; also called Ramoth, 1 Sam. xxx. 27.

**RAMATHAIM-ZOPHIM** (ra-ma-tha'im-zo'fim), 1 Sam. i. 1. See RAMAH, 2.

**RAMATHEM** (ra'ma-them), 1 Macc. x. 30, one of the governments added to Judaea from Samaria and Galilee by Demetrius Soter, so confirmed by Demetrius Nicator.

**RAMATHITE** (ra'math-ite), a native or inhabitant of Ramah, perhaps No. 1, 1 Chr. xxvii. 27.

**RAMATH-MIZPEH** (ra'math-miz'peh), a frontier-town of Gad, Josh. xiii. 26, probably the same with MIZPEH, 3, and RAMOTH-GILEAD, which see.

**RAMESES** (ra'me-seez), an Egyptian city in the land of Goshen, built, or at least fortified, by the labor of the Israelites, Gen. xlvii. 11; Ex. i. 11. The name of the city seems to have been sometimes given to the whole province, Gen. xlvii. 11, by which it would appear to have been the chief city of the district. It has been supposed that it was situated on the watershed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroöpolis, but not identical with that city. This, however, is very doubtful. In Ex. i. 11 the name is spelt Raameses, and in Judith i. 9 it is Ramesse. The name means "son of the sun," and was borne by several of the ancient kings of Egypt, of whom the third of the line began to reign B.C. 1550, and continued on the throne for sixty years. His successor is said by some writers to have been the father of Rameses the Great, who also bears in history the name of Sesostris.

**RAMIAH** (ra-mi'ah), one who married a foreign wife, Ezra x. 25.

**RAMISTS** (ram'ists), or **RAMEANS** (ra'me-anz), were the followers of Pierre Ramé, who was better known by his Latin name RAMUS. He was professor of rhetoric and philosophy at Paris in the reign of Henry II., and he perished in the Massacre of St. Bartholomew. His system of logic was opposed to the Aristotelian, and during the latter half of the sixteenth century a vehement contest was maintained between their respective adherents in France, Germany and other parts of Europe. Hallam says that "he conferred material obligations on science by denying the barbarous method of the schoolmen."

**RAMMATH-LEHI** (ram'math-le'hi), Jud. xv. 17. See LEHI.

**RAM MOHUN ROY** (ram mo'hoon roy), an Indian of the Brahmin caste, and a man of very enlightened mind, was born in 1774, at Burdwar, in Bengal. He drew on himself the enmity of the Brahmins by his opposition to their practices and errors; went to England on a mission from the king of Delhi, and joined the Unitarians. He was an accomplished linguist and a clever diplomatist. He endeavored to establish a sort of eclectic religion, the fundamental principles of which were faith in God and in a future life. He wrote many works in England. His death occurred in 1833.

**RAMOTH** (ra'moth), one who married a foreign wife, Ezra x. 29.

**RAMOTH**. 1. A city frequently called Ramoth-gilead, or Ramoth in Gilead, in the territory of Gad, but allotted to the Levites and appointed one of the cities of refuge, Deut. iv. 43. It was the seat of one of Solomon's commissariat officers, 1 Ki. iv. 13. It was afterward occupied by the king of Syria, and it was in the vain attempt to recover it that Ahab perished, 1 Ki. xxii. 1-36. King Joram was wounded in a battle here, 2 Ki. 173.

viii. 28, yet it seems to have been again in the hands of the Israelites, for Jehu was at Ramoth when he was anointed king, 2 Ki. ix. 1, 4, 14. It is sometimes, 2 Ki. viii. 29, called Ramah, and may possibly be identical with Ramath-mizpeh. It has been thought to be the modern es-Salt, or it may be somewhat more to the north. 2. 1 Sam. xxx. 27. See RAMATH. 3. 1 Chr. vi. 73. See REMETH.

**RAMOTH** (ra'moth), Job xxviii. 18, margin. See CORAL, probably the right rendering.

**RAMSAY** (ram'zay), **ANDREW MICHAEL**, better known as the Chevalier Ramsay, was born at Ayr, in Scotland, in 1686. He was educated at Edinburgh; visited Fénelon at Cambray, and being received into his house as an inmate, was by him converted to the Roman Catholic religion, and received the order of Saint Lazarus. He next went to Rome to educate the children of the Pre-



RUINS AT RABBATH-AMMON.—See article.

tender, and on quitting that situation he returned to Scotland. His principal work is "Philosophical Principles of Religion." He died in 1743.

**RAMSAY, SAMUEL GRAHAM**, who was of Scotch-Irish descent, was born in 1771 at Marsh Creek, in Adams county, Pennsylvania. After a course of training under the Rev. A. Dobbin, he was sent to Liberty Hall, now Washington College, Virginia, then under the presidency of the Rev. William Graham. After a lengthened missionary tour he was led to settle near Knoxville, Tennessee. Here his labors, united to a delicate constitution, soon laid him aside from active life, but his health was mercifully restored, and he preached until 1817, when he was removed by death. He was an eminently pious, earnest and faithful man.

**RAMS' HORNS**, Josh. vi. 4, 5. See MUSICAL INSTRUMENTS.

**RAMS' SKINS**, Ex. xxv. 5. See DYEING.

**RANCE, ARMAND JEAN LE BOUTILLIER DE**, the reformer of La Trappe, was born in 1626, at Paris, and adopted the ecclesiastical profession. He acquired great celebrity as a preacher, and might have risen to the most elevated stations in the Church had he not taken the resolution of retiring from the world. Although he was a man of large fortune and indulged in all the pleasures of the world, he abandoned society and retired to the abbey of La Trappe, where he introduced a reform of the most rigid kind in the monastic discipline. He was the author of several theological works, and died in 1700.

**RANDOLPH** (ran'dolf). The name of two English divines, father and son.

**THOMAS** was born in Canterbury about the commencement of the last century, and was educated at Corpus Christi College, Oxford, of which society he eventually became president. Besides

the valuable benefices of Petham, Waltham and Saltwood, all in the immediate neighborhood of his native city, his distinguished talents as a theologian raised him to the Lady Margaret divinity chair and the archdeaconry of Oxford, to which latter dignity he was elevated in 1768. As a controversialist he acquired considerable reputation by his "Vindication of the Doctrine of the Trinity." He died in 1783.

**JOHN**, the son of the preceding, afterward bishop of London, was born in 1749, and graduated at Christ Church, Oxford, where he became highly distinguished by his industry and talents, and was elected to the Regius professorship of divinity in 1783. In 1799 he was raised to the episcopal bench as bishop of Oxford, from which see he presided seven years, and was then translated to the diocese of Bangor. Two years afterward he was further promoted to the bishopric of London, but enjoyed this accession of dignity not quite four years, being carried off by a fit of apoplexy in 1813. Though austere and even rough in his manners, Bishop Randolph was



equally distinguished by the soundness of his abilities, the benevolence of his disposition and the uncompromising firmness which he displayed in the regulation of his diocese.

**RANKIN** (rang'kin), **JOHN**, was born in 1750, at Newark, in Delaware. He was licensed to preach by the Presbytery of Lewes. He was ordained and installed as pastor of the church at Buckingham, Maryland, on April 20, 1779, and he labored in this charge more than twenty years. He continued to serve his heavenly Master with great zeal and much singleness of heart, until at length, in 1798, worn out with toil, he entered on his eternal rest. He was greatly beloved and much honored as a diligent and successful under-shepherd in the fold of Christ.

**RANKIN, THOMAS**, who labored effectively in the Philadelphia Methodist Conference,



RUINS OF A GATE AT RABBATH-AMMON.—See article.

was born about 1738, at Dunbar, in Scotland. His early years were given to great thoughtlessness, but the preaching of the Rev. Mr. Lindsay, of Leith, awakened him, and he united with the Church. A sermon by George Whitefield which he heard decided his views for life; and as he was thus brought into contact with the Methodists, his future life was no doubt influenced by this association. A commercial offer was made to him which brought him to Charleston, South Carolina, and on his return he began to preach. He was taken to Newcastle-on-Tyne, to London, to Leeds, to Barnsley, and thus he had many opportunities of preaching in the various English conferences, and at length, in 1773, he sailed for Philadelphia. At the first conference held after his arrival he was sent to New York, and thereafter he labored in different parts of New Jersey, and it appears that he had even gone into Virginia. He returned to England during the Revolutionary struggle, and was appointed as a supernumerary in London by Mr. Wesley. He continued with great zeal to

attend to class-meetings and other duties until 1810, when he died, aged about seventy-two years.

**RANSOM** (ran'som), the price paid for the freedom of a captive, or compensation made for the remission of punishment. This idea was familiar to the Hebrews, Ex. xxi. 30; Ps. xlix. 7; see also Num. xxxv. 31, 32, where the same word is found in the original, though our translators have given it as "satisfaction." In all these cases the Septuagint uses that term which has been adopted in the New Testament in connection with our Lord's giving himself to death for mankind, Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6. We learn from these expressions that Christ's death was truly a satisfaction for the sins of the world.

**RANTERS** (rant'erz), or **SWEET SINGERS**. A sect thus named prevailed in England during the Commonwealth. Baxter, writing of

them, says: "I have myself letters written from Abingdon, where among both soldiers and people this contagion did then prevail, full of horrid oaths and curses and blasphemy not fit to be repeated by the tongue and pen of man; and all this uttered as the effect of knowledge, and a part of their religion, in a fanatic strain, and fathered on the Spirit of God." In the early part of Bunyan's life it is stated that, "a very large liberty being given as to the conscience, there started up a sect of loose, profane wretches, afterward called Ranters and Sweet Singers, pretending themselves safe from, or being incapable of, sinning, though indeed they were the debauched and profligate wretches living in their bawdy meetings and revels." In later years, a party of the Methodists in England were called Ranters. They broke off from the main body because, as they affirmed, of a want of zeal; and the ministers of this party went through the streets singing hymns and inviting people to come to their places of worship. The name was applied in a spirit of opprobrium by their enemies.

**RAPHA** (ra'fa). 1. A word rendered "giant" in our version, though it appears as a proper name in 2 Sam. xxi. 16, 18, 20, margin. Rapha was probably the founder of a family of gigantic men. See **GIANT**. 2. A descendant of Benjamin, 1 Chr. viii. 2. 3. One of Saul's posterity, 1 Chr. viii. 37; called also Rephaiah, 1 Chr. ix. 43.

**RAPHAEL** (raf'a-el), Tob. iii. 17, the name given to an angel. He was regarded, according to Jewish tradition, as one of the four great angels who stand around the throne of God, Michael, Gabriel and Uriel being the others.

**RAPHAEL SANTI**. See **ITALIAN ART AND ARTISTS**.

**RAPHAIM** (raf'a'im), Judith viii. 1, one of the alleged ancestors of Judith.

**RAPHELENGIUS** (ra-fel-en'je-us), **FRANCIS**, a Flemish professor of the sixteenth century, and one of the most distinguished Orientalists of his day, was born in 1539, in Lanoy. He received his education at the university of Paris, and afterward went to England, where he supported himself by giving lectures on the Greek language at Cambridge. Returning to Flanders, he settled at Antwerp, where he assisted in the production of the Antwerp Bible, and published "Remarks on the Chaldee Paraphrase." His death took place in 1597, at Leyden, where, in the last twelve years of his life he had filled the chair as professor of Eastern languages.

**RAPHON** (ra'fon), 1 Macc. v. 37, a city of Gilead.

**RAPHU** (ra'fu), the father of the spy selected from Benjamin, Num. xiii. 9.

**RASHI** (ra'shi) is the name of that eminent commentator and Talmudist who was the founder of the Germano-French school of Biblical exegesis, and who is erroneously called Jarchi. He was born, 1040, at Troyes in Champagne. Being the son of a thorough Talmudist, he imbibed from his youth an insatiable desire to become master of all the rabbinic lore, and for this purpose went to the rabbinic school at Mayence. He afterward attended lectures at Worms, as well as at Spire, leaving his home and wife and suffering from want of food and garments in order to acquire divine knowledge. At the age of twenty-five he permanently settled down at Troyes, where he was already recognized as a high authority in rabbinic learning, and was consulted by some of the most distinguished Talmudists about difficult civil and religious questions. He soon after became rabbi of the Jewish community in Troyes, and founded a school to which numerous disciples resorted both from Germany and France. Here he delivered those famous lectures on the Talmud and the Bible which form the substance of his commentary on the Talmud and the Scriptures. With the exception of Chronicles and part of Job, he wrote commentaries on the whole Old Testament. So great was Rashi's piety and learning, and so extraordinary was the influence which his expositions exercised upon the Jewish nation, that his comments are almost looked upon as part of the Bible, and his interpretation is to the present day regarded by most orthodox Jews as the authoritative import of Holy Writ. Yet it greatly redounds to his honor that in after life he frankly confessed that if another opportunity were offered

to him he would make his expositions more literal. Rashi died July 13, 1105.

**RASSES** (ras'ses), Judith ii. 23. The children of Rasses were a nation said to have been destroyed by Holofernes on his march to Judæa.

**RATHLIN** (rath'lin), a small island lying off the north coast of Antrim which had a bishop in the early times of the Irish Church. Other small islands on the Irish coast also had their bishops, and adjoining parishes are recorded as having bishops. Todd, in his life of St. Patrick, has recorded the fact that Bishop Etehen was ploughing when Columbkil visited him to receive ordination; and Reeves, in his "Antiquities of Down, Connor and Dromore," states that A. D. 1179 there was an Irish bishop who had no other revenue than the milk of three cows.

**RATHUMUS** (rath'u-mus), 1 Esd. ii. 16, a form of Rahum, Ezra iv. 8.

**RATIONALISM** (ra'sh'un-al-izm). This name has been used to designate a system which is considered to hold a middle place between pure deism and the rejection of a revelation on the one hand, and the orthodox view which has been generally in the Christian Church entertained respecting the facts contained in revelation and the doctrines connected with them on the other hand. The term "Neology" has also of late years been used in the same sense. It signifies a "new doctrine," and the essential characteristic of Neology lies in the fact that theologians endeavor to explain the miracles of the Old and New Testaments either by attributing them to the misconceptions of a people in a superstitious age, to perverted statements of natural laws or to the trick and cunning manipulation of men who aimed at making an impression on a credulous age. Having thus attempted to get rid of miracles, the next effort has been to get rid of all the fundamental doctrines which are peculiar to revelation, and thus reduce religion to a system of natural moral law. Germany has been the great fountain, or the headquarters, of this system, and the literature of German skeptical divines has made their views well known in other lands.

The German divines themselves speak of naturalism, rationalism and supernaturalism. The term *naturalism* arose first in the sixteenth century, and was spread in the seventeenth. It was understood to be the system of those who allowed nothing in religion except the natural, which man could shape out by his own strength, and consequently excluded all supernatural revelation.

*Rationalists* have been thus defined: "Those who are generally termed rationalists," says Dr. Bretschneider, "admit universally, in Christianity, a divine, benevolent and positive appointment for the good of mankind, and Jesus as a Messenger of divine Providence, believing that the true and everlasting word of God is contained in the Holy Scripture, and that by the same the welfare of mankind will be obtained and extended. But they deny therein a supernatural and miraculous working of God, and consider the object of Christianity to be that of introducing into the world such a religion as reason can comprehend; and they distinguish the essential from the unessential, and what is local and temporary from that which is universal and permanent in Christianity." There is, however, a third class of divines, who, in fact, differ very little from this, though very widely in profession. They affect to allow a re-

vealing operation of God, but establish on internal proofs rather than on miracles the divine nature of Christianity. They allow that revelation may contain much out of the power of reason to explain, but say that it should assert nothing contrary to reason, but rather what may be proved by it. *Supernaturalism* consists in general in the conviction that God has revealed himself supernaturally and immediately. The notion of a miracle cannot well be separated from such a revelation, whether it happens out of, on, or in men. What is revealed may belong to the order of nature, but an order higher and unknown to us, which we could never have known without miracles, and cannot bring under the laws of nature.

The difference between the naturalists and the rationalists is not quite so wide either as it would appear to be at first sight or as one of them assuredly wishes it to appear. For if I receive a system, be it of religion, of morals or of politics, only so far as it approves itself to my reason,

It is easy, then, to anticipate how, with such principles, the Biblical critics of Germany, distinguished as many of them have been for learning, would proceed to interpret the Scriptures. Many of the sacred books and parts of others have, of course, been rejected by them as spurious, the strongest external evidence being thought by them insufficient to prove the truth of what was determined to be contradictory to their reason; and the inspiration of the rest was understood in no higher sense, to use the language of one of their professors, than the expressions of Cicero as to the inspiration of the poets, or those of Quintilian respecting Plato. But where the supernatural and miraculous accounts were not rejected, they were, by many of the most eminent of these writers, explained away by a monstrous ingenuity which, on any other subject, and applied to any ancient classic or other writer, would provoke the most contemptuous ridicule. When Korah, Dathan and Abiram were swallowed up, Moses had previously "secretly



READING ABBEY, NEAR LONDON, ENGLAND.—See MONASTERIES.

whatever be the authority that presents it to me, it is idle to say that I receive the system out of any respect to that authority. I receive it *only* because my reason approves it; and I should, of course, do so if an authority of far inferior value were to present the system to me. This is what that division of rationalists which professes to receive Christianity, and at the same time to make reason the supreme arbiter in matters of faith, has done. Their system, in a word, is this: They assume certain general principles, which they maintain to be the necessary deductions of reason from an extended and unprejudiced contemplation of the natural and moral order of things, and to be in themselves immutable and universal. Consequently, anything which, on however good authority, may be advanced in apparent opposition to them, must either be rejected as unworthy of rational belief, or at least explained away till it is made to accord with the assumed principles; and the truth or falsehood of all doctrines proposed is to be decided according to their agreement or disagreement with those principles.

"undermined the earth." Jacob wrestled with the angel "in a dream," and a rheumatic pain in his thigh during sleep suggested the incident in his dream of the angel touching the sinew of his thigh. In like manner the miracle of feeding the five thousand in the desert is resolved into the opportune passing by of a caravan with provisions, of which the hungry multitude were allowed to partake, according to Eastern hospitality, and the apostles were merely employed in conveying it out in baskets. Christ's walking upon the sea is explained by his walking upon the seashore, and St. Peter's walking on the sea is resolved into swimming. The miracles of healing were the effect of fancy operating favorably upon the disorders, and Ananias and Sapphira died of a fright, with many other absurdities, half dreams and half blasphemies, and of which the above are given but as a specimen.

These principles of unbelief have, under various modifications, been propagated by means of systems of philosophy, new versions of the Scriptures, commentaries, introductions, works on Biblical



criticism and interpretation, grammars, lexicons, lectures, sermons, catechisms, tracts, reviews, newspapers, and, in short, through almost every possible vehicle of communication. Their advocates have been found in the professor at the university, the preacher in the pulpit, the village schoolmaster, and even the mother and the nursery-maid. Sometimes they have been propounded with all the gravity of a philosopher, and at other times taught with all the flippancy and levity of a jester who aimed at witticism in connection with spiritual things.

The vain conceit that the doctrines of religion were capable of philosophic demonstration, which obtained among the followers of Wolf, is considered as having hastened onward the progress of error, and the effect in Germany was speedily developed. By carrying demonstrative evidence beyond its own province, they had nurtured in their followers a vain confidence in human reason; and the next and still more fatal step was, that it was the province of human reason in an enlightened and intellectual age to perfect Christianity, which, it was contended, had hitherto existed in a

to connect the profits of the Christian profession with substantial and almost undisguised deism. Thus the chairs of theology and the very pulpits were turned into "the seats of the scornful;" and where doctrines were at all preached, they were too frequently of this daring and infidel character. It became even, at least, a negative good that the sermons delivered were often discourses on the best modes of cultivating corn and wine, and the preachers employed the Sabbath and the church in instructing their flocks how to choose the best kinds of potatoes, or to enforce upon them the benefits of vaccination. Undisguised infidelity has in no country treated the grand evidences of the truth of Christianity with greater contumely, or been more offensive in its attacks upon the prophets, or more ridiculous in its attempts to account on natural principles for the miracles. Extremes of every kind were produced, philosophic mysticism, pantheism and atheism.

At length, however, a powerful reaction has taken place. The high places of literature and influence are no longer exclusively held by men inimical to the truth as it is in Jesus, but are many of them occupied by individuals of acknowledged literary and scientific merit, who are bending all their energies to undeceive the public with respect to the unsatisfactory, untenable and self-contradictory theories of rationalism, falsely so called. A spirit of piety is rapidly spreading among those who are destined to be the future instructors of the people, the Scriptures and evangelical tracts are being extensively circulated, and many able periodicals have recently been set on foot under the editorial superintendence of men of orthodox principles and high literary attainments.

It has been justly observed that no men ever undertook to deny the divine origin of Christianity, or to explain away its

principal facts and doctrines, under circumstances so favorable for the experiment as those of the neologists of Germany. The hand of power, instead of being against them, was most frequently with them. They had possession of the seats of learning, commanded a vast band of journals which kept anything of the kind in the shape of orthodoxy entirely out of the market. They had all the advantages which facilities in literature could give; they had numbers and wealth and clamor on their side; they had, in a word, ample room and verge enough to work their will, if that will could have been effected. And yet, in spite of all that metaphysical and mythological researches could effect to get rid of the divine authority of the Bible, in spite of all that sophistry and ridicule could effect to introduce the misnamed religion of reason, it remains precisely where it was, and the religion of reason is being overthrown and rejected. The Bible has laughed its enemies and all their efforts to scorn. "The word of God shall stand for ever." As the system of rationalism was soon found to open the door in Germany for irreligion and profanity, and as in that land God soon raised up defenders of the faith once delivered to the saints, so in England and in parts of our own country to

which the neological spirit had spread a race of writers has been called forth to defend the cause of truth. No age of the Church has witnessed a more splendid display of analysis, of triumphant argument, than this controversy has called forth. It is characterized by its exhibition of the nature and value of testimony, of the character of natural law, of the certainty of miraculous interposition by the Creator and Ruler of the universe, who is before and above law, and who for moral uses has shown his presence and his power in the mode of his administration of the affairs of the universe, thus attesting that his servants who have made known his will have held a commission attested and sealed by his own hand.

**RAVEN** (rā'ven). The raven is first mentioned in Scripture as sent by Noah from the ark, to which it did not return, Gen. viii. 7. It was reckoned unclean by the Mosaic law, Lev. xi. 15. It is not, however, quite certain that the raven of Palestine is identical with our common species; and the expression of the Mosaic prohibition, "every raven after his kind," would seem to imply that a class rather than an individual species was meant. Ravens are said to have supplied Elijah with food when he was by the brook Cherith, 1 Ki. xvii. 4, 6. Various hypotheses have been devised to explain away this statement; but as Keil well observes, "whosoever acknowledges the living God will confide in his omnipotence that he can cause his servants to be nourished even by ravens, although . . . they are otherwise the most voracious of birds." Ravens are alluded to as illustrating God's kind providence in Job xxxviii. 41; Ps. cxlvii. 9; Luke xii. 24.

**RAVENS CROFT** (ra'venz-kroft), JOHN STARK, D.D., was born in 1772, near Blandford, Prince George county, Virginia. His parents were of Scottish ancestry. He was removed by his father to Scotland in his childhood, and after some time in a Scottish school he was removed to an academy in the North of England. He reached Virginia in 1789 to look after the property which his father had left behind him, and some time after he entered the College of William and Mary, intending to prepare for the business of a lawyer. After a visit to Scotland he returned to Virginia with an entire change of mind, which resulted in his diligent preparation for the ministry of the Protestant Episcopal Church. In 1816 he became a lay-reader. He was admitted as a deacon in 1817, and next year he was ordained as a priest or presbyter in the Episcopal Church. He was called to Norfolk and to Richmond; but believing that North Carolina was more destitute than Virginia, he decided on laboring in that State. At a convention held at Salisbury, in 1823, he was chosen bishop of North Carolina, and he took charge of the church at Raleigh with a view to receive pecuniary aid, which was not forthcoming owing to the low condition of the Church at that time in the State. When his health failed him, he retired from Raleigh and went to Williamsburg; but he gradually sunk, and passed away on the 5th of March, 1830. His published works consist of sermons and charges, which were published from time to time as they were delivered. He was an exceedingly energetic, earnest man, who labored with great faithfulness in a field which demanded a self-sacrificing spirit.

**RAYMOND** (ray'mund) VI., count of Toulouse, son of Raymond V., was born in 1156, and

succeeded his father in 1194. His reign is memorable for the terrible crusade against the Albigenses and for the heroic part he played as their defender. Charged with favoring the heretics, he was excommunicated by the legates who had been sent by Innocent III. into the South of France to preach and persecute. A crusade was threatened, one of the legates was assassinated, and Raymond was accused of the crime. He made his peace, however, with the pope, and obtained absolution. In 1209 the crusade was undertaken, and Raymond himself was compelled to join it. After the capture of Beziers and Carcassonne, and the slaughter or expulsion of their inhabitants, the chief command of the crusading army was entrusted to Simon de Montfort, earl of Leicester. Raymond was required to deliver up, under pain of excommunication, all the heretics of Toulouse, but he went to Rome, and appealed in January, 1210, to the pope, who acquitted him of the charge of murder and showed him great favor. Continuing to protect the Albigenses, he was again excommunicated by the legates at the Council of Arles, in 1211. Raymond afterward marched against Castelnaudary and Muret, but at both places was defeated, and his power was broken for a long time. By the Council of the Lateran, in 1215, the county of Toulouse and all conquests of the crusaders were assigned to Simon de Montfort, and Raymond became a refugee at the court of Aragon. Two years later the Toulousans rose in arms against the cruelty of their new master, and Raymond, aided by his brave son, recovered almost the whole of his States. Raymond was one of the ablest rulers of his time, and his court the most brilliant. He was the patron and friend of the troubadours, the welcome ally or the formidable foe of the greatest sovereigns, and had the glory of successfully contending for his independence against the most powerful combinations of ecclesiastical and secular forces. He died in 1222. His son, Raymond VII., who succeeded him, was the last count of Toulouse.

**RAYNELM** (ray'nelm), who became bishop of Hereford in 1107, is considered entitled to the credit of having finished the cathedral, though important additions and alterations have been made since his time and that of Lozing. The architectural taste of Raynelm and Lozing is undoubted, for although their cathedral is not so extensive as Lincoln, nor so ornate as York, it displays great purity, and the effect of the interior is exceedingly fine and impressive.

**RAZIS** (raz'is), 2 Macc. xiv. 37-46, a Jewish elder who in the Maccabean wars committed suicide—an act which the writer of the history approves. Such approval is one reason why the book cannot be inspired.

**RAZOR** (ra'zor), Num. vi. 5. See **BEARD**, **HAIR**. The word is also used figuratively with obvious meaning, Ps. lii. 2.

**READ** (reed), THOMAS, D.D., was born in 1746, within the limits of Chester county, Penn-

sylvania, but the place was then reckoned to be in Maryland. His parents were from the North of Ireland, and they trained him in the faith of the Presbyterian Church. He was educated in Philadelphia, and in 1768 was licensed to preach. In 1772 he was installed at Drawyer's Creek, in Delaware, and in 1793 he was removed to the Second Presbyterian Church in Wilmington, Delaware. He rendered very effective service to General Washington before the battle of Brandywine. He held his charge until 1817, but after his resignation he labored with great faithfulness until an accident laid him aside from active life, in 1821. He died in 1823, after a life of earnest zeal and diligence in the service of his heavenly Master.

**REAIA** (re-a'ya), a descendant of Reuben, 1 Chr. v. 5. This name is identical with—

**REIAIAH** (re-a'ya). 1. One of Judah's posterity, 1 Chr. iv. 2. Possibly he may be the same

The most distinguished champions of realism after Anselm were William of Champeaux (A. D. 1070-1121), the opponent of Abelard, and St. Thomas Aquinas (A. D. 1225-1274), the latter, however, holding the realist opinion, in the modified form, that universals have a real existence prior to the individuals to which they relate, through their antecedent existence in the divine mind. The schoolmen in general held realist opinions, ranging between this theory and the extreme form of them held by Anselm. Wiccliffe, also, was on the same side, although the freedom of his theology was more in sympathy with the Nominalist school.

The general tone of realism is that of submission to authority and dogma, especially regarding that truth as most certain which is revealed by the All-Knowing and All-True; consequently regarding revelation as the true foundation of belief, and belief as the entrance-gate to a wide domain of knowledge on which the mind would not otherwise enter. See **SCHOOLMEN**.



REAPING IN PALESTINE.

with Haroch, 1 Chr. ii. 52. 2. One whose children, Nethinim, returned with Zerubbabel, Ezra ii. 47.

**REALISTS** (re'al-ists), a school of mediæval theologians who adopted the doctrine attributed by Aristotle to Plato, that "universals" have an existence prior to, and independent of, the individual objects to which they relate. This theory was brought into prominence by Johannes Scotus Erigena (A. D. 805-877), and was generally held by philosophical theologians until the rise of Nominalism in the eleventh century. Roscellin, the founder of the latter school, was vigorously opposed by Anselm (A. D. 1033-1109), who looked on the application of Nominalist theories to the "doctrine of the Trinity as involving the heresy of Tritheism." Anselm also maintained that the realistic doctrine was the only one reconcilable with the incarnation, for the Deity could not have assumed humanity unless the latter had a real objective existence distinguished from that of individual men, a theory which he set forth in his treatise, entitled "Cus Deus Homo?"—i. e., "Why did God become man?"

**REAP, REAPING.** See **AGRICULTURE**. Some kinds of corn were probably reaped by being plucked up by the roots.

**REBA** (re'bah), one of the kings or chiefs of the Midianites slain by the Israelites, Num. xxxi. 8.

**REBATEMENTS** (re-bāt'ments), 1 Ki. vi. 6, margin, explained as "narrowings;" "narrowed rests" in the text—i. e., ledges, reductions being made in the thickness of the walls.

**REBEKAH**, or **REBECCA** (re-bek'ah), the daughter of Bethuel and sister of Laban. She was a woman of personal attractions and became the wife of Isaac, to whom, after twenty years of barrenness, she bore Esau and Jacob, Gen. xxii. 23. Of her sons, Jacob was Rebekah's favorite; and she persuaded him to obtain his father's blessing by fraud, Gen. xxvi. 7, 8, 35. In consequence Jacob had to flee from his brother's revenge; and it is probable that Rebekah saw her best-loved son no more, Gen. xxviii. 4.

**RECEIPT OF CUSTOM.** See **PUBLICAN**.



THE RAVEN.

low and degraded state; and to perfect that system of which the elements only were contained in the Scriptures. All restraint was broken by this principle. Philosophy, good and bad, was left to build up these "elements" according to its own views; and as, after all, many of these elements were found to be too untractable and too rudely shaped to accord with the plans of these manifold constructions, formed according to every "pattern," except that "in the mount;" when the stone could not be squared and framed by any art which these builders possessed, it was "rejected."

Semler appears to have been the author of that famous theory of accommodation, which, in the hands of his followers, became "the most formidable weapon ever devised for the destruction of Christianity." See **ACCOMMODATION**. As far as Germany is concerned, this language is not too strong; and we may add that it was the most impudent theory ever advocated by men professing still to be Christians, and one the avowal of which can scarcely be accounted for, except on the ground that as, because of their interests, it was not convenient for these teachers of theology and ministers of the German Churches to disavow Christianity altogether, it was devised and maintained in order



**RECESSED** (re'sest) **ARCH**, an arch which recedes behind another in a door or window

**RECESSIONAL** (re-ses'sh'un-al) **HYMN**, a hymn sung in a procession returning from the choir to the sacristy, as a processional hymn is one sung on the entrance to the church.

**RECHAB** (re'kab). 1. One of the captains who assassinated Ish-bosheth, 2 Sam. iv. 2-12. 2. 2 Ki. x. 15, 23. See **RECHABITES**. 3. The father of one who helped to repair the wall of Jerusalem, Neh. iii. 14.

**RECHABITES** (re'kab-ites), a Kenite tribe

**RECLUSORIUM** (re-clu-so're-um), or **ANCHORHOLD** (an'kor-hold), is the name of a cell or small apartment attached to the chapel of a monastery, or to the wall of a church, in which a recluse or hermit might reside. According to Bader, an anchorhold was twelve feet square, with three windows, one toward the choir so as to enable the anchorite to receive the eucharist, one by which he received his food and one to admit light, which was filled up with glass or horn. Remains of these cells may yet be seen in Laindon and Rettenden, in Essex, and elsewhere in many places in England.

**RECONCILIATION** (rek-on-sil-e-a'shun), Lev. viii. 15; Heb. ii. 17. See **ATONEMENT**.

**RECORDER** (re-kord'er), a great officer mentioned after the establishment of royalty in Israel, 2 Sam. viii. 16. He must have been a trusted counselor, and it was his special duty, as the king's historiographer or annalist, to record or to superintend and preserve the records of the events of the reign.

**RECTOR** (rek'tor), the minister of a parish, the governor of a college, and among the Jesuits the superior of a college or seminary. In the Church of England a rector differs from a vicar because he has a right to all the ecclesiastical dues in his parish, whereas the vicar enjoys only a part, as a layman who has been called an "appropriator" has seized on the best part of them.

**RECTORY** (rek'to-re). 1. The official house of the rector. 2. The living assigned to a person who discharges the spiritual duties of a parish, and who enjoys the tithes and dues provided for his support.

**RECUSANTS** (re-ken'zants), a term which came into use in the reign of Queen Elizabeth, and which was applied to Puritans, Romanists and others who refused to attend the services of the Church of England.

**RED**. See **COLORS**.

**REDEEM, REDEEMER, REDEMPTION**. See **ATONEMENT**.

**RED HEIFER**. See **HEIFER**.

**RED-LETTER DAYS**, a title of the greater feasts of the Church, marked in the calendar with red letters.

**REDMAN** (red'man), who rose to be bishop of St. Asaph in the fifteenth century, did much to perfect his cathedral, which had been burned by Owen Glendower in the year 1404. It lay in ruin for nearly eighty years, until Redman began to repair it. He raised the walls to the present height, put on a new roof, erected the east window and the stalls of the choir, and finished much of the internal decorations, making this one of the most attractive of the larger churches of the principality.

**RED SEA**. See **SEA, RED**.

**REDWALD** (red'wald) was the grandson of Uffa, who was the eighth in descent from Woden, and who founded the kingdom of East Anglia about 575. Redwald was persuaded by Ethelbert, king of Kent, to embrace Christianity, and he was baptized A. D. 599, and shortly thereafter he is said to have founded a church at Ely, but it is certain that he did erect one at Rendlesham, in Suffolk. It would appear that after his conversion he relapsed into idolatry, at the instigation of his wife and other advisers. He was evidently but poorly instructed, for in the same structure he had erected an altar to Christ and another to heathen idols. He died A. D. 624, and was succeeded by his son Eorpwald, who was led to embrace Christianity by Edwin, king of Northumberland, and thus the way was rapidly prepared for the permanent conversion of the East Angles.

**REED**. The Hebrew word *kaneh* is applied to a reed or cane growing in marshy ground, 1 Ki. xiv. 15. Such reeds or canes, probably, are those which at the present day are abundant at the upper part of the lake Huleh and on the banks of the Jordan. Dr. Thomson describes the marsh at the extremity of the Huleh as "an impenetrable jungle of ordinary cane, mingled with that peculiar kind called babee, from whose stems the Arabs make coarse mats for the walls and roofs of their huts." A reed was used for writing, 3 John 13—in our version "pen;" just as writing-reeds are still common in the East. A "bruised reed" is figuratively put for a weak and humbled penitent; such a feeble one the merciful Saviour will not break or crush, Matt. xii. 20. "A reed shaken with the wind," Matt. xi. 7, probably alludes to the reeds on the banks of the Jordan, where John had ministered. The paper-reed, or *Papyrus antiquorum*, was formerly abundant in Egypt. Its uses were various. Boats were made of it; the lower part was eaten, stewed in a hot pan, while from the soft cellular substance of the stem the papyrus was made. This plant is not now found in Egypt, but it exists in Syria, by the lake of Tiberias and elsewhere.

**REED, ANDREW, D.D.**, nonconformist divine and a distinguished philanthropist, was born at London, in 1787. After studying four years at Hackney College, he became pastor of the congregation at New Road Chapel, St. George's in the East, in 1811. This post he filled for fifty years, removing in the interval, however, with the congregation to Wycliffe Chapel, in the same neighborhood. In 1819 he created some excitement in the religious world by the publication anonymously of a novel, entitled "No Fiction," which had a great run, partly, perhaps, because of the spice of scandal in it. Dr. Reed was sent in 1834

on a visit to the American churches, as one of a deputation from the Congregational Union of England and Wales. But the name of Andrew Reed will be chiefly remembered in connection with his philanthropic labors. He early conceived the project of an orphan asylum, and in 1813 established the London Orphan Asylum. Soon after, he founded the Infant Orphan Asylum, at Wandstead, to which he gave, besides money, his services for sixteen years. He projected, in 1844, the Asylum for Fatherless Children, established at Coulsden, and to which he contributed both money and his services for eighteen years. The care of idiots next occupied his attention, and after much study, inquiry, correspondence and foreign travel he founded, in 1847, the Asylum for Idiots, at Earlswood, to which he also contributed largely. His last great service of this kind to the world was the establishment, in 1854, of the Hospital for Incurables. Dr. Reed was not only a hearty worker and an able administrator, but he was very successful in soliciting the co-operation of the rich and noble. He died at Hackney, February 25, 1862.

**REED, HENRY, LL.D.**, was born in 1808, at Philadelphia, and educated at the university of Pennsylvania. He was admitted to the bar in 1829, and in 1831 he was made assistant professor of English literature in that university. Shortly afterward he was assigned to the chair of moral philosophy; and in 1835, because of his fine taste and acknowledged qualifications, he was appointed professor of rhetoric and English literature. He was lost in the sinking of the steamship Arctic, A. D. 1854, on his return voyage from England. He was very industrious as an author. Among the chief of his works may be mentioned his Lectures on English Literature, editions of Reid's Dictionary of the English Language, of Graham's English Synonyms, of Arnold's Lectures on Modern History, Lord Mahon's History of England, and of the Poetical Works of Gray. After his death his Lectures on the British Poets were published, and his Prelections on English History and on Shakespeare.

**REED, HOLLIS**, was born in 1802, at Newfane, Vermont, and educated at Williams College. After a course of theology at Princeton, he was ordained at Boston, and in 1830 he went as a missionary to India. On his return he settled, in 1838, at Derby, Connecticut, whence he removed, in 1845, to New Preston. He is the author of "The Christian Brahmin," of "Reed and Ramsay's Journal in India," "God in History," "Memoirs and Sermons of W. J. Armstrong, D.D.," "India and People, Ancient and Modern," "The Palace of the Great King," "Commerce and Christianity," "The Coming Crisis of the World," and a work on the negro race.

**REED, JOHN, D.D.**, was born in 1751, at Framingham, Massachusetts. He served for a short time as a chaplain in the naval service, and in 1780 he was settled at West Bridgewater, Massachusetts, where he remained for fifty-one years. It is worthy of record that his predecessors, Messrs. Perkins and Keith, continued in West Bridgewater for the unwonted period of one hundred and sixteen years. Dr. Reed adopted Unitarian views. He was celebrated for the metaphysical character of his mind and his ability in controversy, with a decidedly legal cast in his handling

of disputed subjects; and on one occasion his view of a controverted case was accepted by the Supreme Court of Massachusetts. He published sermons and a "Treatise on Baptism." He died in 1831, at West Bridgewater.

**REED, JOHN, D.D.**, was born in 1777, at North Kingston, Rhode Island, and educated at Union College, where he graduated in 1805. He became rector of Christ Church of Poughkeepsie, and from a small charge he raised it to be one of marked eminence and efficiency. He was a fine classical scholar, but in the ministry he devoted all his energy to the duties of his sacred office. He died in 1845, in the sixty-eighth year of his age.

**REED, NELSON**, was born in 1751, in Anne Arundel county, Maryland. He entered the ministry in the Methodist Church, and his name first appears among the traveling preachers in 1779. The sphere of his labors was very extensive, embracing Maryland and Virginia. In 1807, 1808, 1809 and 1810 he presided over the Baltimore district, and from 1811 until 1814 he presided over the Georgetown district. After 1815 he again presided for four years over the Baltimore district; but in 1820 he was placed on the superannuated list. He lived until 1840, when he died at Baltimore, amid the sorrow of his friends and the members of the Church, by whom he was extensively known and valued as a pious, earnest and most laborious man.

**REELIAH** (re-el-la'-yah), one who returned with Zerubbabel, Ezra ii. 2. He is the same with Raamah, Neh. vii. 7.

**REELIUS** (re-el'e-us), 1 Esd. v. 28, one of those that returned to Jerusalem.

**REES** (reez), **ABRAHAM, D.D.**, was born in 1743, at Llanbrynmair, in Montgomeryshire, Wales. Being a dissenter, he was educated under the Rev. Dr. Jennings instead of being sent to one of the universities; and in 1768 he was settled as pastor at St. Thomas, in Southwark. From 1783 until 1823 he was minister at the Old Jewry, London. In theology he was a Unitarian, but his fame arises from his high literary standing. He edited the great "Cyclopædia" which is connected with his name, which extended to forty-seven volumes, and which when completed cost subscribers the large sum of eighty-five pounds sterling. Six volumes are given to plates alone; and although much of this great undertaking is now obsolete, still there are many articles in it which were written by men of great eminence, and they still continue to be of rare value. The "Cyclopædia" can now be had for a small sum, and it deserves a place in all public libraries. He published four series of sermons, which display his characteristic theology. He died in 1825.

**REESAIAS** (re-esa'yas), 1 Esd. v. 8, the same as Reelaiah.

**REESE** (rees), **THOMAS, D.D.**, was born in 1742, in Pennsylvania, and educated at Princeton.

He was ordained in 1773, and settled at Salem, in South Carolina. In 1793 he took charge of two churches in the Pendleton district. Dr. Reese was quite eminent as a preacher and a scholar. His chief published work was an "Essay on the Influence of Religion on Civil Society." Several of his sermons were published. He died at Charleston, South Carolina, A. D. 1796.

**REFECTORY** (re-fek'to-re), the dining-hall in a college or convent. In large convents there were four: 1. Summer; 2. Winter; 3. That for conversation; and 4. The misericord, for eating flesh meat.

**REFINE** (re-fine'), **REFINER** (re-fi'ner). Metals were smelted in a furnace to purify and separate the richer substance from that which was inferior and drossy, as silver from lead, Isa. i. 25; Ezek. xxii. 18-22, a crucible or melting-pot and bellows being necessary. The process of refining is figuratively employed to indicate God's method of purifying his people. He casts them into the furnace; he chastens and corrects; but it is to purge away the dross of evil, to bring them deeply penitent to Him from whom they have wandered.



RECLUSORIUM, OR ANCHORHOLD, AT RETTENDEN, ESSEX, ENGLAND.—See RECLUSORIUM AND ANCHORHOLD.

The effect is very blessed: their trials are sanctified for their eventual good, Ps. lxxvi. 10.

**REFORMATION** (ref-or-ma'shun), in general, an act of reforming or correcting an error or abuse, discipline, or the like. By way of eminence, the word is used for that great alteration and reformation in the corrupted system of Christianity begun by Luther in the year 1517.

For several ages the condition of the Church in all nations on the Continent of Europe had been such as to lead pious and earnest-minded men to attempt a reformation. The clergy had become haughty, luxurious, and in many instances it was acknowledged that they had even become profligate. The religious houses had changed their character, and the demand for their suppression or for a decided change had become widespread. The court of Rome had become not only ambitious and political, but so corrupt that leading men who had no desire to break with the Church had long sighed for purer times. In Italy, in France, in Germany and in Britain, among the clergy and men of learning, there was an earnest protest made, and appeals were urged from time to time with a view to lead the authorities at the papal court to use decided measures in removing glaring abuses which ex-



REBEKAH AND ELIEZER AT THE WELL.—See REBEKAH.

descended from Rechab. Jonadab, one of their chiefs—probably on some observed occasion of contamination by intercourse with the luxurious and idolatrous inhabitants of cities—laid an injunction on his posterity to drink no wine, to build no houses, but to dwell in tents. This injunction they obeyed fully for three hundred years, but upon the Chaldean invasion they were forced to quit the open country and live in Jerusalem, Jer. xxxv. Afterward they probably withdrew into the desert. For their obedience a promise was given them that their family should never be extinct. And accordingly at the present day there is an Arabian tribe who claim a descent from Rechab, and profess a modified Judaism.

**RECHAH** (re'kah), a place, as it would seem, in Judah, 1 Chr. iv. 12; but the notice is very obscure.



isted on all hands. These efforts were resisted, and their promoters were either burned or their influence proved ineffective, and matters steadily became still worse, until at length in Germany a movement began which had not been anticipated, and the action of an obscure Augustinian monk not only affected his native land, but even changed the religious condition of several parts of Christendom. The history of this great movement would necessarily include a detail of the public affairs of Great Britain and of the leading European nations for several centuries. Such an article, however, as this work should present, cannot extend beyond a condensed view of the leading events which took place in those lands which

the universities of Cologne and Louvain. Notwithstanding this, the magistrates of Zurich approved of his proceedings; and that whole canton, together with those of Berne, Basle and Schaffhausen, embraced his opinions.

In Germany, Luther continued to make great advances, without being in the least intimidated by the ecclesiastical censures which were thundered against him from all quarters, he being continually protected by the German princes, from either religious or political motives, so that his adversaries could not accomplish his destruction, as they had done that of others. Melancthon, Carlstadt and other men of eminence also greatly forwarded the work of Luther; and

thus intimidated. He published his animadversions on both with as much acrimony as if he had been refuting the meanest adversary; and a controversy managed by such illustrious antagonists drew a general attention, and the Reformers daily gained new converts both in France and England.

But while the efforts of Luther were thus everywhere crowned with success, the divisions began to prevail which have since so much agitated the Reformed churches. The first dispute was between Luther and Zuinglius concerning the manner in which the body and blood of Christ were present in the eucharist. Both parties maintained their tenets with the utmost obstinacy, and by their divisions first gave their adversaries an argument against them which to this day the Catholics urge with great force; namely, that the Protestants are so divided that it is impossible to know what are right or wrong, and that there cannot be a stronger proof than these divisions that the whole doctrine is false. To these intestine divisions were added the horrors of a civil war, occasioned by oppression on the one hand and enthusiasm on the other.

These proceedings, however, were checked. Luther and Melancthon were ordered by the elector of Saxony to draw up a body of laws relating to the form of ecclesiastical government, the method of public worship, etc., which was to be proclaimed by heralds throughout his dominions. He, with Melancthon, had translated part of the New Testament in 1522, on the reading of which the people were astonished to find how different the laws of Christ were to those which had been imposed by the pope, and to which they had been subject. The princes and the people saw that Luther's opinions were founded on truth. They openly renounced the papal supremacy, and the happy morn of the Reformation was welcomed by those who had long sat in superstitious darkness.

This open resolution so exasperated the patrons of popery that they intended to make war on the Lutherans, who prepared for defence. In 1526 a diet was assembled at Spire, when the emperor's ambassadors were desired to use their utmost endeavors to suppress all disputes about religion, and to insist upon the rigorous execution of the sentence which had been pronounced against Luther at Worms. But this opinion was opposed, and the diet proved favorable to the Reformation. But the tranquillity which they in consequence enjoyed did not last long. In 1529 a new diet was formed, and the power which had been granted to princes of managing ecclesiastical affairs till the meeting of a general council was now revoked, and every change declared unlawful that should be introduced into the doctrine, discipline or worship of the established religion, before the determination



MANSLAYER ESCAPING INTO A CITY OF REFUGE.—See REFUGE, CITIES OF.

had lain subject to the supremacy of Rome, but by the influence of the awakening of the sixteenth century had asserted for themselves a religious liberty and a right to mould their faith and their religious ordinances according to their views of the teaching of God's word, instead of a blind submission to the unquestioned dictates of the Romish see.

The Reformation began in Saxony, but was not long confined to that province. In 1520 the Franciscan friars who had the care of promulgating indulgences in Switzerland were opposed by Zuinglius, a man not inferior in understanding and knowledge to Luther himself. He proceeded with the greatest vigor, even at the very beginning, to overturn the whole fabric of popery, but his opinions were declared erroneous by

in all probability the popish hierarchy would have soon come to an end, in the northern parts of Europe at least, had not the emperor Charles V. given a severe check to the progress of reformation in Germany.

During the confinement of Luther in a castle near Warburg, the Reformation advanced rapidly, almost every city in Saxony embracing the Lutheran opinions. At this time an alteration in the established forms of worship was first ventured upon at Wittenberg, by abolishing the celebration of private masses, and by giving the cup, as well as the bread, to the laity in the Lord's Supper. In a short time, however, the new opinions were condemned by the university of Paris, and a refutation of them was attempted by Henry VIII. of England. But Luther was not to be

of the approaching council was known. This decree was considered as iniquitous and intolerable by several members of the diet; and when they found that all their arguments and remonstrances were in vain, they entered a solemn protest against the decree on the 19th of April, and appealed to the emperor and a future council. Hence arose the denomination of *Protestants*, which from that time has been given to those who separate from the Church of Rome.

Charles V. was in Italy, to whom the dissenting princes sent ambassadors to lay their grievances before him; but they met with no encouraging reception from him. The pope and the emperor were in close union at this time, and they had interviews upon the business. The pope thought the emperor to be too clement, and alleged that it was his duty to execute vengeance upon the heretical faction. To this, however, the emperor paid no regard, looking upon it as unjust to condemn unheard a set of men who had always approved themselves good citizens. The emperor, therefore, set out for Germany, having already appointed a diet of the empire to be held at Augsburg, where he arrived, and found there a full assembly of the members of the diet. Here the gentle and pacific Melancthon had been ordered to draw up a confession of their faith, which he did, and expressed his sentiments and doctrine with the greatest elegance and perspicuity; and thus came forth to view the famous Confession of Augsburg.

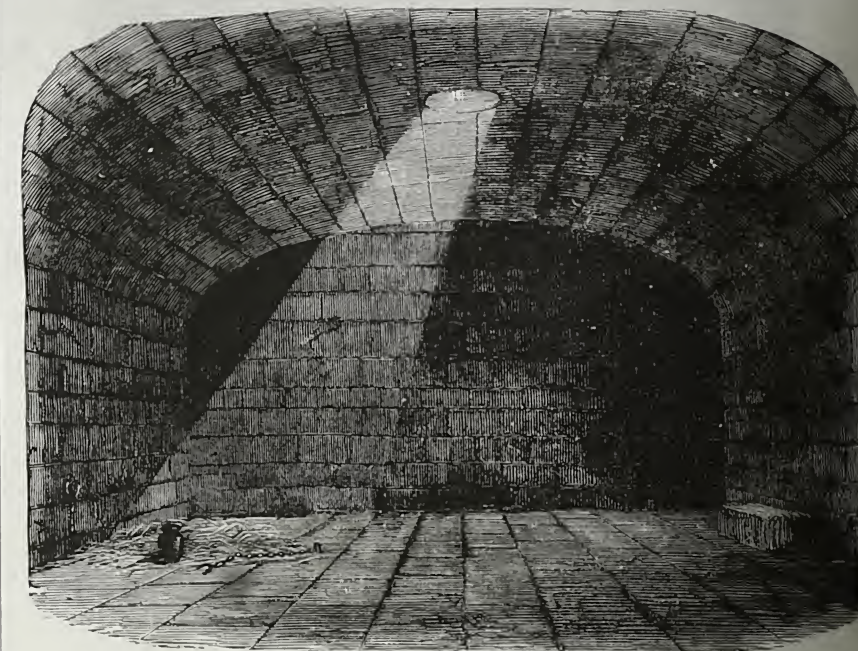
This was attempted to be refuted by the divines of the Church of Rome, and a controversy took place which the emperor endeavored to reconcile, but without success. The votaries of the Church of Rome, therefore, had recourse to the powerful arguments of imperial edicts and the force of the secular arm; and on the 19th of November a decree was issued by the emperor's orders every way injurious to the Reformers. Upon which they assembled at Smalcald, where they concluded a league of mutual defence against all aggressors, by which they formed the Protestant states into one body, and resolved to apply to the kings of France and England to implore them to patronize their new confederacy. The king of France, being the avowed rival of the emperor, determined secretly to cherish these sparks of political discord, and the king of England, highly incensed against Charles, in compliance to whom the pope had long retarded, and now openly opposed, his long-solicited divorce, was equally disposed to strengthen a league which might be rendered formidable to the emperor. Being, however, so taken up with the scheme of divorce and of abolishing the papal jurisdiction in England, he had but little leisure to attend to them. Meanwhile, Charles was convinced that it was not a time to extirpate heresy by violence, and at last terms of pacification were agreed upon at Nuremberg, and ratified solemnly in the diet at Ratisbon, and affairs so ordered by divine Providence that the Protestants obtained terms which amounted almost to a toleration of their religion.

Soon after the conclusion of the peace at Nuremberg died John, elector of Saxony, who was succeeded by his son, John Frederick, a prince of invincible fortitude and magnanimity, but whose reign was little better than one continued train of disappointments and calamities. The religious truce, however, gave new vigor to the Reformation. Those who had hitherto been only secret enemies to the Roman pontiff now publicly threw off his yoke, and various cities and provinces of Germany enlisted themselves under the religious

standards of Luther. On the other hand, as the emperor had now no other hope of terminating the religious disputes but by the meeting of a general council, he repeated his requests to the pope for that purpose. The pontiff (Clement VII.), whom the history of past councils filled with the greatest uneasiness, endeavored to retard what he could not with decency refuse. At last, in 1533, he made a proposal, by his legate, to assemble a council at Mantua, Placentia or Bologna; but the Protestants refused their consent to the nomination of an Italian council, and insisted that a controversy which had its rise in the heart of Germany should be determined within the limits of the empire. The pope, by his usual artifices, eluded the performance of his own promise, and in 1534 was cut off by death, in the midst of his stratagem. His successor, Paul III., seemed to show less reluctance to the assembling a general council, and in the year 1535 expressed his inclination to convoke one at Mantua; and in the year following

commodation were proposed both by the emperor and the Protestants; but by the artifices of the Church of Rome all of them came to nothing. In 1541 the emperor appointed a meeting at Worms on the subject of religion, between persons of piety and learning, chosen from the contending parties. This conference, however, was for certain reasons removed to the diet that was to be held at Ratisbon the same year, and in which the principal subject of deliberation was a memorial presented by a person unknown, containing a project of peace. But the conference produced no other effect than a mutual agreement of the contending parties to refer their matters to a general council, or, if the meeting of such a council should be prevented, to the next German diet.

At length the pope ordered his legate to declare to the Diet of Spire, assembled in 1542, that he would, according to the promise he had already made, assemble a general council, and that Trent should be the place of its meeting, if the diet had



MAMERTINE PRISON AT ROME.—See RELIGIOUS LIBERTY.

actually sent circular letters for that purpose through all the states and kingdoms under his jurisdiction. This council was summoned by a bull issued on the second day of June, 1536, to meet at Mantua the following year; but several obstacles prevented its meeting. On the other hand, the Protestants were firmly persuaded that, as the council was assembled in Italy and by the authority of the pope alone, the latter must have had an undue influence in that assembly; of consequence, that all things must have been carried by the votaries of Rome. For this reason they assembled at Smalcald in the year 1537, where they solemnly protested against this partial and corrupt council, and at the same time had a new summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops if it should be required of them. This summary, which had the title of "The Articles of Smalcald," is commonly joined with the creeds and confessions of the Lutheran Church.

After the meeting of the general council in Mantua was thus prevented, many schemes of ac-

no objection to that city. Ferdinand and the princes who adhered to the cause of the pope gave their consent to this proposal; but it was vehemently objected to by the Protestants both because the council was summoned by the authority of the pope only, and also because the place was within the jurisdiction of the pope; whereas they desired a free council which should not be biased by the dictates nor awed by the proximity of the pontiff. But this protestation produced no effect. Paul III. persisted in his purpose, and issued his circular letters for the convocation of the council, with the approbation of the emperor. In justice to this pontiff, however, it must be observed that he showed himself not to be averse to every reformation. He appointed four cardinals and three other persons eminent for their learning to draw up a plan for the reformation of the Church in general, and of the Church of Rome in particular. The reformation proposed in this plan was, indeed, extremely superficial and partial, yet it contained some particulars which could scarcely have been expected from those who composed it.



All this time the emperor had been laboring to persuade the Protestants to consent to the meeting of the council at Trent; but when he found them fixed in their opposition to this measure, he began to listen to the sanguinary measures of the pope, and resolved to terminate the dispute by force of arms. The elector of Saxony and landgrave of Hesse, who were the chief supporters of the Protestant cause, upon this took proper measures to prevent their being surprised and overwhelmed by a superior force; but before the horrors of war commenced the great Reformer Luther died in peace at Ayselben, the place of his nativity, in 1546.

The emperor and the pope had mutually re-

Protestants, was persuaded to throw himself on the mercy of the emperor and to implore his pardon. To this he consented, relying on the promise of Charles for obtaining forgiveness and being restored to liberty; but notwithstanding these expectations, he was unjustly detained prisoner by a scandalous violation of the most solemn convention.

The affairs of the Protestants now seemed to be desperate. In the Diet of Augsburg, which was soon after called, the emperor required the Protestants to leave the decision of these religious disputes to the wisdom of the council which was to meet at Trent. The greatest part of the members consented to this proposal, being convinced by the powerful argument of an imperial army, which

pope, and John Agricola, a native of Ayselben, to draw up a formulary which might serve as a rule of faith and worship till the council should be assembled; but as this was only a temporary expedient, and had not the force of a permanent or perpetual institution, it thence obtained the name of the *Interim*.

This project of Charles was formed partly with a design to vent his resentment against the pope and partly to answer other political purposes. It contained all the essential doctrines of the Church of Rome, though considerably softened by the artful terms which were employed, and which were quite different from those employed before and after this period by the Council of Trent. There was even an affected ambiguity in many of the expressions which made them susceptible of different senses and applicable to the sentiments of both communions. The consequence of all this was that the imperial creed was reprobated by both parties. See *INTERIM*. In the year 1542 the pope (Paul III.) died, and was succeeded by Julius III., who, at the repeated solicitations of the emperor, consented to the reassembling of a Council of Trent. A diet was again held at Augsburg, under the cannon of an imperial army, and Charles laid the matter before the princes of the empire. Most of those present gave their consent to it, and amongst the rest Maurice, elector of Saxony, who consented on the following conditions: 1. That the points of doctrine which had already been decided there should be re-examined. 2. That this examination should be made in the presence of the Protestant divines. 3. That the Saxon Protestants should have a liberty of voting as well as of deliberating in the council. 4. That the pope should not pretend to preside in the assembly, either in person or by his legates. This declaration of Maurice was read in the diet, and his deputies insisted upon its being entered into the registers, which the archbishop of Mentz obstinately refused. The diet was concluded in 1551; and at its breaking up the emperor desired the assembled princes and states to prepare all things for the approaching council, and promised to use his utmost endeavors to procure moderation and harmony, impartiality and charity, in the transactions of that assembly.

On the breaking up of the diet the Protestants took such steps as they thought most proper for their own safety. The Saxons employed Melancthon, and the Wirtembergers Brengius, to draw up confessions of faith to be laid before the new council. The Saxon divines, however, proceeded no farther than Nuremberg, having received secret orders from Maurice to stop there, for the elector, perceiving that Charles had formed designs against the liberties of the German princes, resolved to take the most effectual measures for crushing his ambition at once. He therefore entered with the utmost secrecy and expedition into an alliance with the king of France and several of the German princes for the security of the rights and liberties of the empire; after which, assembling a powerful army, in 1552, he marched against the emperor, who lay with a handful of troops at Inspruck, and expected no such thing. By this sudden and unforeseen accident, Charles was so much dispirited that he was willing to make peace almost on any terms. The consequence of this was that he concluded a treaty at Passau which by the Protestants is considered as the basis of their religious liberty. By the first three articles of this treaty it was agreed that Maurice and the confederates should lay down their arms, and lend

was at hand to dispel the darkness from the eyes of such as might otherwise have been blind to the force of Charles' reasoning. However, this general submission did not produce the effect which was expected from it. A plague which broke out, or was said to do so, in the city, caused the greatest part of the bishops to retire to Bologna, by which means the council was in effect dissolved; nor could all the entreaties and remonstrances of the emperor prevail upon the pope to reassemble it without delay. During this interval, therefore, the emperor judged it necessary to fall upon some method of accommodating the religious differences and maintaining peace until the council so long expected should be finally obtained. With this view he ordered Julius Peluginus, bishop of Naumberg, Michael Sidonius, a creature of the

their troops to Ferdinand to assist him against the Turks, and that the landgrave of Hesse should be set at liberty. By the fourth it was agreed that the rule of faith called the *Interim* should be considered as null and void; that the contending parties should enjoy the free and undisturbed exercise of their religion until a diet should be assembled to determine amicably the present disputes (which diet was to meet in the space of six months); and that this religious liberty should continue always, in case it should be found impossible to come to an uniformity in doctrine and worship. It was also determined that all those who had suffered banishment or any other calamity, on account of their having been concerned in the league or war of Smalcald, should be reinstated in their privileges, possessions and employments; that the imperial chamber at Spire should be open to the Protestants as well as to the Catholics; and that there should always be a certain number of Lutherans in that high court. To this peace, Albert, marquis of Brandenburg, refused to subscribe, and continued the war against the Roman Catholics, committing such ravages in the empire that a confederacy was at last formed against him. At the head of this confederacy was Maurice, elector of Saxony, who died of a wound he received in a battle fought on the occasion in 1553.

The assembly of the diet promised by Charles was prevented by various accidents; however, it met at Augsburg in 1555, where it was opened by Ferdinand in the name of the emperor, and terminated those deplorable calamities which had so long desolated the empire. After various debates, the following acts were passed, on the 25th of September: That the Protestants who followed the Confession of Augsburg should be for the future considered as entirely free from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves relating to their religious sentiments, discipline and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that Church whose doctrine and worship they thought the most pure and consonant to the spirit of true Christianity; and that all those who should injure or prosecute any person under religious pretences and on account of his opinions should be declared and proceeded against as public enemies of the empire, invaders of its liberty and disturbers of its peace.

Thus was the Reformation established in many parts of the German empire, where it continues to this day; nor have the efforts of the popish powers at any time been able to suppress it, or even to prevent its gaining ground. It was not, however, in Germany alone that a reformation of religion took place. Almost all the kingdoms of Europe began to open their eyes to the truth about the same time. The reformed religion was propagated in Sweden, soon after Luther's rupture with the Church of Rome, by one of his disciples, named *Olaus Patri*. The zealous efforts of this missionary were seconded by Gustavus Vasa, whom the Swedes had raised to the throne in the place of Christiern, king of Denmark, whose horrid barbarity lost him the crown. This prince, however, was as prudent as he was zealous; and as the minds of the Swedes were in a fluctuating state, he wisely avoided all kind of vehemence and precipitation in spreading the new doctrine. Accordingly, the first object of his attention was the instruction of his people in the

sacred doctrines of the holy Scriptures; for which purpose he invited into his dominions several learned Germans, and spread abroad through the kingdom the Swedish translation of the Bible that had been made by Olaus Patri. Some time after this, in 1526, he appointed a conference at Upsal, between the Reformer and Peter Gallius, a zealous defender of the ancient superstition, in which each of the champions was to bring forth his arguments, that it might be seen on which side the truth lay. In this dispute Olaus obtained a signal victory, which contributed much to confirm Gustavus in his persuasion of the truth of Luther's doctrine, and to promote its progress in Sweden. The following year another event gave the finishing stroke to its propagation and success. This was the assembly of the states at Westeraas, where Gustavus recommended the doctrine of the Reformers with such zeal that, after warm debates, fomented by the clergy in

at Hasnia; and after his death, which happened in 1521, he invited Carlstadt himself to fill that important place. Carlstadt accepted of this office, indeed, but in a short time returned to Germany; upon which Christiern used his utmost endeavors to engage Luther to visit his dominions, but in vain. However, the progress of Christiern in reforming the religion of his subjects, or rather of advancing his own power above that of the Church, was checked, in the year 1523, by a conspiracy, by which he was deposed and banished, his uncle Frederick, duke of Holstein and Sleswic, being appointed his successor.

Frederick conducted the Reformation with much greater prudence than his predecessor. He permitted the Protestant doctors to preach publicly the sentiments of Luther, but did not venture to change the established government and discipline of the Church. However, he contributed greatly to the progress of the Reformation by his success-



PETER IN PRISON, VISITED BY AN ANGEL.—See RELIGIOUS LIBERTY.

solved on the destruction of all who should dare to oppose the Council of Trent. The meeting of it was to serve as a signal for taking up arms; and accordingly its deliberations were scarcely begun, in 1546, when the Protestants perceived undoubted signs of the approaching storm and a formidable union betwixt the emperor and pope, which threatened to crush and overwhelm them at once.

An appeal to arms by the elector of Saxony and the landgrave of Hesse was unfortunate to the cause of the Protestants, for the two armies met near Muhlberg, on the Elbe, on the 24th of April, 1547, and after a bloody action the elector was entirely defeated, and himself taken prisoner. Maurice, who had so basely betrayed him, was now declared elector of Saxony; and by his entreaties Philip, landgrave of Hesse, the other chief of the



PERSECUTION OF CHRISTIANS.—See RELIGIOUS LIBERTY.

general, it was unanimously resolved that the reformation introduced by Luther should have place in Sweden. This resolution was principally owing to the firmness and magnanimity of Gustavus, who declared publicly that he would lay down the sceptre and retire from the kingdom rather than rule a people enslaved by the orders and authority of the pope and more controlled by the tyranny of their bishop than by the laws of their monarch. From this time the papal empire in Sweden was entirely overthrown, and Gustavus declared head of the Church.

In Denmark the Reformation was introduced as early as the year 1521, in consequence of the ardent desire discovered by Christiern II. of having his subjects instructed in the doctrines of Luther. This monarch, notwithstanding his cruelty, for which his name had been rendered odious, was nevertheless desirous of delivering his dominions from the tyranny of the Church of Rome. For this purpose, in the year 1520 he sent for Martin Reinard, one of the disciples of Carlstadt, out of Saxony, and appointed him professor of divinity

ful attempts in favor of religious liberty in an assembly of the states held at Odensee, in 1527. Here he procured the publication of a famous edict, by which every subject of Denmark was declared free either to adhere to the tenets of the Church of Rome or to the doctrine of Luther. The papal tyranny was totally destroyed by his successor, Christiern III. He began by suppressing the despotic authority of the bishops and restoring to their lawful owners a great part of the wealth and possessions which the Church had acquired by various stratagems. This was followed by a plan of religious doctrine, worship and discipline laid down by Bugenhagius, whom the king had sent for from Wittenberg for that purpose; and in 1539 an assembly of the states at Odensee gave a solemn sanction to all these transactions.

In France, also, the Reformation began to make some progress very early. Margaret, queen of Navarre, sister to Francis I., the perpetual rival of Charles V., was a great friend to the new doctrine; and it appears that as early as the year 1523 there were in several of the provinces of France



great numbers of people who had conceived the greatest aversion both to the doctrine and tyranny of the Church of Rome, among whom were many of the first rank and dignity, and even some of the episcopal order. But as their numbers increased daily, and troubles and commotions were excited in several places on account of religious differences, the authority of the king intervened, and many persons eminent for their virtue and piety were put to death in the most barbarous manner. Indeed, Francis, who had either no religion at all, or, at best, no fixed and consistent system of religious principles, conducted himself toward the Protestants in such a manner as best answered his private views. Sometimes he resolved to invite Melancthon into France, probably with a view to please his sister, the queen of Navarre, whom he loved tenderly, and who had strongly imbibed the Protestant principles. At other times he exercised the most infernal cruelty toward the Reformed, and once made the following mad declaration: that if he thought the blood of his arm was tainted by the Lutheran heresy he would have it

communion with the Church of Geneva. The French Protestants were called Huguenots (see HUGUENOTS) by their adversaries, by way of contempt. Their fate was very severe, being persecuted with unparalleled fury; and though many princes of the blood, and of the first nobility, had embraced their sentiments, yet in no part of the world did the Reformers suffer so much. At last all commotions were quelled by the fortitude and magnanimity of Henry IV., who in the year 1598 granted all his subjects full liberty of conscience by the famous Edict of Nantes, and seemed to have thoroughly established the Reformation throughout his dominions. During the minority of Louis XIV., however, this edict was revoked by Cardinal Mazarin, and forthwith the savage butchery of the French Protestants commenced anew. A tiger-like ferocity characterized the persecutions of the Protestants in the south-eastern parts of the kingdom, quite equal in atrocity to the relentless devastations of the Waldenses in the valleys on the other side of the Alps; and the profession of the Reformed faith has never been so safe in France as in Holland, Germany or Switzerland.

In the other parts of Europe the opposition to the Church of Rome was but faint and ambiguous before the Diet of Augsburg. Before that period, however, it appears, from undoubted testimony, that the doctrine of Luther had made a considerable, though probably secret, progress through Spain, Hungary, Bohemia, Britain, Poland and the Netherlands, and had in all these countries many friends, of whom several repaired to Wittenberg, in order to enlarge their knowledge by means of Luther's conversation. Some of these countries threw off the Romish yoke entirely, and in others a prodigious number of families embraced the principles of the Reformed religion. It is cer-

tain, indeed, and the Roman Catholics themselves acknowledge it without hesitation, that the papal doctrines and authority would have fallen into ruin in all parts of the world at once had not the force of the secular arm been employed to support the tottering edifice. In the Netherlands particularly the most grievous persecutions took place, so that by the emperor Charles V. upward of one hundred thousand were destroyed, while still greater cruelties were exercised upon the people by his son Philip II. The revolt of the United Provinces, however, and motives of real policy, at last put a stop to these furious proceedings; and though, in many provinces of the Netherlands, the establishment of the popish religion was still continued, the Protestants had been long free from the danger of persecution on account of their principles.

The Reformation made a considerable progress in Spain and Italy soon after the rupture between Luther and the Roman pontiff. In all the provinces of Italy, but more especially in the territories of Venice, Tuscany and Naples, the superstition of Rome lost ground, and great numbers of people of all ranks expressed an aversion to the papal yoke. This occasioned violent and dangerous commotions in the kingdom of Naples in the year 1546; which, however, were at last quelled by the united efforts of Charles V. and his viceroy Don Pedro di Toledo. In several places the pope put a stop to the progress of the Reformation by letting loose the inquisitors, who spread dreadful marks of their barbarity through the greater part of Italy. These formidable ministers of superstition put so many to death, and perpetrated such horrid acts of cruelty and oppression, that most of the Reformed consulted their safety by a voluntary exile, while others returned to the religion of Rome, at least in external appearance. But the Inquisition, which frightened into the profession of popery several Protestants in other parts of Italy, could never make its way into the kingdom of Naples; nor could either the authority or entreaties of the pope engage the Neapolitans to admit even visiting inquisitors.

In Spain several people embraced the Protestant religion, not only from the controversies of Luther, but even from those divines whom Charles V. had brought with him into Germany in order to refute the doctrines of Luther; for these doctors imbibed the pretended heresy, instead of refuting it, and propagated it more or less on their return home. But the Inquisition, which could obtain no footing in Naples, reigned triumphant in Spain, and by the most dreadful methods frightened the people back into popery, and suppressed the desire of exchanging their superstition for a more rational plan of religion. It was, indeed, presumed that Charles himself died a Protestant; and it seems to be certain that, when the approach of death had dissipated those schemes of ambition and grandeur which had so long blinded him, his sentiments became much more rational and agreeable to Christianity than they had ever been. All the ecclesiastics who had attended him, as soon as he expired, were sent to the Inquisition, and committed to the flames, or put to death by some other method equally terrible. Such was the fate of Augustine Casal, the emperor's preacher; of Constantine Pontius, his confessor; of Egidius, whom he had named to the bishopric of Tortosa; of Bartholomew de Caranza, a Dominican who had been confessor to King Philip and Queen Mary; with twenty others of less note.

In England the principles of the Reformation began to be adopted as soon as an account of Luther's doctrines could be conveyed thither. In that kingdom there were still great remains of the sect called Lollards, whose doctrine resembled that of Luther, and among whom, of consequence, the sentiments of our Reformer gained great credit. Henry VIII., king of England, at that time was a violent partisan of the Church of Rome, and had a particular veneration for the writings of Thomas Aquinas. Being informed that Luther spoke of his favorite author with contempt, he conceived a violent prejudice against the Reformer, and even wrote against him, as we have already observed. Luther did not hesitate at writing against His Majesty, overcame him in argument and treated him with very little ceremony. The first step toward public reformation, however, was not taken till the year 1529. Great complaints had been made in England, and of a very ancient date, of the usurpations of the clergy; and by the prevalence of the Lutheran opinions, these complaints were now become more general than before. The House of Commons, finding the occasion favorable, passed

several bills restraining the impositions of the clergy; but what threatened the ecclesiastical order with the greatest danger were the severe reproaches thrown out almost without opposition in the House against the dissolute lives, ambition and avarice of the priests and their continual encroachments on the privileges of the laity. The bills for regulating the clergy met with opposition in the House of Lords; and Bishop Fisher imputed them to want of faith in the Commons, and to a formal design, proceeding from heretical and Lutheran principles, of robbing the Church of her patrimony and overturning the national religion. The Commons, however, complained to the king by their speaker Sir Thomas Audley of these reflections thrown out against them, and the bishop was obliged to retract his words.

Though Henry had not the least idea of rejecting any even of the most absurd Romish superstitions, yet, as the oppressions of the clergy suited very ill with the violence of his own temper, he was pleased with every opportunity of lessening their power. In the Parliament of 1531 he showed his design of humbling the clergy in the most effectual manner. An obsolete statute was revived, from which it was pretended that it was criminal to submit to the legatine power which had been exercised by Cardinal Wolsey. By this stroke the whole body of the clergy was declared guilty at once. They were too well acquainted with Henry's disposition, however, to reply that their ruin would have been the certain consequence of their not submitting to Wolsey's commission, which had been given by royal authority. Instead of making any defence of this kind, they chose to throw themselves on the mercy of their sovereign; which, however, it cost them one hundred and eighteen thousand eight hundred and forty pounds to procure. A confession was likewise extorted from them that the king was protector and supreme head of the Church of England, though some of them had the dexterity to get a clause inserted which invalidated the whole submission, viz., *in so far as permitted by the law of Christ*.

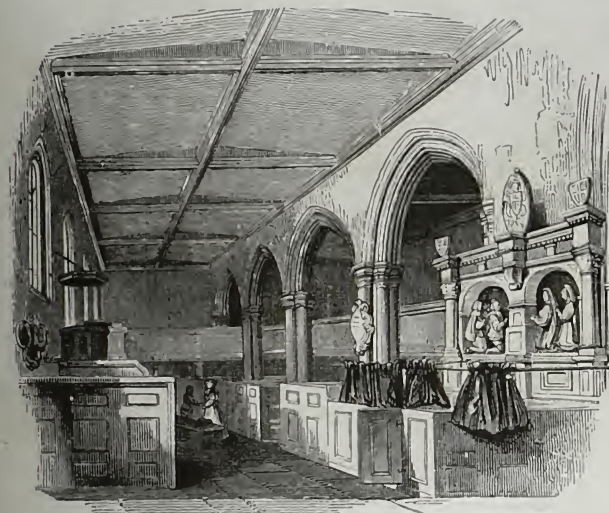
The king, having thus begun to reduce the power of the clergy, kept no bounds with them afterward. He did not, indeed, attempt any reformation in religious matters; nay, he persecuted most violently such as did attempt this in the least. Indeed, the most essential article of his creed seems to have been his own supremacy, for whoever denied this was sure to suffer the most severe penalties, whether Protestant or papist; and so far as reformation of doctrine was concerned, Henry was certainly not a Protestant. He opposed the claims of the pope to supremacy in England, but his resistance was in order to the establishment of his own supremacy in England, and whoever resisted him was made to feel the weight of his hand.

He died in 1547, and was succeeded by his only son, Edward VI. This amiable prince, whose early youth was crowned with that wisdom, sagacity and virtue that would have done honor to advanced years, gave new spirit and vigor to the Protestant cause, and was its brightest ornament as well as its most effectual support. He encouraged learned and pious men of foreign countries to settle in England, and addressed a particular invitation to Martin Bucer and Paul Fagius, whose moderation added a lustre to their other virtues, that by the ministry and labors of these eminent men in concert with those of the

friends of the Reformation in England he might purge his dominions from the sordid fictions of popery and establish the pure doctrines of Christianity in their place. For this purpose he issued the wisest orders for the restoration of true religion, but his reign was too short to accomplish fully such a glorious purpose. In the year 1553 he was taken from his loving and afflicted subjects, whose sorrow was inexpressible and suited to their loss. His sister Mary (the daughter of Catherine of Aragon, from whom Henry had been separated by the famous divorce), a furious bigot to the Church of Rome, and a princess whose natural character, like the spirit of her religion, was despotic and cruel, succeeded him on the British throne, and imposed anew the arbitrary laws and the tyrannical yoke of Rome upon the people of England. Nor were the methods which she employed in the cause of superstition better than the cause itself, or tempered by any sentiments of equity or compassion. Barbarous tortures and death in the most shocking forms awaited those who opposed her will or made the least stand against the restoration of popery; and among many other victims the learned and pious Cranmer, archbishop of Canterbury, who had been one of the most illustrious instruments of the Reformation in England, fell a sacrifice to her fury. This odious scene of persecution was happily concluded in the year 1558 by the death of the queen, who left no issue; and as soon as her successor, the lady Elizabeth, ascended the throne, all things assumed a new and pleasing aspect. Under her reign much was done to consolidate the religious affairs of the kingdom. The Protestant Church was firmly established by Parliament, although the Church as settled differs in some respects from the plan that had been formed by those whom Edward VI. had employed for promoting the cause of the Reformation, and approaches nearer to the rites and discipline of former times, though it is widely different, and in the most important points entirely opposite to the principles of the Roman hierarchy.

The cause of the Reformation underwent in Ireland the same vicissitudes and revolutions that had attended it in England. When Henry VIII., after the abolition of the papal authority, was declared supreme head upon earth of the Church of England, George Brown, a native of England and a monk of the Augustine order, whom that monarch had created, in the year 1535, archbishop of Dublin, began to act with the utmost vigor in consequence of this change in the hierarchy. He purged the churches of his diocese from superstition in all its various forms, pulled down images, destroyed relics, abolished absurd and idolatrous rites, and by the influence as well as authority he had in Ireland caused the king's supremacy to be acknowledged in that nation. Henry showed soon after that this supremacy was not a vain title, for he banished the monks out of that kingdom, confiscated

their revenues and destroyed their convents. In the reign of Edward VI. still further progress was made in the removal of popish superstitions by the zealous labors of Bishop Brown and the auspicious encouragement he granted to all who exerted themselves in the Reformation. But the death of this excellent prince and the accession of Queen Mary had like to have changed the face of affairs in Ireland as much as in England. When Elizabeth ascended the throne, however, a change took place. Protestants were placed in authority and bishops were placed in the Irish sees, but little was done to enlighten the great mass of the people. Divine service was not conducted in the language which the people understood, nor were schools established in the country to meet the wants of the population. The Scriptures were not rendered into the vernacular, and thus the people were left to the priesthood which still held to the communion with the see of Rome. When the great rebellion of Hugh O'Neill came to an end, the northern province was gradually



ST. PETER'S CHAPEL, TOWER OF LONDON.—See RELIGIOUS LIBERTY.

cut off; and that he would not even spare his own children if they entertained sentiments contrary to those of the Catholic Church.

About this time the famous Calvin began to draw the attention of the public, but more especially of the queen of Navarre. His zeal exposed him to danger; and the friends of the Reformation, whom Francis was daily committing to the flames, placed him more than once in the most perilous situation, from which he was delivered by the interposition of the queen of Navarre. He therefore retired out of France to Basle, in Switzerland, where he published his "Christian Institutions," and became afterward so famous.

Those among the French who first renounced the jurisdiction of the Romish Church are commonly called Lutherans by the writers of those early times; hence it has been supposed that they had all imbibed the peculiar sentiments of Luther. But this appears by no means to have been the case, for the vicinity of the cities of Geneva, Lausanne, etc., which had adopted the doctrines of Calvin, produced a remarkable effect upon the French Protestant churches, inasmuch that, about the middle of this century, they all entered into

settlement by colonists from England and Scotland, and thus Protestantism was firmly established in the province of Ulster, where it has ever since prevailed, and from which during the last century and a half so many emigrants have come to the United States.

In Scotland the seeds of reformation were very early sown by several noblemen who had resided in Germany during the religious disputes there; but for many years it was suppressed by the power of the pope, seconded by inhuman laws and barbarous executions. The most eminent opposer of the papal jurisdiction was John Knox, a disciple of Calvin, a man of great zeal and invincible fortitude. On all occasions he raised the drooping spirits of the Reformers, and encouraged them to go on with their work, notwithstanding the opposition and treachery of the queen-regent, till at last, in 1561, by the assistance of an English army sent by Elizabeth, popery was in a manner totally extirpated throughout the kingdom. From this period the form of doctrine, worship and discipline established by Calvin at Geneva has had the ascendancy in Scotland.



INTERIOR WHITE CHAPEL, IN THE TOWER.—See RELIGIOUS LIBERTY; also engraving on preceding page.



**REFORMED** (re-form'd) **CHURCH.** This is the name usually given the branches of the Churches of the Reformation which are found in Germany, Switzerland, Holland, Hungary, France and the United States. They are usually classed as Calvinists, except the Lutheran branch, and with certain differences in forms they all belong to the Presbyterian family. There are two branches of the Reformed Church which claim special notice here because of their importance in this country, viz.:

**REFORMED CHURCH IN AMERICA.**—Formerly the title of this body was the Reformed Protestant Dutch Church in North America, and usually it was designated by the brief name, "The Dutch Reformed Church." For several years a feeling existed among the ministers and members that the title suggested the idea that the body existed merely for the reception of those who might emigrate from Holland; and in order to remove the

under the control of the Church in the fatherland; but in the latter year the American branch declared its independence, asserted the right to a perfect autonomy, and the distinct organization of the body was effected with much harmony. In 1764 the use of the English language in preaching was introduced, although decided objection had been made against the innovation.

This branch of the Church extends through several of our States, but it is more largely represented in Eastern New York and New Jersey than in the other States. The "Dutch" Church has always displayed an earnest attention to the education of the ministry, and the college and seminary at New Brunswick, under the control of the body, would do honor to any denomination in our land. For intelligence and piety, for faithful adherence to the standards, for social importance and for every element of religious social worth the members and ministers of this Church have always

Heidelberg Catechism was prepared, and it was adopted as the recognized symbol of the Reformed Church.

The Reformed Church in the United States dates from about the year 1720, although the troubles on the Continent of Europe led several who held the Reformed faith to seek an asylum in America before the close of the seventeenth century. In 1727 the Rev. George M. Weiss was sent to this country from the Palatinate with about four hundred emigrants. He settled with his flock at Skippack, in Montgomery county, Pennsylvania, where they organized a consistory, having Mr. Weiss as the recognized pastor. From this time onward settlers continued to arrive in considerable numbers, and they spread over different regions, and consequently they were unable to enjoy the advantages of ordinances in the language and forms of the fatherland. Much was done in the collecting of these

people into congregations, and in work which tended to the organization of the Church, by the Rev. Michael Schlatter, who was sent as a missionary in 1746, and who gave himself with great wisdom and zeal to this work. Since 1825 the body has grown very rapidly, and the congregations and churches are widely scattered not only over the Eastern but also over the Western and North-Western States. The Heidelberg Catechism constitutes the great Standard of the body; and though Presbyterian in the organization of church courts, this body differs from the Presbyterian Church in the United States in that it recognizes the services of "a Church year, in the admission of a Liturgy, and in the forms used in the administration of the Sacraments." A memorable incident in the history of this Church was the celebration in the city of Philadelphia of the three hundredth anniversary of the formation and adoption of the Heidelberg Catechism. The services began on January 17, 1863, and continued for six days, during which time a vast amount of most valuable matter was produced and discussed on the doctrines, discipline, history, testimony-bearing, difficulties and duties of the Church.

Under the General Synod of this Church there are four synods with subordinate classes, and thus the idea of Presbyterian order and government is maintained. The Theological Seminary at Mercersburg was founded in 1825, and that at Tiffin, Ohio, after several changes, was permanently settled there in 1851. At Tiffin there is also the "Heidelberg College," founded in 1850, and Franklin and Marshall College is established at Lancaster, Pennsylvania. These and several classical and educational institutions mark the diligence of this body in the great work of education, and specially in the desire to secure a learned ministry—a characteristic of all the Churches of the Reformation.

**REFORMED CHURCH IN FRANCE.**—See FRENCH REFORMED CHURCH and HUGUENOTS.

**REFORMED CHURCH IN HUNGARY.**—This Church has passed through a sea of persecutions and troubles that would have sufficed to extinguish the truth among any people who were not holding to it as they valued their lives. As soon as the news reached Hungary that a reformed movement in the Church had commenced in Germany, the Hungarian Diet, in 1528, issued a decree commanding all favorers of Lutheranism to be seized and burned; but the decree was disregarded by many who read and thought for them-

selves, and by others who immediately went to Germany to study the questions which were there discussed by Luther and his associates. The work of reformation spread, and although the parish priest of Libethen suffered for adopting the simple faith which he found in the word of God, still among the nobility and in many of the towns the work of reform went on. Many priests, together with their congregations, came over, and so widespread was the change that the prospect of Hungary adopting the Reformed faith was on the fair way of being realized, when the divisions which broke out among themselves proved the first obstacle, and then came in the power of the Jesuits to foster these divisions and to secure the operation of other influences in stemming the flood that was sweeping over the land. Pazmany was a master-mind among the Jesuits in work, and at length, under Leopold I., the work of bloody persecution began. Massacres, the galleys, imprisonments and fines were the ordinary means used in dealing with the Protestants. At length, in 1681, they were expressly permitted to hold divine service, and in 1781, under Joseph II., this privilege was confirmed. The oppressed Church continued to struggle on, and in 1791, at an important synod held at Pesth, much was done to unite and harmonize the broken and disjointed affairs of the

claiming the simple gospel in opposition to the dogmas of Rome by Ecolampadius and others who also had received the truth. Their preaching produced a widely-spread awakening, but little was done in the ordering and consolidation of churches until the counsel and energy of Calvin came to the aid of the Swiss brethren. They had adopted a theology which is usually called Calvinistic, and under the influence of Calvin they organized the churches on a Presbyterian platform. The inhabitants of five of the Cantons still clung to the Romish communion, and they called in the aid of Austria to suppress the Reformed faith. In the struggle which ensued Zwingle fell at the battle of Cappel, and about the same time Ecolampadius

vitil cities on the east of the river, Deut. iv. 41-43; Josh. xx. 7, 8; xxi. 13, 21, 27, 32, 36, 38.



DUTCH REFORMED CHURCH AT NEW UTRICHT, LONG ISLAND, BUILT IN 1690, OF GRANITE, WITH WALLS FOUR FEET THICK.



OLD DUTCH REFORMED CHURCH AT ALBANY, N. Y., BUILT IN 1656, AND ENLARGED IN 1715.

Church. At length, in 1848, a law was passed giving equal rights to the Protestants; but difficulties were thrown in the way of its being carried out. Later still, the political troubles of the emperor of Austria, who is constitutionally the king of Hungary, have had the effect of leading the authorities to recognize the rights of conscience of his Protestant Hungarian subjects, and now the right of autonomy has been granted to them as well as to the other portion of the population.

As already stated, the Protestantism of Hungary was early divided, and even yet the division continues. There are nearly a million to hold to the Augsburg Confession, while upward of a million and a half hold by the Helvetic Confession, while about one hundred thousand avow themselves to be Unitarians.

**REFORMED CHURCH IN BOHEMIA.**—See BOHEMIANS and UNITED BRETHREN.

**REFORMED CHURCH IN SWITZERLAND.**—The Reformation in Switzerland, so far as doctrine is concerned, was largely owing to the influence of Zwingle, who was to the Cantons what Luther was to Germany, Knox to Scotland and Calvin to Geneva. He was early joined in his work of pro-

duced at Basle. Still, the work was carried on, for the light of the gospel had shined into the minds and stirred up the hearts of Bullinger, Myconius, Farel, Bucer and Capito, who, along with Calvin as an adviser, went forward until the cause of the Reformed faith had triumphed; and as is well known, Geneva became a centre of light and influence whence the truth radiated out over the land.

When the rise of a Neological spirit threatened to sweep away the gospel from Germany, the fell influence reached Geneva, and Rationalism prevailed in the home of Calvin for a time; but a great revival of religion has

About these cities were suburbs, a thousand cubits every way, the length of each side of the square thus formed being two thousand cubits—a result which has startled several of the critics who have forgotten to carry the common principles of arithmetic along with them in their researches, and have hence charged the Scripture record with mistake, Num. xxxv. 3-5. The regulations for those claiming the right of refuge will be found in Ex. xxi. 12-14; Num. xxxv. 9-34; Deut. xix. 1-13. After examination made, if they were pronounced entitled to it, they had protection, but must live within the boundaries of the refuge city till the death of the high-priest, when they might return in safety to their own homes. It is said that direction-posts were set up to guide the fugitive to the asylum, and various additions to the law were imagined or introduced by rabbinical writers.

In this institution there is a beautiful illustration of the way of salvation. The alarmed needy sinner flees to Christ. In the refuge city there was



DUTCH REFORMED CHURCH AT SUNNYSIDE, ON THE HUDSON, NEW YORK, BUILT IN 1699.

**REFUGE** (ref'eu), **CITIES OF.** Among the various provisions of the Hebrew law, there was one for the protection of any one who might kill his neighbor without malice aforethought. Six cities of those assigned to the priests and Levites were invested with the right of asylum. These six were three on each side of the Jordan; Hebron, a city of the priests, Shechem, and Kedesh in Galilee, Levitical cities on the west; Bezer, Ramoth-gilead and Golan in Bashan, Le-

safety to all who fled thereto, and so in Christ there is safety to all who flee to him, Rom. viii. 1.



GATEWAY OF THE BLOODY TOWER.—See RELIGIOUS LIBERTY.

grounds for such a misconception, the change of name was made in 1868. In polity the Church is Presbyterian, and the Doctrinal Standards are the Heidelberg Catechism, the Compendium of the Christian Religion and the Confession and Canons of the Synod of Dort. The colony of New Amsterdam (now New York) was settled in 1612, and it is believed that the Collegiate Church in the city of New York was organized in 1619. The religious system thus inaugurated continued until 1664, when the colony submitted to England, and very shortly thereafter an act of Parliament obliged the colonists to contribute to the support of the Established Church of England. As might have been expected, the change in the political and ecclesiastical state of the colony repressed the flow of emigration from Holland, but for a considerable time the descendants of the early settlers exercised a very decided preponderance in the city and in the regions around in which their churches were established. From 1737 until 1771 a difference of judgment existed in the Church on the propriety of the Church in America being

been pre-eminently distinguished. Though Presbyterian in form, the terms Consistory and Classis are ecclesiastically used, whereas in Churches on the Scottish model the names of the corresponding courts are the Kirk or Church Session and the Presbytery, both being subordinate to the Synod.

**REFORMED CHURCH IN THE UNITED STATES.**—This body was formerly known as the German Reformed Church in the United States, but the designation was viewed as unadvisable, inasmuch as it might be looked on as the name of a body which existed merely for the reception of members from Germany, and accordingly the change was adopted. The German Reformed Church of this country bears the same relation to the Reformed Church in Germany that the Dutch Reformed Church bears to the Church of Holland. In the sixteenth century serious trouble existed in the Palatinate, because of the efforts of the Lutherans to establish their system; and in 1560 the elector Frederic III. conformed to the Reformed Church, and expelled such clergymen and professors as did not follow his example. By his influence the



It would seem that God's altar was held to give some privilege of asylum, 1 Ki. i. 50; ii. 28. The right of sanctuary was possessed by certain Greek and Roman cities, and it was afterward claimed to a great extent for Christian churches.

**REFUGEES** (ref'uj-eez), a term first applied to the French Protestants who, by the revocation of the Edict of Nantes, were constrained to fly from persecution and take refuge in foreign countries. Since that time, however, it has been extended to all such as leave their country in times of distress. See HUGUENOTS.

**REGEM** (re'gein), one of the descendants of Judah, 1 Chr. ii. 47.

**REGEM-MELECH** (-me'lek), a person sent with Sherezer by Bethel—i.e., the Jews dwelling in Bethel—to entreat the face of the Lord and make inquiry concerning fasting and humiliation, Zech. vii. 2.

**REGENERATION** (re-jeen-e-rā'shun), the rendering of a Greek word implying a fresh birth or renewal, a restoration from a degenerate state to a state of pristine excellence. The word occurs but twice in Holy Scripture; first in a declaration of our Lord, "in the regeneration when the Son of man shall sit in the throne of his glory," Matt. xix. 28. The word is found again in reference to baptism, Tit. iii. 5; whereon Dr. Alford says, contrasting the two passages, that in the former "it is the great second birth of heaven and earth in the latter days; here the second birth of the individual man." "The laver of regeneration" and "the renewal of the Holy Spirit" are both mentioned—"that complete baptism by water and the Holy Ghost, whereof the first cleansing by water is indeed the ordinary sign and seal, but whereof the glorious indwelling Spirit of God is the only efficient cause and continuous agent."

**REGENT** (re'jent), a title of a member of one of the houses of the governing body in the university of Cambridge.

**REGIS** (ray-zheez'), **PIERRE SYLVAIN**, an eminent Cartesian philosopher of Agenois, in France, was born in 1632. From the Jesuits' college, at Cahors, he removed to Toulouse, and afterward to Paris, where he attracted considerable notice by the zeal with which he espoused the system then lately broached by Descartes. The popularity which he acquired, and the numerous audiences which attended him, excited the jealousy of his opponents, who prevailed on the king, through the interference of the archbishop of Paris, to put a stop to his proceedings. He continued, however, to promulgate his views through the press with great energy. Regis published a detailed account of his tenets in his "System of Philosophy," and in a work entitled "The Use of Reason and Faith." He died in 1707.

**REGISTER**, Ezra ii. 62. See GENEALOGY.

**REGIUM DONUM** (re'j'um do'num), an annual grant of money in aid of the clergy of the Presbyterian Church in Ireland. Charles II. was the first monarch who made a gift to the ministers in Ulster, but it was not renewed. William III., in 1690, made a present when he reached Hillsborough Castle on his way to the Boyne. From year to year it was continued, and the arrangements connected with it were remodeled in 1790 and afterward, until 1870, when it was terminated

by Parliament commuting the sums given to the ministers, who have used the money thus received to found an endowment.

**REGIUS** (re'j'us), **URBAN**, or **LE ROI**, a learned controversialist, distinguished also as one of the early Reformers, was born at Langenargen, in Germany. He completed his studies at Ingoldstadt; and when the emperor visited that university, he made Regius his poet-laureate and orator. He afterward obtained a professorship; but when the controversy arose between Luther and Eckius, he heartily adopted the Reformed doctrines and sided with the former. In 1530 he accepted an invitation from the duke of Brunswick to settle as pastor of the church of Lüneburg, and died in 1541.

**REHABIAH** (re-hab'yah), a descendant of Moses, 1 Chr. xxiii. 17.

**REHOB** (re'hōb). 1. The father of Hadad-ezar, king of Zobah, 2 Sam. viii. 3, 12. 3. One who sealed the covenant, Neh. x. 11.

**REHOB.** 1, 2. Two towns in the territory of Asher, Josh. xix. 28, 30. One of these is mentioned as being at the extreme north of Palestine, Num. xiii. 21. One, too, was allotted to the Levites, Josh. xxi. 31. Also the original inhabitants retained possession of one after the conquest, Jud. i. 31. 3. 2 Sam. x. 8, for BETH-REHOB, which see.

**REHOBAM** (re-ho-bo'am) was the unwise son of the wise Solomon, forty-one years old when he came to the throne, and therefore born a year before the death of David. By forsaking the counsel of his father's friends for that of his own companions he hurried on the division of the kingdom of Israel, and found himself left with only the tribes of Judah and Benjamin. At first his intention was to bring back the rest by military force; but he desisted on the representation of the prophet Shemaiah, and devoted his strength to the fortification of the cities of his kingdom. A list of these is given, fifteen in number, so far as we know all to the south of the capital, from which the inference has been drawn that he understood that his greatest danger was not on the side of the new kingdom of Israel directly, though there was constant war with it, but on that of Egypt, in which Rehoboam had taken refuge while he was in exile, and to which he seems to have been attached by religious as well as political ties. Accordingly, it was from Egypt that Rehoboam suffered. For after three years of prosperity, during which he and his people "walked in the way of David and Solomon," they "forsook the law of the Lord;" and in the fifth year of his reign, Shishak, king of Egypt, came against him with an army so numerous that resistance was hopeless. Anew Shemaiah came with a message to him and his princes, interpreting this visitation as a chastisement, and they humbled themselves to receive it so, and escaped destruction, though they incurred both disgrace and loss. The latter part of his reign appears to have been comparatively prosperous; it lasted in all seventeen years—B. C. 975-958—according to the common chronology. It is said of him that "he did evil, because he prepared not his heart to seek the Lord." And probably this affected him the more owing to his training in childhood, for his mother Naamah was an Ammonitess. He copied at least one of his father's sins, "for he took eighteen wives and three-score concubines," "and he desired many wives."

**REHOBOTH** (re-ho'both). 1. An Assyrian city, Gen. x. 11, of which nothing definite is known. Kalisch conjectures that the extensive ruins still bearing the name *Rahabeh-malik*, on the east bank of the Euphrates, about four miles southwest of the town of Mayadin, may mark the site. 2. The name given by Isaac to the well in the possession of which he was unmolested, Gen. xxvi. 22. This is possibly *Bir er-Ruheibeh*. 3. The native city of one of the early Edomitish kings, Gen. xxxvi. 37. This probably lay on the west bank of the Euphrates, between Circesium and Anah; it is now called *er-Rahabeh*.

**REHUM** (re'hūm). 1. One who returned from the captivity with Zerubbabel, Ezra ii. 2, called also Nehum, Neh. vii. 7. 2. A Persian governor, or chancellor, who obstructed the Jews in rebuilding their temple and city, Ezra iv. 8, 9, 17, 23. 3. A Levite who helped to repair the wall of Jerusalem, Neh. iii. 17. 4. One who sealed the covenant, Neh. x. 25. 5. A priest who returned from captivity, Neh. xii. 3, called also Harim, Neh. xii. 15; possibly the same with No. 1.

**REI** (re'i), a person who adhered to David when Adonijah made his attempt upon the crown, 1 Ki. i. 8. He is not elsewhere mentioned. Some conjecture him to be Raddai, David's brother.

**REID** (reed), **THOMAS**, a celebrated Scotch divine and metaphysician, was born in 1709 at Strachan, in Kincardineshire, and educated at the Marischal College, Aberdeen. In 1764 he was made professor of moral philosophy at Glasgow, and died in 1796. His principal works are—"An Inquiry into the Human Mind" and "Essays on the Intellectual and Active Powers of Man." Dr. Reid was the first writer in Scotland who attacked the skepticism of Hume, and he endeavored to refute his theory by an appeal to what he called "Common Sense."

**REIMAIRUS** (ri-ma'rus), **HERMANN SAMUEL**, the famous author of the "Wolfenbüttel Fragments," was born at Hamburg, December 22, 1694. After completing his studies at Jena, and traveling through Belgium and England, he was appointed rector of the gymnasium at Wismar, and in 1727 obtained the professorship of Hebrew in the Hamburg gymnasium, the duties of which he honorably discharged till his death, March 1, 1765. He was a man of solid and extensive learning, which he exhibited in his various works on natural religion. His fame, however, chiefly rests on the so-called "Wolfenbüttel Fragments," which by their author were never intended for publication, but only to be circulated in manuscript among his friends. But Lessing, having procured a copy, published it as the work of an unknown writer found in the Wolfenbüttel library. The authorship of Reimarus, however, has been fully established. We need scarcely add that these fragments contain the severest distasteful attacks on revelation, and gave rise to the dispute between Lessing and Johann Melchior Götze.

**REINHARD** (rin'hart), **FRANZ VOLKMAR**, a celebrated Protestant preacher, a native of the duchy of Sulzbach, in Germany. He was educated at the gymnasium of Ratisbon and the university of Wittenberg. The study of sacred eloquence attracted his attention; and his reputation procured him, in 1782, the chair of theology, to which, in 1784, was added the office of preacher

at the university church. In 1792 he was invited to Dresden to become first preacher to the court of Saxony, ecclesiastical counselor and member of the supreme consistory. After filling these stations with high renown for twenty years, he died September 6, 1812. His principal works are "A System of Christian Morality" and "Lectures on Dogmatic Theology."

**REINS**, a name for the kidneys, derived from the Latin *renes*, and in our English Bible employed in those passages of the Old Testament in which the term for kidneys is used metaphorically. The Orientals regarded the kidneys as the seat of the desires and affections, and hence under them spake of the soul in respect to its inmost purposes or cravings, Ps. vii. 10; Job xix. 27; Jer. xi. 20.

**REKEM** (re'kem). 1. One of the kings or chiefs of Midian slain by the Israelites, Num. xxxi. 8. 2. A name in the genealogies of Judah, where it is not clear whether a person or a place is intended, 1 Chr. ii. 43, 44.

**REKEM**, a city of Benjamin, Josh. xviii. 27.

**RELICS** (rel'ix). In the Romish Church remains of the bodies of saints and martyrs are so called. The instruments by which martyrs have been tortured or portions of their raiment are viewed as relics and placed in sacred places where they have been revered. The twenty-second article of the Church of England is directed against this practice, which is called "a fond (foolish) thing, vainly invented and grounded on no warranty of Scripture."

**RELIEF** (re-leef') **SYNOD**. This was the name of the body which separated from the Church of Scotland, in 1752, because of the rigorous exercise of the system of patronage. Six of the ministers of the presbytery of Dunfermline refused to admit a minister to the parish of Inverkeithing contrary to the will of the people, whereupon one of the number was deposed from the ministry and the others were suspended. Mr. Gillespie, the minister of Carnock, who was thus deposed, continued to exercise his ministry, and gradually he was joined by other brethren, and in 1759 a presbytery was formed. After continuing in a separate state for many years the "Relief" and the Secession bodies combined, thus making the "United Presbyterian Church." See PRESBYTERIAN CHURCH.

**RELIGION** (re-lij'un). This word as generally used in our version refers rather to the services or mode of worship than to godliness or piety of the heart, which is the sense it now ordinarily bears. Thus we find "the Jews' religion," Acts xxvi. 5; Gal. i. 13, 14—i.e., the Jewish religious principles and forms. Religious service is meant in James i. 26, 27. So "religious" in the former of these verses indicates the observance of God's external ordinances, the outward manifestation of the principle—i.e., piety—within. The original word rendered "religious" in Acts xiii. 43 is that below translated, perhaps more properly "devout," Acts xiii. 50.

**RELIGIOUS** (re-lij'us) **HOUSES**. In the Romish and other Churches, abbeys, priories, monasteries, convents and nunneries are thus named. The title is generally given to all houses in which persons live together according to certain rules and vows with a view to promote

a religious life. In England such houses were abolished at the Reformation because of the abuses and corruptions which prevailed in them.

**RELIGIOUS LIBERTY**, a term used to express the liberty of adopting or enjoying private opinions on religious subjects, and of being allowed to worship God according to the dictates of conscience, unfettered by external control.

On the subject of liberty very superficial ideas are common, and it may be well in the outset on this question to advert to certain distinctions which are worthy of being noted. Thus "physical" liberty is the power of doing what we please without any natural restraints or impediments. If our actions are not the free result of our choice—that is, if they are directed or impeded by an influence contrary to our will—we are destitute of this liberty. "Moral" liberty is the power of doing what is right, without being impeded by sinful dispositions or passions. A libertine, with all his boasted freedom, is here a perfect slave. "While they promise themselves liberty, they themselves are the servants of corruption; for of whom is a man overcome, of the same he is brought in bondage." "Civil liberty, as it is commonly understood in free countries, is freedom from all fear of punishment, contrary to law, and from subjection to any laws but those to which a man himself by his representatives gives consent." "Religious" liberty is the power of forming our religious sentiments and conducting our religious worship agreeably to the dictates of our consciences, without being liable to civil penalties.

Few portions of history have been more distressing than those which have recorded the sore trials and the savage persecutions through which men have had to pass before even enlightened nations have learned to recognize the rights which are involved in and inseparable from religious liberty. No sooner was Christianity introduced into the world than the ruthless hand of persecution was laid on its ministers and on those who professed to believe on the crucified One. The bigotry of the Jews led them to avail themselves of the state of the Roman law in order to secure their object in repressing a religion which they abhorred. When the senate at Rome recognized the gods of any conquered land, it was lawful for the people to serve them. When such recognition had not been made, as in the case of Christianity, it was easy to bring Christians into evil repute. They could be charged with rebellion, with neglecting and dishonoring the gods which the state had recognized. Their meetings for the worship of God could easily be misrepresented, and the more secretly they assembled in order to save themselves from difficulties, the more likely were they to be held as plotters and promoters of rebellion against authority. Every student of ecclesiastical history is aware that the idea of criminality was associated in the Roman mind with the profession of Christianity. Men and women might be honest, sober and quiet, they might pay their taxes and generally be obedient to the laws, but absence from the public festivals, refusal to do sacrifice to the national deities, and, further still, to lead others away from such observances on the ground that these gods were impure, that they were a folly and no god, it followed that all such were marked as rebels and doomed to death. Want of space forbids an attempt at an analysis of the great persecutions through which the primitive Church passed. They were characterized by a ferocity that could scarcely have been expected to

be witnessed in the bloodiest scenes of civil war, when excited, angry men have met in deadly strife, but not in social life, in calm, undisturbed society, when the slayer has gone from village to village and from home to home to carry on his work of blood amid unresisting victims. The latest of the memorable persecutions has been recognized as the tenth, which occurred about A. D. 270, under Diocletian and Maximian, and which was most wasting in its character. Its professed object was nothing less than the utter extirpation of Christianity. The places for Christian worship were everywhere demolished, Bibles and religious books were destroyed and an immense number of Christians were put to death. Eclard says of these scenes, "It were endless and almost incredible to enumerate the variety of sufferers and torments; they were scourged to death, had their flesh torn off with pincers and mangled with broken pots, were cast to lions and tigers and other wild beasts, were burnt, beheaded, crucified, thrown into the sea, torn in pieces by the distorted boughs of trees, roasted by gentle fires, and holes made in their bodies for melted lead to be poured into their bowels." This persecution lasted ten years under Diocletian and some of his successors, and the number of Christians who suffered death and punishment made them conclude that they had completed their work; and in an ancient inscription they tell the world that they had effaced the name and superstition of the Christians, and had restored and propagated the religion of the gods. They were deceived, for this bloody work only hastened the downfall of paganism. This was the first persecution that reached Britain, then a Roman colony, in which Alban suffered and great numbers after him; and Fox, the martyrologist, referring to the scenes which then occurred, says "that almost all Christianity in the whole island was destroyed, the churches subverted, all books of Scripture burned, and many of the faithful, both men and women, slain." It may appear strange that the folly as well as the sin of such butchery failed to be recognized; for instead of Christianity being abolished and paganism restored, a century did not elapse until the idols were cast aside and Christianity took its seat on the throne of the Cæsars.

It would have been a blessing to the world had the professors of Christianity, as they waded through these scenes of blood, only learned the lessons of liberty of conscience which they had so many opportunities of acquiring; but such was not the case. When the civil power ceased to be heathen, contending parties in the Church were always ready to avail themselves of the power of the civil sword, and emperors and rulers were equally willing to interfere. When the Church of Rome put forth her claim for supremacy and assumed to be the dictator and the judge in matters of faith and discipline, the idea was fostered that all who were not in accordance with the authorized views were criminal, and therefore to be dealt with as offenders and punished, for the safety of society and the good of their own souls. In the hands of the Dominicans this principle was carried out to its fullest extent. A man who did not submit his judgment to Church authority was not only an enemy of the Church and of God, but he was a dangerous element in civil society, and therefore it was the duty of both Church and State to cut him off. Then, again, when the assumption of the ecclesiastical power to dominate over the civil began to prevail, it was an easy thing for spiritual courts, as in the case of the Inquisition, to induce the civil authorities to cut



off all those who had been pronounced worthy of death. The same results followed in the case of condemnations in other ecclesiastical courts; and thus, from age to age, the work of death was carried on in the name of the merciful Saviour. It is worthy of note that, even when civil rulers resisted the claims of the papacy in matters which pertained to sovereignty in civil things, they had little or no reluctance to carry out the sentence of death against a peaceful, honest man who could not find in the Bible the theological doctrines which the Church insisted he should believe. Thus, an English sovereign would resist the right of the pope to decide about the temporalities of an English see, while he would permit civil officers to receive from the hands of ecclesiastics the men whom they had condemned, and then proceed to cut them off by a violent death. It was thus that the Church attempted to avert the charge of savage cruelty when the martyrdoms of holy men were pointed to as the evidences of the apostasy of the Church. "Nay," the answer was, "we did

as "Conventicle Acts," "Six-Mile Acts" and others which in the seventeenth century were so recklessly adopted in England with a view to secure the dominancy of a religious class in the State—acts which, by their enforcement, drove men to Holland, to other places on the Continent of Europe, and which mainly served as the propelling agency to settle the American colonies by the ancestors of our people, who fled across the ocean from a slavery which they could not bear. So also in Scotland, where the power of the civil sword was used until the time of William III., the principle was relied on that external authority should compel the understanding and the conscience to admit as true whatever the party in power desired to establish. The desolations and ravages of years showed the folly of the attempt. Scotland held to her convictions, and at length, when William III. came to the throne, the arm of persecution was restrained and men were permitted to believe according to the light which they enjoyed.

On the Continent of Europe, France stands out with sad distinctness as the great opponent of religious liberty. It is true that in Spain and in Italy the Inquisition did its work without remorse. The Reformed faith was stamped out by men who resolved to do their work effectively; but then in these countries there were not the same numbers of Reformers to be persecuted and murdered as France contained. The men who had embraced the Reformed faith in France belonged to all classes. They were in the nobility and in the court; they belonged to the old families of the kingdom; they were famed for their industry, for their progress in the arts and in every department of trade; they were peaceful, intelligent, loyal and virtuous; and yet the wholesale butchery of these people by the evil authorities, at the hands of ecclesiastical instigators, is one of the most remarkable chapters in the history of our race. Readers of history are generally aware of the atrocities which preceded and accompanied the Massacre of St. Bartholomew, and which continued to the proclamation of the Edict of Nantes. They are aware of the depopulation of the country, of the loss of the most valuable class of citizens, who fled to other lands, to enrich and benefit them by their skill and toil; but the facts in the history of persecution in France, when under Louis XIV. the Edict of Nantes was revoked, have not been kept before the mind of the age as their significance in the history of that country and their place in connection with persecution have deserved. Perhaps no age of the Church has ever witnessed a more relentless effort to exterminate a simple-minded, peaceful people than that which was so heartlessly adopted by Louis XIV. and his agents in the massacres of the population in the Palatinate and in the south-eastern provinces of France; and no more heroic resistance has ever been exhibited by any people than the Protestants displayed who dwelt in the mountain-fastnesses of Dauphiny during years of murder and rapine and treachery.

While many of the settlers of the American colonies had themselves to flee from persecution, they brought indistinct views along with them to their new home. Still, on this continent correct views were speedily promulgated; and among the men who very boldly and distinctly asserted the principles of religious liberty the name of Roger Williams holds an honored place. In Maryland

and in Pennsylvania, also, the principles of liberty which were avowed and acted on tended in a great measure to attract settlers to their bounds, and gradually correct ideas on this subject began to prevail. When the Revolution was complete, and a form of government was adopted which placed no denomination in the seat of power, the principle was recognized that so long as men do not violate law under the name of religion, and so long as they do not attempt to overthrow the constitution of civil society or sap the foundations of the State, they may be left to the worship and faith which their consciences approve, under the responsibility which they bear to the great moral Ruler of the world.

**REMALIAH** (re-mal'yah), the father of Pekah, king of Israel, 2 Ki. xv. 25, 27.

**REMETH** (re'meth), a city of Issachar, Josh. xix. 21. It is possibly the same with Ramoth, 1 Chr. vi. 73.

**REMIGIUS** (re-mij'us) was a monk of Fescamp, in Normandy, and a native of Italy. He followed the fortunes of William, duke of Normandy, to England, who rewarded him for his services with the bishopric of Dorchester, after having deposed Alexander, who then held the see, and who strenuously opposed the innovations of the conqueror. Leicester had been united to Dorchester, which continued to be the seat of this great see till it was transferred to Lincoln, A. D. 1088, by Remigius, who was thus the last bishop of Dorchester and the first of Lincoln. He objected to have his cathedral in an obscure place on the outskirts of a great diocese, and accordingly he had the see removed to Lincoln. He was a man of great natural talent, energy and resolution, as his victory over the archbishop of York demonstrated, the archbishop being violently opposed to the establishment of a bishop's seat at Lincoln, who insisted that he would lose a part of his jurisdiction by the arrangement.

**REMIGIUS**, the name of two ecclesiastics of the ninth century.

1. OF AUXERRE, a learned Benedictine, was educated in the abbey of St. Germain. He taught at Rheims, and attained great celebrity; and at length he went to Paris and opened the first public school in that city after the ravages of the Normans. He wrote "Commentary on the Psalms of David," besides various other works.

2. A Roman saint and Gallic prelate, was a native of Gaul, and was grand-almoner to the emperor Lotharius, who, about 853, promoted him to the archiepiscopal see of Lyons. He was a zealous defender of the opinions of St. Augustine on the subjects of grace and predestination, and condemned the propositions of John Scotus Erigena relating to the same subject. See SCOTUS ERIGENA. He died in 875.

**REMMON** (rem'mon), once so spelled, Josh. xix. 7, but properly RIMMON, which see.

**REMONSTRANTS** (re-mon'strants), the name given to those who, with Arminius, holding the free will of man and universal redemption, protested in 1610 to the states-general of Holland against the doctrines of their opponents. Their chief opponents were those who followed the lead of Gomarus, and they were called Anti-Remonstrants.

**REMPHAN** (rem'fan), or **REPHAN** (re'fan), a name quoted in Acts vii. 43 from Amos v. 26, where the Septuagint has *Raiphon* for the Hebrew *Chium*. It is clear that the Septuagint held the original to be a proper name, in which interpretation our own and most other versions have concurred. But this is by no means clear; for according to the received pointing, it would better read, "Ye bore the tabernacle of your king (idol), and the statue (or statues) of your idols, the star of your god, which ye make to yourselves." According to this reading, the name of the idol so worshiped by the Israelites is in fact not given, although the mention of a star still suggests that some planet is intended. Jerome supposes it may be Lucifer or Venus. But the Syriac renders the Hebrew by "Saturn, your idol," who was worshiped by the Semitic nations along with Mars as an evil demon to be propitiated with sacrifices. This now seems to be the general conclusion.

**REMY** (rā-me'), **SAINT**, or **REMIGIUS** (re-mij'e-us), an eminent archbishop of Rheims, who became celebrated for inducing Clovis, the king of the Salian Franks, to accept the Christian faith. His wife, Clotilda, who was niece of Gundebald, the king of the Burgundians, had sought his conversion in vain; but in a great battle he called on the god of his wife; and being successful, he and three thousand of his warriors adopted the Christian faith. As an evidence of his knowledge, it has been stated that when Remigius narrated to him the history of the crucifixion, the barbarian, who had no conception of its real significance, exclaimed, "Had I been present at the head of my Franks, I would have avenged the wrong!" Remigius died in A. D. 533. The church in Rheims which bears his name is greatly and deservedly admired.

**RENAISSANCE** (re-nas'sance), the name given to that style of architecture which arose on the Continent of Europe on the decline of the Gothic or pointed styles, and which extends into England. It prevails extensively in public buildings and in large edifices. It is characterized by the use of classical details mingled with French Gothic work. It began to prevail on the Continent of Europe at the time when the Tudor appeared in England.

**RENAN**, ERNEST. See STRAUSS, DAVID FRIEDRICH.

**RENNELL** (ren'nel), the name of two English divines, father and son.

THOMAS, D.D., dean of Winchester, and one of the most learned and eloquent preachers of his time, was born in 1753. In 1786 he was inducted to the living of Alton, in Hampshire, and in 1805 he was appointed to the deanery of Winchester. He published a volume of sermons, principally a selection from those which he preached at the Temple church, London, and in the cathedral of Winchester. This volume affords abundant proof that, both as a theologian and a scholar, in the most comprehensive sense of the words, Dr. Rennell was one of the most remarkable and accomplished men of the age. He died in 1840.

THOMAS, son of the preceding, was born in 1787, and was educated at King's College, Cambridge. On taking his first degree he entered into orders, and became assistant preacher to his father at the Temple church; in 1811 he published

"Animadversions on the Unitarian Version of the New Testament." In 1818 he was presented to the vicarage of Kensington, and in the same year he was elected Christian advocate in the university of Cambridge, in which capacity he published two excellent treatises, one entitled "Remarks on Skepticism, especially as connected with the Subjects of Organization and Life;" the other, "Proofs of Inspiration on the Grounds of Distinction between the New Testament and the Apocryphal Volume." In 1823, Mr. Rennell was presented to the mastership of St. Nicholas hospital and a prebend in Salisbury cathedral, but a violent attack of fever, which terminated in a gradual decline, put an end to the hopes of his friends and admirers in the following year. He died at Winchester, June, 1824, just as he had completed his last work, a new translation of Munster's "Narrative of the Conversion of Count Struensee."

**RENWICK** (ren'wik), JAMES, the famous preacher and martyr of the covenant, was born at Minnihi, Dumfriesshire, February 16, 1662. He attended Edinburgh University; but as he would not take the oath of allegiance, he was denied public laureation at the close of his academic career. His sympathies went along with the extreme party of the covenant, as opposed to those who were usually called the indulged; and even among the nonconformist section he began to see many defects and backslidings. At the request of the societies he went to Holland, and was admitted into the university of Groningen. Having been ordained by the classis of Groningen, he set sail for his native land, and in September, 1683, preached his first public sermon at the Moss of Darnead. The privy council of Edinburgh took the alarm and denounced him as a traitor. His life at once became one of incessant work and wandering through South-western Scotland. For about five years he was on the field of action—in perpetual danger, and yet undaunted. The other and larger body of Presbyterians stood aloof from him and denounced him, and their writings cut him to the heart; yet he continued unflinching in his work. At length, after numerous searches had been made for him, his hiding-place was discovered; and having been seized, he was committed to prison, and speedily condemned. On the 17th of February, 1688, he was led to the scaffold, where he died as he had lived. Renwick was the last who was put to death in Scotland for religious opinion; for the prince of Orange came over in November of the year of his martyrdom, and what in spring was punished as treason was welcomed in winter as the glorious Revolution.

**REPENT** (re-pent'), **REPENTANCE** (re-pent'ans). There are different original words rendered thus in our version of the New Testament. The Greek *metamelomai* implies generally the changing of one's mind or purpose after having done or resolved on anything, Matt. xxi. 29, 32; Heb. vii. 21; also with the idea of regret or discomfort superadded, Matt. xxvii. 3; 2 Cor. vii. 8. Another word, *metanoō*, is to have an after-view—that is, to alter one's views or mind, with a feeling of sorrow for them. It is used generally, Luke xvii. 3, and in an evangelical sense to indicate pious sorrow for unbelief and sin, and the turning from these to God and the gospel of Christ, Matt. iii. 2; Acts xxvi. 20. Genuine repentance is attended with external acts, Matt. xi. 21, and evidenced by

suitable fruit, Matt. iii. 8. For this true repentance, wrought in the heart by the divine Spirit, is not mere remorse, or dread of the consequences of transgression, but an ingenuous sense of the error, the shameful guilt, the guilt of sin. It cannot satisfy or expiate evil; but he who truly repents is well disposed to welcome and avail himself of the satisfaction and atonement made by the Lord Jesus Christ. Hence the gospel message is compendiously described as "repentance toward God and faith toward our Lord Jesus Christ," Acts xx. 21.

The Lord is sometimes said to repent, Gen. vi. 6; 1 Sam. xv. 11; not as though he felt regret as if he had taken a false step; he is incapable of any such emotion or alteration of mind, Num. xxiii. 19; but because he appears to change his course of conduct toward those who disobey and are unfaithful to his command.

**REPHAEL** (ref'a-el), one of the Levite porters, 1 Chr. xxvi. 7.

**REPHAH** (re'fah), a descendant of Ephraim, 1 Chr. vii. 25.



TOMB OF ST. REMY.—See Remy, SAINT.

**REPHAIAH** (re-fa'yah). 1. One of David's posterity, 1 Chr. iii. 21. 2. A captain of the Simeonites, 1 Chr. iv. 42. 3. A descendant of Issachar, 1 Chr. vii. 2. 4. See RAPHA, 3. 5. "The ruler of the half part of Jerusalem" who helped to repair the wall, Neh. iii. 9.

**REPHAIM**, **REPHAIMS**. See GIANTS.

**REPHAIM** (re-fa'im), **VALLEY OF**, a valley near Bethlehem where David twice defeated the Philistines, 2 Sam. v. 17-25; xxiii. 13. This valley, noted for its fertility, Isa. xvii. 5, is thought to be the plain a little south-west of Jerusalem. This, however, hardly answers to the word used in the original for valley—*emek*. Yet it must have been in this immediate neighborhood; for the boundary-line of Judah and Benjamin ran by, and it was close upon the valley of Hinnom, Josh. xv. 8; xviii. 16, where "valley of the giants."

**REPHIDIM** (ref'i-dim), a station of the Israelites in their way to Sinai, Ex. xvii. 1, 8; xix. 2. It was here that the people murmured against Moses because there was no water, and Moses was commanded to go with some of the elders and



MINT OF SYRIA.

not burn nor hang nor drown; all that was done by the civil power;" the reply being all the while obvious: "Yes, the State, as your servant and agent, did the work which you pronounced to be a duty; and had the execution which you ordered not been carried out, then the State would have been declared heretical, guilty of neglect and worthy of the condemnation of the Church." So thoroughly implanted in the mind of the age had the idea become that death was the legitimate award for heresy that at the time of the Reformation the influence of the Church on this subject affected many of the Reformers to a great extent. In England and in Scotland, when the supremacy of the pope was denied, the civil power at once grasped at supremacy in civil and ecclesiastical things. Henry VIII. punished men and women who refused to believe as he desired. So did Elizabeth; and though a change was gradually affecting the land, the old, cherished principle was still clung to, that it appertained to the State to dictate and even to control people in the religious doctrines which they should hold and avow. This is fully illustrated in the terrible enactments known



smite the rock that was in Horeb, from which there should then flow waters in abundance. The proximity of Rephidim to Horeb is thus evident. Travelers are not, indeed, agreed as to its exact position, Robinson placing it at some point in the *Wady es-Sheikh*, "not far from the skirts of Horeb, and about a day's march from the particular mountain of Sinai," and Stanley imagining it to have been in the *Wady Feiran*, a valley south-west of the *Wady es-Sheikh*. But if there is a doubt of the exact locality of Rephidim, there is none as to the fact that it was very near the place where soon afterward the law was delivered. The rock that was smitten was some distance from the camp; the miracle was performed in the sight not of all the people, but of chosen elders who went with Moses to the spot. And there is no improbability in supposing that this was higher ground, and that the stream miraculously produced flowed down to the encampment, and along the march, so as for a considerable time to have supplied drink to the tribes. In Rephidim Amalek fought with Israel, not improbably for the water with which the tribes were supplied; and in the battle, as Moses held up

**RESEDOS** (re-se'dos). This word, which is derived from the French "arrièredos," is used to designate a screen or an ornamental wall placed behind altars in cathedrals or large churches. In cathedrals of the first class this screen was of great height and ornamented with lavish taste and splendor, as may still be seen at Winchester, Durham and Exeter. In smaller churches, where the altar stood against the eastern wall, the "resedos" was not used, though an arcade or other ornamental carving was introduced on the wall.

**RESEN** (re'sen), a great Assyrian city between Nineveh and Calah, Gen. x. 12.

**RESERVATION** (rez-er-va'shun), the setting aside some portion of the sacramental elements for the use of the sick or for other purposes of devotion. Against this custom it is emphatically declared in the twenty-eighth article of the Church of England that "the sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about," etc.

**RESHEPTH** (re'shepth), one of Ephraim's descendants, 1 Chr. vii. 25.

**RESPONDS** (re-spondz'). In the ancient Church, in some places, short hymns or anthems were introduced, and the reading of the Scriptures and the offering of prayer was suspended, so that they might be sung. These were known as "responses." The "long respond" was brought in at the end of the lessons.

**RESPONSE** (re-sponse'). In divine service in the Protestant Episcopal Church and in the Church of England the people, in the reading of the psalms and in certain of the prayers, alternate with the minister, or "respond," so as to join with him in worship. In order that the service may be reverently performed

the Psalms are duly pointed, and the "responses" in the service of prayer are set forth, so that all the worshippers may duly take part and avoid all confusion; and great importance is attached to the fact that by such order the laity are enabled to enter largely into the act of worship instead of being merely auditors or spectators of that which is done by an officiating minister.

**RESTITUTION** (res-te-ten'shun), an act of justice in which that is restored to a man of which he has been unjustly deprived. It was provided in the Mosaic law that for actual theft restitution should be four or five fold; for trespass, carelessness, misadventure the amount was graduated according to the culpability, Ex. xxii. 1-15. Hence the sentence of David against the supposed robber of the poor man's lamb was exactly according to statute, 2 Sam. xii. 6; compare Luke xix. 8.

**RESTORATIONISTS** (res-to-ra'shun-ists), the name by which those are designated who believe that all men shall be eventually saved. Among those who hold this doctrine there are great diversities of details, but generally they hold that the righteous shall be made happy after

death, and that those who have been impenitent and wicked shall be visited with suffering, which nevertheless is of a purifying, humbling character; that the discipline of suffering in eternity shall subdue the will, change the heart, lead to repentance, and eventually prepare the soul for the acceptance of a condition of peace and happiness to which God will ultimately bring all his rational and accountable creatures.

**RESURRECTION** (rez-nr-ek'shun). The rising again of Jesus after he had been crucified and buried is one of the cardinal points of Christian faith, 1 Cor. xv. 14-18. It has been embodied in the standard creeds of the Church and has always been maintained by orthodox believers. Ancient prophecy appeared to foreshadow it, Ps. xvi. 10, and ancient history to typify it, Jon. i. 17; Matt. xii. 40. And our Lord himself in his teaching repeatedly told his disciples that he should be put to death and be raised again the third day, Matt. xvi. 21; xvii. 9. The course of events which led, step by step, to his death and burial, need not here be described.

Never was discomfiture more complete than that of his disciples and followers. There were only a few women left to lament the dead one, while two or three of the better class had the charity to give him burial. There was evidently no thought—in the circumstances there could be none—of taking up the work which Jesus had failed to accomplish; for the strange rumor, three days after, of his having been seen alive was altogether disbelieved by those who had been his disciples, and mocked at as an idle story.

And yet in six or seven weeks these men, of the peasant class for the most part, appear again in public, in the heart of Jerusalem, and in the presence of the multitudes who were thronging to a great national feast begin to preach, not just some fragments of their dead Master's doctrine, but the entire speculations which men devising an imposture generally commence with, but a matured system, complete in all its necessary parts, the Christian religion, in such shape and form and consistency and fullness that the accumulated wisdom of eighteen centuries, the acutest and most subtle minds of the long line of later theologians, have been able only to illustrate that which they received, and have not made any real addition to it. And this system these unlearned men open out and maintain with the most remarkable boldness and the most astonishing skill in applying the ancient and venerated Scriptures of the nation to its support, basing the whole of their doctrine on this great fact, that Jesus, the crucified, was risen again. All in the Scriptures heretofore obscure had now a flood of light on it, testifying the importance of the truth made known to them.

So that this was not merely a tale of wonder which they insisted on for a temporary purpose. They persuaded thousands that they spoke the truth; and Christianity, based upon the fact of the death and resurrection of Jesus, began at once to exercise that extraordinary influence which even its enemies allow it, of refining and purifying those who embraced its doctrines and obeyed its precepts, gaining ground continually, in the face of the most cruel and continued persecutions, till, as our own eyes behold, it is accepted by the most enlightened nations.

Now, let an unbeliever account for these results if he can. Could the fact on which the gospel teaching is based be a mistake? Could it be a concerted lie? We have contemporary evidence.

Setting apart the narrative of the four Evangelists, let us look for a moment at the testimony of St. Paul. His First Epistle to the Corinthians contains deliberate statements of the facts, a narration of Christ's several appearances to Peter, to the twelve, to five hundred brethren, most of whom were still alive, to James, to all the apostles. Let it be remembered that Paul was speaking of what happened in his own lifetime, when he was grown up, that if not at Jerusalem at the juncture he was there soon after, that he was on intimate terms with the rulers, and must have heard from them their explanations, for at first with their authority he violently persecuted Christianity. No delusion could be palmed on such a man; so that there is no fact in history authenticated by better evidence.

But suppose it false, and what follows? Literally that you have the most remarkable results—results lasting to our own days—proceeding from no adequate cause. We shall take the liberty to remind unbelievers that there are certain laws of nature which cannot be transgressed; that causes are related to and commensurate with their effects; that events flow on in definite sequence. If they are credulous enough to suppose that the mighty superstructure is destitute of any foundation, that the whole was the hurried invention of a few enthusiastic men, we shall ask, How came they to be enthusiastic in such a matter? how came they, utterly disheartened, dispersed and ready to return to their former humble occupations, John xxi. 2, 3—how came they after their Master's death to take up the notion which they would not listen to in their Master's life and to propound the gospel system all at once in its breadth and power, when it must have been clear to their minds that, whatever the ultimate success, to them there could be only shame and discredit, a miserable life and a hopeless death? Never was prostration at first so complete; never was confidence afterward so certain and successful. And why? There must have been an adequate cause. Common sense, the ordinary laws of reasoning and of nature, assure us that it could have been only fact, stern fact, neither deliberate fraud nor deluded folly, that compelled them to accept the truth of the miracle of Christ's resurrection. Yes, indeed, "now is Christ risen from the dead, and become the first-fruits of them that slept," 1 Cor. xv. 20. There is no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us that Christ died and rose again from the dead.

Of the nature of Christ's resurrection-body we know very little. He took again the flesh that died, and there were still the marks of suffering on it, John xx. 20, 27. But yet there was a change; the mortal had put on immortality. He was sometimes hardly recognized by his friends, till the well-known tones and well-remembered actions assured them that it was the Lord, Luke xxiv. 16, 30, 31, 37; John xx. 15, 16. And he passed strangely in and out among them. It was not, perhaps, till his ascension that his body assumed that glorious port which for a while it had on the mount of transfiguration, Matt. xvii. 2; Mark ix. 2, 3; Luke ix. 29, and which John beheld in Patmos, Rev. i. 13-16. But this it is impossible for us to decide; sufficient that Christ's resurrection put the seal upon his death, and proved that his sacrifice was adequate and accepted. Man's mighty

debt was canceled, and therefore the prison of the grave was opened. So that, as the apostle declares, Christ "was delivered for our offences and was raised again for our justification," Rom. iv. 25.

Scripture always links the resurrection of Christ with that of his believing people: "Christ, the first-fruits; afterward they that are Christ's at his coming," 1 Cor. xv. 23. Indeed, if he is the head and his servants the members of one mystical body, 1 Cor. xii. 27, life cannot reign in the one and corruption in the other. Rather the life from the head will be communicated to all the subordinate parts, and body as well as soul shall be quickened into immortality, John xiv. 19. Nor shall the resurrection comprise only the faithful. Our Lord has told us that "all that are in the graves shall hear his voice and shall come forth," John v. 28, 29. The divine power has heretofore raised men from the dead, for He who could at first create could as easily restore the life that had per-

ago are now dispersed and belong to it no more—nay, may help to constitute the body of some one else. With what body, then, shall the dead come? What particles shall be gathered to form the resurrection-body? The apostle indignantly answers such a question by pointing to the natural growth of the corn: it "is not quickened except it die." And it springs up changed, but yet the same, yielding the counterpart of that which was sown, 1 Cor. xv. 36-38. So shall be the resurrection of the dead; buried in corruption, they rise incorruptible. And just as, though the particles of our living bodies are in perpetual flux, we yet lose not our personal identity, so doubtless, by the mighty power of God, the changed and glorified body will be felt to be the same; with new powers and fresh capabilities, with vigor expanded and shape (it may be, we know not) altered, the development of eternal life shall not affect the man's personal identity.



OBELISK ON NASEBY FIELD.—See MONUMENT, OBELISK and CROMWELL, OLIVER.

his hands Israel prevailed. Hither it was, too, that Jethro came to visit his son-in-law, bringing Zipporah and her two sons.

**REPROBATE** (rep-ro-bate). This word occurs in Jer. vi. 30, where the idea is that of base metal which will not endure the trial of the fire. And so the general meaning, wherever the term is found, is of one who cannot abide the test to which he may be put—that is, worthless, and consequently rejected, Rom. i. 28; 2 Cor. xiii. 5, 6, 7.

The words "reprobate" and "reprobation" have in later theological discussion been taken to imply a condemnatory decree of God against certain persons. But this meaning does not appear in Scripture.

**REQUIEM** (re'kwe-em) is the name of a mass performed in the service of the Romish Church for the repose of the souls of the dead. It is so called from the first word of the "introit": *Requiem eternam dona iis Domine—i. e., "O Lord, grant eternal rest to them."* The word is also applied to musical compositions which are performed at funeral services of an important character. Mozart, Cherubini and others are celebrated for their compositions in this department.



RUINS OF THE CANTERBURY MONASTERY.—See MONASTERY and CANTERBURY.

ished. Some examples we have in the Old Testament, 1 Ki. xvii. 17-23; 2 Ki. iv. 18-37; xiii. 20, 21; and in the New, Christ both raised the dead himself and also gave the same power to his apostles, Matt. ix. 18-26; Acts ix. 36, 41. There can be no doubt that those so raised died again in the course of nature. But it is probable that the saints who came out of their graves after Christ's resurrection received then their incorruptible bodies, a part of the train of the mighty Lord of life and immortality, Matt. xxvii. 52, 53.

To the worldly-wise the doctrine of the resurrection of the dead has always appeared incredible. Our Lord taught it from the Pentateuch to the sneering Sadducees, Matt. xxii. 31, 32; and Paul preached it to the mocking philosophers of Athens, Acts xvii. 18, 32. The special objection was, "How are the dead raised up? and with what body do they come?" 1 Cor. xv. 35. And this is the objection which is still urged. The body of a living man is continually changing, it is said, so that the particles which belonged to it a few years

ago are now dispersed and belong to it no more—nay, may help to constitute the body of some one else. With what body, then, shall the dead come? What particles shall be gathered to form the resurrection-body? The apostle indignantly answers such a question by pointing to the natural growth of the corn: it "is not quickened except it die." And it springs up changed, but yet the same, yielding the counterpart of that which was sown, 1 Cor. xv. 36-38. So shall be the resurrection of the dead; buried in corruption, they rise incorruptible. And just as, though the particles of our living bodies are in perpetual flux, we yet lose not our personal identity, so doubtless, by the mighty power of God, the changed and glorified body will be felt to be the same; with new powers and fresh capabilities, with vigor expanded and shape (it may be, we know not) altered, the development of eternal life shall not affect the man's personal identity.

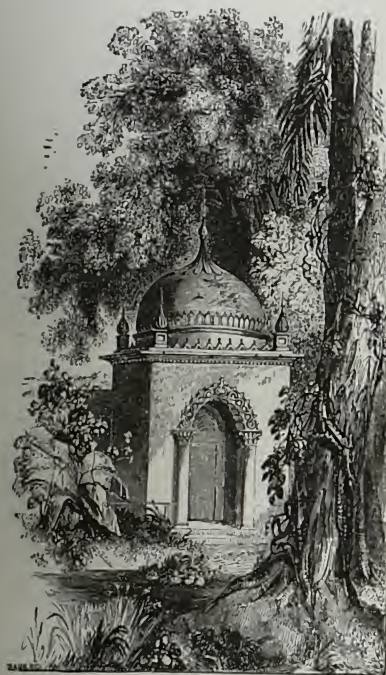
**RETRO CHOIR**, the alleys at the sides of the choir, behind the stalls or the body of the choir in a cathedral.

**RETZ** (retz), JEAN FRANÇOIS PAUL DE GONDI, a French prelate, was born in 1614. Having entered orders, he combined the ecclesiastical state with a licentious life for several years. Moved by ambition, he then devoted himself to



theology, became an accomplished preacher and was named coadjutor to the archbishop of Paris, his uncle, whom he succeeded. In the discharge of his duties he incurred the enmity of Mazarin, and in opposition to him threw himself into the ranks of the Fronde, and became a leader in the struggle. The pope created him a cardinal; but on the re-establishment of order he was arrested and thrown into prison, but escaped. Being pardoned, he returned to Paris and retired into the abbey of St. Denis, where he compiled his celebrated "Mémoires" of himself, which give a graphic description of his times and contemporaries. He died in 1679.

**REU** (re'u), a descendant of Shem and the son of Peleg, Gen. xi. 18, 19. We only know his place in the genealogy, and the age he attained—namely, two hundred and thirty-nine years.



MOHAMMEDAN MOSQUE.—See MOSQUE.

**REUBEN** (ru'ben), the first-born of Jacob by his wife Leah. The first thing recorded of him, after a notice of his gathering mandrakes for his mother while he was yet a boy, Gen. xxx. 14, is his great sin with Bilhah, of which Jacob heard, Gen. xxxv. 22, and on account of which he transformed his dying blessing into something little better than a curse, Gen. xlix. 3, 4, "Unstable as water, thou shalt not excel." The dying blessing of Moses, too, is at least equivocal, Deut. xxxiii. 6. And in 1 Chr. v. 1, 2, the statement is made very precisely that he lost both the double portion which fell to the first-born and the right to give the supreme ruler to Israel, these two advantages falling to Joseph and Judah respectively. In the arrangements for encamping and for marching through the wilderness, Reuben occupied a place between these two; his tribe was one of the three that pitched on the south side of the tabernacle, and marched in the second of the four divisions; and of these three tribes it was the leader, Num. ii. 10-16; x. 18. According to this order, the prince of the tribe of Reuben was the fourth to

make his offering at the dedication of the tabernacle, Num. vii. 30; although the first place is given to it in the mission of the spies, Num. xiii. 4, as in many other cases where the lists are in the order of the ages of the sons of Jacob.

A certain weakness in Reuben's character may perhaps have had its influence as much as superior principle in leading him to endeavor to save the life of Joseph when the other brothers hardened themselves against the anguish of his soul, Gen. xxxvii. 21, 22, 30; xlii. 22. Certainly, whatever right feeling there was in his offer to make his two sons hostages for the safety of Benjamin in the journey to Egypt, Gen. xlii. 37, his father refused the security, though he afterward accepted the same at the hands of Judah. Reuben had four sons, who became heads of four houses in Israel, Gen. xlv. 9; Ex. vi. 14; Num. xxvi. 5, 6; 1 Chr. v. 3-9, in which last passage some of their genealogies are given. In the first and the second census we find their numbers to have been, Num. i. 20, 21; xxvi. 7:

	Trope.	Division.
First, . . . . .	46,500	151,450
Second, . . . . .	43,730	106,430

Vacillation like Reuben's, as well as ambition, may have led three princes in Reuben to combine with the Levite Korah in that disastrous conspiracy against Moses and Aaron which brought utter and immediate ruin upon themselves and all connected with them except the sons of Korah, Num. xvi.; xxvi. 9-11; Deut. xi. 6. Moses may have had some reason on this account to suspect the rightness of heart in the Reubenites, when they, in company with the Gadites (who stand first always except in the opening statement, as if they were the real leaders whom the Reubenites followed), requested to be spared crossing the Jordan into Canaan, and to have lands assigned to them on the eastern side of the river. On further explanation, that they desired this territory because it was suitable for their flocks and herds, and on their pledging themselves to accompany their brethren and aid them till the conquest was complete, Moses did assign the land which he had conquered from Sihon and Og to the Reubenites, Gadites and half tribe of Manasseh; of these the Reubenites held the portion farthest to the south, Num. xxxii. A fuller account of the cities embraced in their territory is given in Josh. xiii. 15-23.

The tribe of Reuben, like its progenitor, does not appear to have taken a leading position at any time in the history of Israel. In the song of Deborah, Jud. v. 15, 16, it is noticed with disapprobation among the tribes who failed to come to the help of the Lord. The passages at the end of the two verses are obviously intended to resemble each other as closely as possible, the "great thoughts of heart," or resolutions, differing only by a single letter from the "great searchings of heart," rather deliberations or dubitations, which arose in consequence of the failure in carrying out the resolutions. It was an instance of the sentence "unstable as water." On occasion of Ish-bosheth being set up as king in opposition to David, Gilead followed his fortunes, 2 Sam. ii. 9; but on occasion of the tribes gathering to Hebron to make David king of all Israel, the Reubenites were along with the others from the east side of Jordan in very great numbers, 1 Chr. xii. 37. We have one notice of the Reubenites by themselves, in the days of Saul, waging a successful war with the Hagarites, 1 Chr. v. 10; and, ver. 18-22, a notice of another war, in which they acted along with the rest of the east-

ern Israelites against several Arab tribes, but at a time not specified. These two tribes and a half seem to have run the same course of assimilation to their idolatrous neighbors, and they were involved in a common judgment, first by the conquests of Hazael, 2 Ki. x. 32, 33, and finally by the exile into which they were carried by Pul and Tilgath-pilneser, the kings of Assyria, 1 Chr. v. 25, 26. In the description of the restoration of Israel in Messianic times, Ezek. xlvi. 6, 7, 31, Reuben has a portion allotted between Ephraim and Judah, and a gate in Jerusalem beside Judah and Levi on the north.

**REUCHLIN** (renk'lin), JOHANN VON, an eminent German philologist, was born at Pforzheim, in 1454. After serving in different political functions he became, in 1520, professor of Greek and Hebrew at Ingoldstadt, whence he removed to Tübingen, thence to Stuttgart, where he died 28th December, 1521. Besides his memorable services in connection with classical literature and general culture, he may be regarded as the principal promoter of the study of Hebrew in his day. Reuchler is famous as the teacher of Mehlenthon and the compiler of the first Hebrew grammar and lexicon.

**REUEL** (ru'el). 1. One of the sons of Esau, Gen. xxxvi. 4, 10, 13, 17. 2. Ex. ii. 8. See JETHRO, RAGUEL. 3. Num. ii. 14. See DEUEL. 3. A Benjamite chief, 1 Chr. ix. 8.

**REUMAH** (ru'mah), a concubine of Nahor, Abraham's brother, Gen. xxii. 24.

**REVELATION** (rev-e-la'shun). Revelation is the uncovering and displaying of that which before was hidden. In a theological sense it is a disclosure by the Deity to his creatures of truths which they could not have known by the contemplation of his works or the deductions of their natural reason.

The possibility of such a revelation can hardly be denied by those who admit the existence of a God and the formation of the universe by his fiat. He who could create beings with powers of intelligence could surely act upon these powers and make such beings conscious of the communications they were receiving. And if we are to regard God as the moral Governor of the world, there is a high probability that he would make his subjects acquainted with those salutary laws by which he intended to rule. Just reasoning corroborates the fact that man never does "by searching find out God;" and the state of morals in countries, both ancient and modern, where revelation is not known, is proof sufficient that man by himself is unable to apprehend and to attain the chief good.

As to the mode of such communication, or the way in which the eternal Spirit acts upon the human spirit and brings man into a definite conscious relation to himself, nothing need be said here. Neither is it requisite to argue the question whether, the necessity of a revelation being presupposed, it would be more desirable that it should be made to every individual or committed to a few with sufficient credentials to establish it to the satisfaction of the rest. We have at present rather to do with a question of fact. It is alleged that such a revelation has been made, that teachers specially commissioned by the Deity have appeared to make known his will. The matter of chiefest import is to ascertain whether these

teachers have possessed the knowledge and held the commission to which they pretended; or have they been deceivers or self-deceived?

That impostors and fanatics have advanced the largest claims is sufficiently evident. There must, therefore, be some criteria which may distinguish fact from fiction; and it is simply reasonable that if teachers who profess to come from God possess knowledge greater than men can reach, and exercise powers greater than men can wield, they must have received these from above; to such men we may properly conclude that a revelation has been made. This knowledge and this power are evinced by prophecy and by miracles, which have been fairly considered adequate proofs of revelation. They are appealed to in support of the revelation which we maintain. The Deity challenges the world to declare, as he can, the future, Isa. xli. 22, 23, 26; xlii. 9; xlv. 7, 8; and the great Teacher who appeared nearly two thousand years ago in Judea pointed to the mighty works he wrought as evidence sufficient of his divine mission, John x. 37, 38; xiv. 10, 11.

In estimating the truthfulness of alleged revelation we have certain checks. God cannot contradict himself. He lets us draw very plain deductions from what we see in the book of nature; these have sometimes been thought inconsistent with the book of revelation. They may be inconsistent with the glosses put upon that book. But the genuine voice of revelation has nothing to fear from investigations in any other field of knowledge. Sooner or later all that really proceeds from God will be found in admirable harmony. Truth will not suffer by large inquiry.

The preceding observations tend to show the possibility and the necessity of a divine revelation, and point out some of the criteria by which to try the pretensions of that which professes to come from God. To us it presents itself in written form. The communications which are said to have been made by the Deity are embodied for our use in the Bible. Some notice, therefore, must be taken of the shape which, so far as regards ourselves, they have assumed.

The structure of such a record must be looked at. It is reasonable to believe that God would act toward his creatures on an intelligent plan, his object in our world being to manifest his glory in the restoration of those who had wandered from his obedience. This plan would be apparent through all the parts of a revelation proceeding from him. If, then, we can perceive through the Bible, the books of which were composed at widely different periods, the same general plan, we have a strong presumption in favor of its being a revelation from God. Now, a revelation must not only disclose that which could not otherwise be known—such as the doctrines respecting the nature, attributes and character of God, the sin and condemnation of man, the mode of salvation through Christ and the work of the Holy Spirit—but must involve a moral probation. Else men would be treated as machines, and human responsibility would be destroyed. But if the great purpose of probation is to be answered, there must be preparation, a training, so to speak, of individuals and of the world. Revelation could not, in this view, be entire at once. No single period in the world's history could be fixed on in which the whole divine plan might be propounded without violating the condition of moral probation to most of the generations of mankind. There must be a gradual development if the graces of faith and hope are to be exercised with practical effect upon human con-

duct. This is just the nature of the Bible revelation, propounding truth by degrees, human language and human instruments being employed for this, so as to give the probationary purpose its fullest effect, sufficient being made known for the age to which any part of the revelation was made, and further developments coming after, not contrary to but illustrative and confirmatory of that which had preceded, modeled after such a manner that while each, as just said, was thoroughly suitable to its own time, the whole should, when completed, be of perfect consistency, and continue to serve its purpose of probation through the rest of the generations of the earth. The revelation must be coextensive with those who were to be benefited by it, and must therefore travel along the course of man's history; and to answer its end it must be shaped, without derogation from God's holiness, so as to meet man's ignorance, weakness and sin.

Now, the revelation of the Bible, the more closely it is examined, will be more evidently seen to answer to the conditions adverted to. Its forms of history, biography and prophecy, instead of a series of abstract propositions, its divine side and its human side adapting it as the teacher and the touchstone of sinful men; and, above all, the marvelous utility of it, the later portions being the natural full growth of the earlier germ—these considerations, taken together with the evidence and criteria previously noted, may well convince us that the Scripture revelation proceeds from God in mercy to his creatures.

**REVELATION** (rev-e-la'shun), BOOK OF. This book is commonly styled the Apocalypse, or the Revelation—i. e., the revealing or unveiling of that which has been hidden, see Rom. xvi. 25, 26—as consisting of revelations which were made by our Lord Jesus Christ to the apostle John. This took place when he was in the Isle of Patmos, in the *Ægean* Sea, whither he was banished, as is generally supposed, by the emperor Domitian, A. D. 94 or 95. Some, indeed, think that the banishment and the revelation must be placed before the destruction of Jerusalem—i. e., during the persecution of Nero, A. D. 67 or 68—but the arguments adduced to support this opinion are by no means conclusive. The earliest and best informed Christian writers (such as Irenæus, Eusebius and others) expressly ascribe the book to the age of Domitian; and the internal evidence afforded by allusions to the existing state of things in the seven Asiatic churches favors the later date, especially the great declension which appears to have taken place in the Ephesian church, see ch. ii. 4, 5, which Paul, in his Epistle written from Rome as late as A. D. 63, had warmly commended for the fidelity and love of its members.

The scope of this book is indicated in ch. i. 19; it was to make known the existing state of the Asiatic churches, "the things which are," and to reveal the future history of the Christian Church through its long pilgrimage to its eternal resting-place, "the things which shall be hereafter." Hence we may thus distribute the contents:

After the title, ch. i. 1-3, and introduction, ch. i. 4-9, we have—

I. The first vision, in which epistles with suit-

able warnings, exhortations, reproofs and promises are dictated to the seven churches in Asia, ch. i. 10-iii. 22.

II. Other visions, unfolding the mystery of God in the future fortunes of the Church and the downfall of all her enemies, till the final glorious triumph, ch. iv. 1-xxii. 5.

III. In conclusion, there is a solemn asseveration of the truth of what had been spoken, a blessing on those who keep the sayings of this prophecy, corresponding to that in ch. i. 3, and a warning to expect their speedy accomplishment, with a final benediction, ch. xxii. 6-21.

Of course no interpretation of this book can be given here, and the reader must be referred to the works of professed commentators. It can only be said that there have been three main schools of expositors:

1. The historical, who interpret according to



MOHAMMEDAN MOSQUE.—See MOSQUE.

the course of events from the earliest age to the present time, marking fulfillments in the successive facts of history.

2. The preterists, who consider that the whole or nearly all was long ago fulfilled in the victory of Christianity over heathenism and Judaism.

3. The futurists, who believe that, with the exception of the seven epistles, the prophecy refers exclusively to things which have not yet come to pass.

But every devout reader, even though he may be unable fully to unravel the symbolic visions of the book, will find enough in it for profit. He cannot fail to see somewhat of the conflict in which the Christian Church has to contend, and to learn the glorious rewards of victory. He will be stirred up, therefore, to a circumspect and holy walk, and will be encouraged by the gracious invitations and remarkable promises herein to press onward in holy hope toward the blessed end. An historical interpretation by no means excludes a higher spiritual fulfillment.



Although not written in metre, the Apocalypse is as truly a poem as any of the prophetic books of the Old Testament. It is constructed upon a regular plan, which is gradually unfolded through a series of connected parts until the consummation is reached in a highly-wrought description of the New Jerusalem. It is filled with scenes of beauty, sublimity and terror, depicted with a vivid power not inferior to that of Ezekiel. Some of its imagery is original; much, as in the writings of the later Hebrew prophets, is founded

**REYNOLDS** (ren'oldz), **EDWARD**, bishop of Norwich in the seventeenth century, a prelate of considerable talent and polemical ability, was born at Southampton, about 1569, and was educated at Merton College, Oxford, of which society he became a Fellow, and eventually warden. A strong Calvinist in his religious opinions, he entered the ministry, and obtained the living of Braynton, with the parish of Lincoln's Inn; and on the breaking out of the civil commotions distinguished himself by the zeal of his animad-

tion, South Carolina, was born in 1798, near Bardstown, Kentucky, of an old Maryland family. He was educated in Baltimore, and he filled many ecclesiastical positions of importance in his native State. As vicar-general to Bishop Flaget he was well known, and as rector of St. Joseph's College and president of the Nazareth Female Institute of Kentucky he was eminently useful. He was consecrated bishop of Charleston, South Carolina, in 1844, and he died in 1855.

**REZEPH** (re'tsef), a city which occurs among those subdued by the Assyrians, 2 Ki. xix. 12. It is supposed to be the same that Ptolemy mentions, under the name of Resapha, as a city of Palmyrene, nearly a day's journey west of the Euphrates.

**REZIA** (rets'ya), a chieftain of Asher, 1 Chr. vii. 39.

**REZIN** (re'tsin). 1. The last king of Damascus-Syria, slain by Tiglath-pileser, 2 Ki. xv. 37. 2. One of the families of the Nethinim.

**REZON** (re'tson), an officer of Hadadezer, king of Zobah, who established the independence of Damascus, and made it the seat of the kingdom of Damascus-Syria, so often mentioned in the history of the Hebrew kingdom, 1 Ki. xi. 23, 24.

**RHEES** (rees), **MORGAN JOHN**, D.D., was born in Wales, in 1760. In 1794 he came to this country and settled in Pennsylvania, at Beulah, whence he removed to Somerset. He edited "The Welsh Treasury," and published "Welsh Lyrics," and orations and discourses. He died in 1804.

**RHEGIUM** (re'je-um), a city on the coast of Italy, near its south-western extremity, opposite Messina, in Sicily, Acts xxviii. 13. It is now called Reggio, and is the capital of Calabria.

**RHEIMS** (reemz), anciently **DUROCORTORUM**, is one of the most venerable of the archiepiscopal cities in France. Christianity is said to have been established in the city about A. D. 360, and its cathedral, which is one of the most important in Europe, was founded A. D. 400. It met the usual fate of all such structures, but the present cathedral is exceedingly grand and imposing. The church of St. Remy, which originally belonged to a Benedictine monastery, is also equally celebrated. The Porte de Mars, one of the gates, which was built by the Romans as a triumphal arch in honor of Cæsar and Augustus, is now repaired, and it is a truly splendid structure, showing the style of the age.

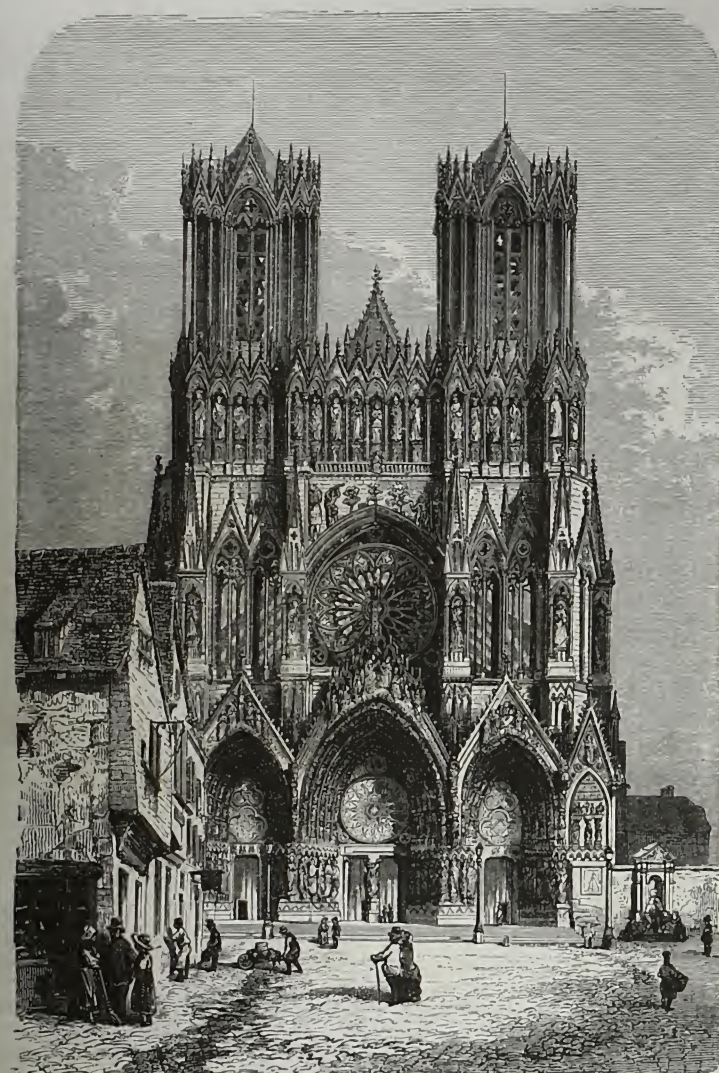
**RHESA** (re'sa), the father of Joanna in the genealogy of our Lord, Luke iii. 27.

**RHETOR** (ret'or), in the Greek Church—1. A preacher; 2. An interpreter of the patriarchal court; 3. A name applied to St. Paul.

**RHETORII** (re-to're-e), followers of Rhetorins in Egypt, who fell into several heresies, and who perhaps like many in the early centuries of the Church should not be recognized as really holding the Christian faith.

**RHINOCEROS**. See **UNICORN**.

**RHODA** (ro'da), a servant-maid mentioned in Acts xii. 13.



CATHEDRAL OF RHEIMS.

upon the earlier inspired books. But of these it is chiefly the poetical portion which is reproduced.

In the use of symbolic vision and representation this book most closely resembles the writings of Ezekiel, Daniel and Zechariah, of which it may almost be said to be a continuation. It should be studied in connection with those books, and particularly with the prophecies of Daniel; but it is highly probable that the periods spoken of, and the enemies of the Church described, are not the same, just as the Babylon of the Apocalypse is not the Babylon of Isaiah and Jeremiah.

versions against the court party. This procured his election as one of the Westminster Assembly of Divines; and he also assisted at the conference held in the Savoy, which was followed by his advancement to the deanery of Christ Church. From this preferment he was, however, ejected for declining the test in 1651. In 1660, much to the scandal of the Low-Church party, with which he had hitherto acted, he accepted the bishopric of Norwich, which he held till his death, in 1676.

**REYNOLDS**, **IGNATIUS ALOYSIUS**, D.D., who rose to be Roman Catholic bishop of Charles-

**RHODES** (rôdz), **RHODUS** (ro'dus), a well-known island off the coast of Asia Minor, over against Caria. It was in the fifth century before Christ that the city of Rhodes was built. The Rhodians were skillful sailors, and for a long time their fleets ruled the seas. They retained a degree of liberty under Roman supremacy, and it was not till the reign of Vespasian that Rhodes became a Roman province. There was a Jewish population there in Maccabean times, 1 Macc. xv. 23; and the more modern history of Rhodes, as the stronghold of the knights of St. John of Jerusalem, is very interesting. St. Paul touched there on his voyage from Miletus to Palestine, Acts xxi. 1.

**RHODOCUS** (rod'o-kus), 2 Macc. xiii. 21, a Jewish traitor.

**RHOSMARKET** (ros'mar-ket). In South Wales there are many early churches which are of great value, as indicating the rude style of the Norman, before the rich mouldings began to prevail when the taste and wealth of later ages rendered the early cathedrals and great churches of England so imposing. The peculiar situations in which many of them are placed, and the romantic scenery around them, add to their attractiveness. The engraving on this page of Rhosmarket Church, near Milford Haven, is a good example of this early style.

**RIBADENEIRA** (rib-a-de-nai'rah), **PETER**, a celebrated Spanish Jesuit, was born at Toledo, in 1527, and was one of the favorite disciples of Loyola. He studied at Paris, whence he went to Padua, and afterward to Palermo, where he became a teacher of rhetoric. He died at Madrid, in 1611. He is chiefly distinguished for his lives of various saints and Jesuits, particularly that of Loyola, written with much candor and good sense.

**RIBAI** (ri'bi), the father of Ittai the Benjamite, who was one of David's thirty heroes, 2 Sam. xxiii. 29.

**RIBAND** (rib'and), Num. xv. 38. See **HEM OF GARMENT**.

**RIBLAH** (rib'lah), a city on the north-east frontier of Palestine, in the territory of Hamath, on the great line of road which led from Babylon into Judea. It was here that Jehoahaz was put in bonds by Pharaoh-nechoh, and here afterward were the Chaldean headquarters in Nebuchadnezzar's invasion, Num. xxxiv. 11. Traces of this city exist about twenty miles south-west of Hums on the Orontes, still called *Ribleh*.

**RICCI** (rik'che). The name of three noted Italian ecclesiastics.

**LORENZO**, the last general of the Jesuits previous to their suppression by Pope Clement XIV., was born at Florence in 1703; entered into the order of St. Ignatius at the age of fifteen, became successively spiritual director of the Roman college and secretary of his order, and succeeded, in 1758, to the office of general. On the suppression of the Jesuits he was confined in the castle of St. Angelo, and there died, in 1775.

**MATTEO**, a celebrated Jesuit, the founder of Roman Catholic missions in China, was born in 1552. He entered the order of Jesus in 1571, and followed, in 1577, Father Valignan in his voyage to East India. Ricci was appointed by

his superiors missionary to China. He prepared himself for the difficult undertaking by learning the Chinese language, and set out for Canton, where he obtained leave and means from the governor to proceed further into the interior of the country. He acquired through his learning and proficiency in Chinese lore the esteem of several mandarins and of the imperial court itself. Whilst teaching European science and art to Chinese students, he succeeded in converting many of them to the doctrines of Christianity. He was much revered by his proselytes, and on his demise, which occurred in 1610, was buried with great honors in a temple near Peking. He wrote various works in Chinese, among which is a "Treatise on the True Doctrine of God."

**SCIPIONE**, an Italian prelate, was a nephew of the preceding, and born at Florence in 1741. He was raised to the bishopric of Pistoja and Prato in 1786, and distinguished himself by strenuously seconding the grand duke Leopold in the attempt to introduce a reform into the ecclesiastical discipline of the duchy. By doing this he incurred the displeasure of the pope, was obliged to resign his bishopric and subsequently underwent much persecution, though he became reconciled to the holy see, in 1805, by signing a formula of adhesion to the bulls which he had objected to. He died in 1810.

**RICE**, **JOHN HOLT**, D.D., was an eminent Presbyterian minister who held the position of professor in the Union Theological Seminary in Virginia, which was established in the year 1824. He was born in 1777 at New London, in Bedford county, Virginia, and died in Prince Edward county, Virginia, in 1831. He acted as tutor in Hampden Sidney College, and he took a leading part in founding the theological seminary in which he was made a professor. He was exceedingly eminent as a preacher, and in Richmond, where he held a charge, he was greatly admired and loved. He originated and edited the "Evangelical and Literary Magazine," wrote on the history of the Presbyterian Church in his native State, and he published several biographies. He was one of the most influential ministers of the Presbyterian Church in the Southern States.

**RICE**, **LUTHER**, was born at Northborough, Massachusetts, in 1783, and educated at Williams College, whence he went to study theology at Andover. He was one of the first who decided on a missionary life. He was ordained in 1812, at Salem, and at once he left for Calcutta. Adopting Baptist principles, he returned from India to awaken the Baptist churches on the subject of missions, and in this work he labored with much energy for several years. He then settled in Virginia, and lent his aid to the founding of Columbian College, District of Columbia. In this work he served the cause of education very faithfully. He died in Edgefield district, South Carolina, in 1836.

**RICHARD** (rich'ard), commonly called **ARMACHANUS** (ar-ma-ka'nus), an ecclesiastic of the fourteenth century, is said by some to have been a native of Devonshire, and by others of Ireland. He studied at Oxford, and subsequently became dean of Lichfield, and in 1347 was advanced to the Irish see of Armagh. While at Oxford he honorably distinguished himself by his opposition to the mendicant orders, whose affectations of poverty

and other superstitious practices and irregularities he exposed in his lectures. After being raised to the see of Armagh, he also strenuously argued against the encroachments of the friars on the duties of the parish priests, and endeavored to show that although Jesus Christ was poor he never affected mendicancy. Doctrines so opposed to the principles of the mendicant orders were of course forcibly resisted by them, and he was obliged to repair to Avignon to defend himself before Pope Innocent VI., who decided in favor of the friars. This able and sensible prelate died in 1360, at Avignon. He translated the New Testament into Irish, which translation was found in the wall of his cathedral, in 1530.

**RICHARD I.**, king of England, surnamed "Cœur de Lion," was born in 1157. Succeeding his father, Henry II., to the throne, he took steps to carry out the vow which he had made



THE PRIORY CHURCH, RHOSMARKET, WALES.

of taking up arms to rescue the holy sepulchre from Saladin. Arrived in the Holy Land, he twice encountered and defeated the Egyptian sultan. Mounted on a splendid war-horse, mailed and battle-axe in hand, he was always in the foremost fray. The very sight of him caused his enemies to fly. He was full of the utmost ardor in the sacred cause, and kept up the zeal of his followers by sending through the camp every night a man to cry out, "Remember the Holy Sepulchre!" But though Acre yielded to his assault and Ascalon was taken, owing to the dissensions among the crusaders he failed to reach Jerusalem. News of the treasonable plots of his brother John caused him to make a three years' truce with the infidels and return home. Wrecked on the coast of Istria, he endeavored to make his way in disguise through the territories of Leopold of Austria, whom he had mortally offended by striking him in the Holy Land and tearing down his banner from one of the towers of Acre. But he fell into his hands, and Leopold sold him for a large sum to the emperor



of Germany, by whom he was imprisoned. The indefatigable zeal and love of his minstrel discovered his place of confinement, and his mother with difficulty procured his release. The affairs of England, and constant war with France, prevented him returning to the Holy Land; and he was mortally wounded at the siege of one of his own towns in the South of France in 1199. But little of his time had been spent in England—only eight months out of ten years—and in consequence he left the country in a state of great disorder.

**RICHARD OF BEC** was a monk of Bec and chaplain to Anselm, who had been applied to by Earl Hugh of Chester to come over from Normandy and aid in establishing a Benedictine house at that place. Anselm brought Richard with him; and when the enterprise was inaugurated, he appointed him to the new house. The monastery had been commenced by Earl Hugh in the sixth year of William Rufus, and out of the great "Religious House," with the property it

library formed in that university. He died April 24, 1345.

**RICHARDS, JAMES, D.D.**, was born in 1766, at New Canaan, Connecticut, and educated at Yale College. He was settled as pastor of the First Presbyterian Church at Morristown, New Jersey, in 1794, and in 1809 he was removed to Newark, New Jersey, where he continued until 1823, when he accepted a professorship in the theological seminary at Auburn, New York, where he died in 1843. Dr. Richards was descended in the fourth generation from Samuel Richards, who had emigrated from Wales and settled at Stamford, Connecticut. A life of Dr. Richards was published in 1849 by the Rev. Dr. Sprague, and the lectures which he delivered at Auburn, and an excellent collection of his sermons, were also given to the public. He held a high place among his brethren, and was deservedly esteemed as a thoughtful, pious, earnest, painstaking pastor, and a most estimable man.

**RICHELIEU** (rish'e-lew), **ARMAND JEAN DU PLESSIS, CARDINAL, DUKE DE**, first minister of France under Louis XIII., was born at Paris, in 1585. Destined at first for the army, he turned to the Church, studied theology at the college of Navarre, and was consecrated bishop of Luçon in 1607. He occupied himself with his episcopal functions, especially aiming at the conversion of Calvinists, till 1614, when he was chosen deputy to the states-general, and two years later he became secretary of state. He was created cardinal in 1622, and in 1624 took his place in the council of state, as first minister, a post which he held for eighteen years. He made himself absolute master of France, owning neither colleagues nor equals. His history for the rest of his life is the history of France, the government of which he chiefly contributed to make an absolute monarchy. He suppressed the Calvinists as a party in the state by his severe measures, and besieged and took Rochelle in 1628; while at the same time, to humiliate the house of Hapsburg, he aided the Protestants of Germany, Switzerland and the

Netherlands. Richelieu, meanwhile, like some other despotic ministers, distinguished himself by a liberal patronage of letters and the arts. In 1635 he founded the French Academy, and rebuilt on a grander scale the Sorbonne. He died at Paris, December 4, 1642, exhibiting in his last moments calmness and resignation which would have been characteristic of a well-spent life. On receiving the sacrament, he declared that in all his actions he had had in view the welfare of religion and the state.

**RICHER** (re-shay'), **EDMUND**, a learned French divine, was born at Chaource, in 1560, and became grand master of the college of Le Moine, and afterward syndic of the faculty of divinity at Paris, in which situation he strenuously opposed the pope's infallibility in a tract "On the Civil and Ecclesiastical Power." This work caused a great commotion, and was censured by a council of bishops, from which Richer appealed to the parliament, but he was finally proscribed and condemned at Rome. He was deposed from his office and retired into solitude, whence he was dragged and sent to the prisons of Saint Victor. He died in 1631.

**RICHMOND** (rich'mond), **LEGH**, a clergyman of the Established Church, was born at Liverpool, in 1772; became chaplain to the Lock Hospital, London, and afterward rector of Turvey, in Bedfordshire. He was principally known as the author of "Annals of the Poor," containing the "Dairyman's Daughter" and other devotional tales, written with great force, originality and pathos. He also wrote a work entitled "The Fathers of the English Church." He died in 1827.

**RIDDLE** (rid'd'l). The Hebrew word so rendered means properly something intricate—i. e., hard to be disentangled or guessed. There is an instance of a riddle in our sense of the term in Jud. xiv. 12-19. That so called in Ezek. xvii. 2-10 has more of an allegorical cast. The same original word is rendered "hard questions" in 1 Ki. x. 1. The number of the beast, Rev. xiii. 18, is a Scripture riddle on which innumerable expositors have tried their ingenuity.

**RIDGLEY** (rij'le), **THOMAS, D.D.**, was born about 1667, and after a diligent study of theology he became assistant to the Rev. Thomas Gouge, at the meeting-house near the Three Cranes, London. In conjunction with John Eames, he organized an independent academy in London in 1712, and here he delivered the lectures which were afterward published, and which have ever since been in demand among divines. They are an extended exposition of the theology of the Westminster Catechism, and for the age in which they were compiled, they certainly display a great degree of power and a wide acquaintance with theology. In fact, the work has long served as the great storehouse out of which many preachers who have not been plentifully endowed with books have drawn much of their information. He died in 1734.

**RIDLEY** (rid'le), **NICHOLAS**, one of the English Reformers who suffered martyrdom in the reign of Queen Mary, was born in 1500, at Tyndale, in Northumberland, and educated at Cambridge. He became master of Pembroke College, and being eminent for his learning, was made chaplain to Henry VIII., and appointed to the see of Rochester by Edward VI., by whom he was translated to that of London. He joined the party who proclaimed Lady Jane Grey; and when Mary succeeded, he was sent to the Tower on a charge of heresy. He was removed, along with his fellow-prisoners, Latimer and Cranmer, to Oxford, where he took part in the famous disputation. After the mockery of a trial, he was condemned to death, which he viewed as a happy release. He wrote a farewell address, which is described as one of the most affecting productions in our language, which for unpretending eloquence can bear comparison with that of Gregory Nazianzen. His courage remained unabated to the last. He was bound by an iron chain to the same stake as Latimer, but long after he expired Ridley continued to live, suffering the torture of the fire in his lower limbs until it reached the bag of gunpowder hung round his neck, on the explosion of which he ceased to breathe, October 13, 1555.

**RIGHTEOUS** (ri'ch'us), **RIGHTEOUSNESS** (ri'ch'us-ness). Righteousness is moral perfection, and that being is righteous who possesses such perfection. God, therefore, is righteous, as having righteousness in the highest sense of the word, Ps. cxix. 137; Isa. xlv. 19. But man,

created upright, is "very far gone from original righteousness;" and it is the most interesting question that can be propounded, How are those who have committed sin to be accepted by a righteous God? As the observations made here upon this topic must necessarily be brief, it may be well to present the reader with the substance of De Wette's note on Rom. i. 17, where the expression "the righteousness of God" does not designate his attribute of righteousness, but the righteousness which flows from and is acceptable to him:

The Greek *dikaïosunē* and the Hebrew *tsēdāqāh* are taken sometimes for "virtue" and "piety," which men possess or strive after; sometimes imputatively for "freedom from blame," or "justification." The latter meaning is most usual with Paul; *dikaïosunē* is that which is so in the sight of God, Rom. ii. 13, the result of his justifying forensic judgment, or of "imputation," Rom. iv. 5. It may certainly be imagined that a man might obtain justification by fulfilling the law; in that case his righteousness is an "own righteousness," Rom. x. 3, a "righteousness of the law," Phil. iii. 9. But it is impossible for him to obtain a "righteousness of his own" which at the same time shall avail before God, Gal. ii. 16. The Jews not only have not fulfilled the law, Rom. iii. 9-19, but could not fulfill it, Rom. vii. 7-25; the Gentiles likewise have rendered themselves obnoxious to the divine wrath, Rom. i. 24-32. God has ordained that the whole race should be included in disobedience. Now, if man is to become righteous from being unrighteous, this can happen only by God's grace, because God declares him righteous, Rom. iii. 24; Gal. iii. 8, the word signifying not only negatively to acquit, as in Ex. xxiii. 7; Isa. v. 23; Rom. ii. 13, but positively to declare righteousness; never, however, "to make righteous" by transformation, or imparting of moral strength by which moral perfection may be attained. Justification must be taken, as the old Protestant dogmatists rightly took it, in a forensic sense—i. e., imputatively; God justifies for Christ's sake, Rom. iii. 22-23, on condition of faith in him as Mediator: the result of his justification is "righteousness of faith;" and as he imparts it freely, it is "righteousness of God." . . . This justification is certainly an objective act of God, but it must also be subjectively apprehended, as its condition is subjective. It is the acquittal from guilt and cheerfulness of conscience attained through faith in God's grace in Christ, the very frame of mind which would be proper to a perfectly righteous man, if such there were—the harmony of the

spirit with God, peace with God. All interpretations which overlook the fact of imputations are erroneous.

It may be added in the words of Hooker: "There is a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come is both perfect and inherent. That whereby here we are justified is perfect but not inherent. That whereby we are sanctified is inherent but not perfect."

**RIGHT REVEREND**, the title prefixed to the name of a bishop. In those churches which hold to a gradation of ranks in the clergy it is never given to any below the standing of a bishop.

**"RIGHT SIDE."** In several ancient rubrics in the English Church the *right* means the side of the altar at which the Epistle was read, and the left the side at which the Gospel was read; but in the year 1485 a rule appeared in the Romish pontifical, then published in Venice, which reversed that usage. It was therein ruled that the terms right and left should be determined by the position of the crucifix on the altar, and hence the side adjoining the right hand of the figure in the cross was thus ruled to be the right side.

**RIMMON** (rim'mon), the name of a Syrian deity, apparently the principal deity worshiped by the Syrians in the time of Naaman, for it was going with his master and bowing in the house of Rimmon which at once occurred to his mind after his marvelous cure, as the external homage to idolatry which he should find it peculiarly difficult to shun, 2 Ki. v. 18. The name is found nowhere else in connection with the Syrian idolatry, and all attempts at explanation are mere conjectures. The manner and occasion in which mention was made of Rimmon by Naaman seem to imply that the principal object of Syrian worship was designated by that name, but it is quite possible that at Damascus Rimmon bore another meaning than it did in Palestine. In composition the name appears in Hadad-Rimmon and Tabrimon, Zech. xii. 11; 1 Ki. xv. 18.

**RIMMON** (rim'mon), a Benjamite, and known only as the father of Rechab and Baanah, who murdered Ishbosheth, 2 Sam. iv. 2-9.

**RIMMON.** 1. A city in the south of Palestine, originally allotted to Judah, afterward to Simeon, Josh. xv. 32; xix. 7, in the last place called Remmon, 1 Chr. iv. 32. It is the town mentioned in Zech. xix. 10. There can be little doubt that this is the En-rimmon of Neh. xi. 20, that in Joshua and Chronicles Ain and Rimmon should not be separated, and that this Rimmon may be identified with *Um er-Rumān*. 2. A rock or peak north-east of Geba and Michmash, near the desert, to which the remnant of the Benjamites retreated after the destruction of their tribe, Jud. xx. 45, 47; xxi. 13. This is now called *Rimmon*; it is a conspicuous conical hill. There was probably a town on it like the present village, or close at hand. 3. A town in the territory of Zebulun, but assigned to the Merarite Levites, 1 Chr. vi. 77. It is called in our translation of Josh. xix. 13 Remmon-methoar; but "methoar" is no part of the name; the words of the clause should be rendered "it (the border) passed on to

Rimmon, and stretched to Neah." This place is the modern *Rimmaneh*, in the neighborhood of picturesque hills crowded with ruins.

**RIMMON-PAREZ** (pa'reez), a station of the Israelites in the wilderness, Num. xxxiii. 19, 20.

**RING.** The Orientals have always been fond of ornamenting themselves with rings. There are two Hebrew words which are rendered "ring;" of these *hhotham* signifies a seal or signet-ring, Ex. xxviii. 11, 21; *tabbaath*, a signet-ring, Ex. xxxv. 22, or a ring of any kind, Ex. xxv. 12. The signet-ring was worn by the Hebrews on the right hand, Jer. xxii. 24. Sometimes, however, as it is in Persia at the present day, it was suspended on the breast by a string, Gen. xxxviii. 18. Many rings of which specimens have been preserved were worn by the Egyptians. A king committing his signet-ring to any one created him thereby prime minister, Gen. xli. 42. Possibly the giving of a ring in Luke xv. 22 may imply the reinstatement of the returned son with authority, at least dignity, in the household.



EFFIGY OF RICHARD I.  
From the Statue found at Rouen.



CARDINAL RICHELIEU.—See RICHELIEU.

**RING.** Ecclesiastically there are two sorts of rings: 1. A bishop's ring, which is worn on the second joint of the third finger, and retained in its place by a smaller one. It generally holds one



RICHARD I.

had amassed, the diocese of Chester, with its cathedral, was appointed by Henry VIII.

**RICHARD DE BURY**, bishop of Durham, but better known as the author of the "Philobiblon," was born in 1281, at Bury St. Edmunds, in Suffolk. He was educated at Oxford, after leaving which he entered as a monk the convent of Durham, which he quitted to become tutor to Prince Edward, afterward Edward III. On Edward's accession to the throne he received several ecclesiastical preferments, and was employed in various Continental missions. In 1333 he was consecrated bishop of Durham, and in 1334 he was appointed chancellor. Throughout his life he was an indefatigable collector of books, employing much of his money and the influence of his position to collect what became the largest library in Europe. His enthusiastic love of books, his efforts to acquire more and the details of the arrangements of the earliest lending library in England, which he formed at Oxford, are recorded in his little Latin treatise, the "Philobiblon." He bequeathed his books to Durham, now King's College, Oxford, thus founding the first public



uncut stone, and is of pure gold. The giving of this ring was the subject of great quarrels with the kings, who held that they conferred jurisdiction by bestowing it. The contest was determined by the bishops consenting to do homage for their temporalities. 2. A ring has been customarily used in the marriage ceremony. A multitude of figurative applications has been made of this usage. The marriage service, as arranged in the Book of Common Prayer, in 1549, required silver and gold to be given with the ring, but in 1552 this custom was dropped.

**RINNAH** (rin'nah), one of Judah's posterity, 1 Chr. iv. 20.

**RIPHATH** (rif'ath), the second son of Gomer, Gen. x. 3. Various opinions have been entertained of the people that sprang from him, or the region of the earth they occupied, but the weight of authority inclines to the Riphean Mountains, which were connected with the vast Carpathian range that stretches from the north-west of Asia into European Russia.

**RIPLEY** (rip'le), EZRA, D.D., was born in 1751, at Woodstock, and educated at Harvard.



CROSSED HANDS.—See RING.

From the figure of a woman on a Mummy-Case in the British Museum.

He settled in 1778, as Unitarian minister, at Concord, Massachusetts, after having served for some time in the army. He died in 1841, at Concord, on his ninetieth birthday. He was the author of several sermons, which were published, and in which his theological views were expressed.

**RISSAH** (ris'sah), one of the stations of the Israelites while passing through the desert, Num. xxxiii. 21, 22.

**RITE**, an act pertaining to the worship of God, accompanied by a form of words and ceremonies solemnly performed.

**RITHMAH** (rith'mah), a station of the Israelites in the wilderness of Paran, Num. xii. 16.

**RITTENHOUSE** (rit'ten-honse), DAVID, LL.D., was born in 1732, near Germantown, Pennsylvania. He was of Dutch descent, as his great-grandfather came from Holland. He merits a place in this work because of his eminently high attainments in the departments of mathematics as applied to practical uses. In his boyhood he mastered Newton's "Principia," and before he was nineteen years of age he discovered the principles of fluxions, thinking that he himself alone had ever made the discovery. He applied his knowledge to clockmaking, and constructed an orrery which

is to be seen in Princeton College. In 1763 he was employed in determining a portion of the boundary line, since known as Mason and Dixon's, and he also settled the boundaries between New York, New Jersey and Pennsylvania. In 1769 he was engaged by the American Philosophical Society to observe the transit of Venus, which he did successfully with instruments of his own construction; and so deeply was he affected by the experiment, that he fainted. He succeeded Franklin as president of the Philosophical Society, was treasurer of Pennsylvania and director of the United States Mint. His publications are to be found in the transactions of the Philosophical Society. He died at Philadelphia in 1796, having risen to a high place among his fellow-citizens, and holding the character of being an eminently profound thinker and a very learned man.

**RITUAL** (rit'u-al). 1. That which belongs to rites. 2. The ceremonial part of divine service.

**RITUALIST** (rit'u-al-ist), one who has studied and who attaches great importance to the use of forms and ceremonies in divine service. In the present day the favorers of *ritualism* attach great importance to the forms which they introduce, as by them they inculcate doctrine.

**RIVER**. Many streams are termed in our version rivers which are really but brooks or winter-torrents. See Brook. The only river of Palestine deserving the name is the Jordan. But of course the rivers of other countries are often named in Scripture.

The word in general use has commonly the proper name of the river added to it, as "the river Euphrates," Gen. xv. 18, "the river Chebar," Ezek. i. 1, 3. Sometimes it has the name of the region through which the stream flows, as "the river of Egypt," Gen. xv. 18, "the river of Goshen," 2 Ki. xvii. 6. In the plural it is thus found: "the rivers of Damascus," 2 Ki. xvii. 12; "the rivers of Babylon"—i. e., the Euphrates and its canals, Ps. cxxxvii. 1; "the rivers of Ethiopia," Isa. xviii. 1; Zeph. iii. 10. "The river" generally signifies the Euphrates, Gen. xxxi. 21; Ex. xxiii. 31, but in Isa. xix. 5 the Nile. There is another word, of Egyptian origin, always applied to the Nile, Gen. xii. 1, except in Dan. xii. 5, 6, 7. In the plural it means the canals through which Nile water was distributed through the country. There are other words which cannot be here noticed. The Hebrew language has a wonderful copiousness of expression for rivers, brooks and springs. For these three words of our own language it has not less than eight or ten, each of which conveyed its proper distinctive sense to the Hebrew ear. The "river of Egypt" was generally, though perhaps not always, the Nile. See EGYPT.

**RIVET** (re-vay'), ANDREW, a learned ecclesiastic who filled the divinity chair at Leyden with great reputation in the early part of the seventeenth century. He was a Poicterin by birth, having first seen the light at St. Maxent, in 1572, and having taken holy orders, was preferred to a benefice at Thonars, which he held till 1620. In this year he quitted France, and after visiting England settled finally on the professorship to which he had been elected in the Dutch university alluded to. Three volumes of his devotional and controversial writings have been published; and the university of Oxford ranks his name among those of her public benefactors, having

received from him a variety of valuable books, in return for which she complimented him with the honorary degree of doctor of divinity. His death took place in 1647.

**RIZPAH** (riz'pah), a concubine of Saul, memorable for the touching example of maternal affection which she afforded in watching the dead bodies of her sons and driving the birds away from them when they had been gibbeted by the Gibeonites, 2 Sam. iii. 7.

**ROADS**. There seem to have been roads of some kind in Palestine at an early period. Language is employed which supposes the existence of artificial roads. In Isa. xl. 3 are these words: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain." There cannot be a more graphic description of the operations and results connected with the formation of a long and important road. That this is the language of prophetic inspiration affords no objection; for poetry, as being an appeal to widespread feelings, grounds itself in such a case as this on fact; nor could such imagery as we find here have been employed had artificial roads been unknown in Palestine. Nor is the imagery unusual, compare Isa. xl. 16; xix. 23; xxxiii. 8; xxxv. 8; xlix. 11; lxii. 10. In 1 Sam. vi. 12 we read, "The kine went along the highway, lowing as they went, and turned not aside to the right hand or to the left." In Numbers also, xx. 17, "We will go by the king's highway," etc., Num. xxi. 22; Dent. ii. 27; Lev. xxvi. 22. Whether or not these were roads in the modern acceptance of the term, we know from the law regarding a free, open and good passage to the cities of refuge, Dent. xix. 3, that the minds of the Israelites were early familiarized with the idea: "Thou shalt prepare thee a way," etc., "that every slayer may flee thither." Indeed, it is highly probable that the Hebrews had become acquainted with roads during their sojourn in Egypt, where, in the Delta especially, the nature of the country would require roads and highways to be thrown up and maintained. To the Romans, however, Palestine was greatly indebted for its roads. In the East generally, and in Palestine in particular, they formed roads and set up mile-stones, in imitation of what they had done in Italy.

Our remarks will be confined to roads which connected Palestine with other countries, since a notice of the internal roads as well, if at all complete, would require too much space.

The Phœnicians, as a mercantile people, maintained a connection not only with the West by sea, but also overland with the East. They had two great commercial highways. One came out of Arabia Felix, through Petra. The other struck from the northern extremity of the Persian Gulf, through Palestine, to Tyre.

The first road in Palestine which we mention ran from Ptolemais, on the coast of the Mediterranean, to Damascus. This road remains to the present day. Beginning at Ptolemais (Accho), it ran south-east to Nazareth, and continuing south and east, passed the plain of Esdraelon on the north; after which, turning north and east, it came to Tiberias, where, running along the sea of Galilee, it reached Capernaum, and having passed the Jordan somewhat above the last place, it went over a spur of the Anti-Libanus (Jebel-Heish),



A REMARKABLE ROMAN-EGYPTIAN RING. —See RING.

A third line of road connected Galilee with Judæa, running through the intervening Samaria, Luke xvii. 11; John iv. 4. The journey took three days. Passing along the plain of Esdraelon the traveler entered Samaria at Ginea (Jenin), and was thence conducted to Samaria (Sebaste), thence to Shechem (Nabulus), whence a good day's travel brought him to Jerusalem.

There were three chief roads running from Jerusalem. One passed in a north-easterly direction over the Mount of Olives, by Bethany, through openings in hills and winding ways on to Jericho, near which the Jordan was passed when travelers took their way to the north, if they wished to pass through Peræa, which was the road the Galilean Jews, in coming to and returning from the festivals in the capital, were accustomed to take, thus avoiding the unfriendly territory of Samaria; or travelers turned their faces toward the south if they intended to go toward the Dead Sea. This road was followed by the Israelites when they directed their steps toward Canaan. Through Peræa the Syrian and Assyrian armies made their hostile advances on Israel, 2 Ki. viii. 28; 1 Chr. v. 26.

A second road led from Jerusalem southward to Hebron, whence travelers went through the wilderness of Judæa to Aila, or they might take a westerly direction on to Gaza. The ordinary way from Jerusalem to Gaza appears, in the Roman period, to have lain through Eleutheropolis and Ascalon. From Gaza through Rhinocorura and Pelusium was the nearest road down into Egypt from Jerusalem. Along this road many thousand prisoners, made by Vespasian in his capture of Jerusalem, were sent to Alexandria in order to be shipped for Rome. Of these two roads from Jerusalem to Gaza, one went westward by Ramlah and Ascalon, the other southward by Hebron. The third road went to the Mediterranean at Joppa (Jaffa)—a way which from the time of the Crusades has been taken by pilgrims proceeding to the Holy City from Egypt and from Europe.

**ROBBER**. See THIEF.

**ROBBINS** (rob'binz), CHANDLER, D.D., was born in 1810, at Lynn, Massachusetts, and educated at Harvard. In 1833 he settled as pastor in the Second Unitarian Church in Boston. He

published a history of this church, a liturgy for the use of a Christian Church, and sermons which have been admired for the grace of their style. His memoir of Maria Elizabeth Clapp has also been highly esteemed.

**ROBBINS**, THOMAS, D.D., was born at Norfolk, Connecticut. He graduated at Yale College in 1796, and settled as minister at East Windsor in 1809, where he remained until 1827. He held the charge of Stratford for a short time, and subsequently he preached at Mattapoisett and Rochester, Massachusetts. He filled the office of librarian and secretary to the Connecticut Historical Society, of which he was a great benefactor, and he died at Colebrook, Connecticut, in 1856, having reached his eightieth year. His published works are chiefly sermons, and an historical view of the first planters of New England.

**ROBE**. See DRESS.

**ROBE**, JAMES, is celebrated in Scotland as the well-known minister of Kilsyth who wrote the "Narrative of the Extraordinary Work of the Spirit of God at Canbuslang, Kilsyth, etc., in 1742." This work has had an immense circulation, and has been greatly valued. Editions of it have been demanded in 1840, 1843, 1849. Robe also wrote "Counsels and Comforts," in 1749; sermons at the Lord's Supper, and several letters in review of discussions on Faith.

**ROBERT** (rob'ert) DE BETUN was a native of Flanders and prior of Llanthony. He was consecrated bishop of Hereford at Oxford in 1131. He was humane, benevolent, learned and pious, and yet the members of his church rebelled against him, and he had to appeal to the pope for protection. Being relieved, he was plunged again into trouble by the civil war between Stephen and the empress Maud; his lands were laid waste and many of his buildings were demolished. The clergy were dispersed, the cathedral was deserted and he had to fly. After the establishment of peace he was permitted to return to his see, but he was soon afterward summoned by the pope to a council at Rheims, where he died in the month of May, 1148. His body was taken to England and was buried in the cathedral.

**ROBERT OF GENEVA** was the anti-pope to Urban VI. and the cause of a great schism in the Church. He died in 1394.

**ROBERT OF GLOUCESTER** is supposed to have been a monk in the abbey at that place in the reign of Edward I. He was the author of a very celebrated work—a history of England in rhyme from the time of Brutus until about A. D. 1300. This remarkable production is a metrical version of the Latin chronicon of Geoffrey of Monmouth, and it extends to about ten thousand lines. Manuscript copies are preserved in the Bodleian, the Cottonian, the Harleian, the Herald's College and other great libraries. Editions have repeatedly been printed at Oxford and London. Great value attaches to it as showing the Anglo-Saxon of his day in the dialect of the west of England. It is full of Saxonisms, and the reader may see in it the form of speech which prevailed until Chaucer refined and greatly changed the English tongue.

**ROBERT OF LORRAINE**. See LOZING, ROBERT.

**ROBERTS** (rob'erts), ROBERT R., D.D., was born in 1778, in Maryland. He entered the Methodist Episcopal Church in 1792, and after a service of great diligence he was made presiding elder of the Schuylkill district, Pennsylvania, in 1815. He was appointed president of the Philadelphia Conference, and in 1816 he was made bishop. His life has been written by the Rev. C. Elliot.

**ROBERTSON** (rob'ert-sun), ABRAHAM, D.D., was born in 1751, at Dunse, in Berwickshire, Scotland. He was educated at Christ Church College, Oxford, and in 1789 he settled as vicar of Ravensthorpe. In 1797 he became Savilian professor of mathematics at Oxford, and he died in 1826. He was specially distinguished by his successful efforts to awaken a desire in Oxford to cultivate science, which had been overlooked in the desire to cultivate classical learning, and he left an impression on the university which has never decreased, but on the other hand has resulted in new buildings, new professorships and new studies in applied science, which is indicative of a great and decided change.

**ROBERTSON**, FREDERICK WILLIAM, a very distinguished clergyman of the Church of England, was born in 1816. He entered the Church, after some hesitation between the military and clerical professions. He possessed great depth of feeling, much poetic genius, a highly cultivated taste and a richly endowed mind. He became incumbent of Trinity Chapel, Brighton, and was soon known as an eloquent, earnest and original preacher, the friend of the working classes and the supporter of every plan for improving their social and religious condition. Notwithstanding great bodily weakness and the gradual advances of disease of the brain, causing him at times the most fearful sufferings, he never flagged nor failed in energy. The impression produced by his preaching was extraordinary; and the high estimate formed by those who heard his "words that burn" is fully justified by his printed sermons, which, rich as they are in genius, truth and poetic eloquence, are likely to hold a high



ROMAN RINGS.—See RINGS.

place in our literature for some time to come. The interest of Robertson's life is very great, and of a kind peculiar to a period of intellectual and religious revolution, such as the present age. A man nobly true, intensely in earnest, heroically brave, and perfectly honest in utterance, yet endowed with a feminine sensitiveness which shrank from publicity, and still more from popularity; totally indifferent to honors and preferments; he started in life with a thorough belief in the traditional dogmas of the evangelical school, passed through the fiery ordeal of modern doubt, and ended with a firmer faith than ever in the old truth, and with an absorbing love for Christ as



the divine Saviour, the abiding source and substance of truth and life for the world. He died, like many another man of genius, at the early age of thirty-seven, August 14, 1853. His grave is in a hollow of the Downs he loved so well, and within hearing of the sea.

**ROBERTSON, JAMES, D.D.**, was born in 1803, at Pitsligo, in Aberdeenshire. In 1832 he became minister of Ellon, and he soon became distinguished for his earnest support of the "moderate" side in the Church of Scotland. He wrote with much earnestness in opposition to the views of Dr. Chalmers, whom he succeeded in the chair of divinity in the university of Edinburgh in 1843, when the Free Church of Scotland was organized, after the disruption. He died in 1860, at Edinburgh, having maintained the reputation of being a thorough example of the conservative "moderate" party in the Church of Scotland, who have ever dreaded the prevalence of the power of the people in managing ecclesiastical affairs.

**ROBERTSON, WILLIAM, D.D.**, was born in 1721, at Borthwick, in Mid-Lothian, where his father was parish minister. He was educated at Edinburgh, and settled as minister of Gladsmuir, in East Lothian. He soon became famous for his eloquence in the pulpit; and when his "History of Scotland" appeared, in 1759, he at once took rank among the eminent writers of his age. No less than fourteen editions of this work were called for before his death. In 1759 he was made chaplain of Stirling Castle, king's chaplain in 1761, and in 1762 he was raised to be principal of the university of Edinburgh. Two years later he was appointed historiographer royal for Scotland, and strange to say, his fine constitution and wonderful capacity for economizing time enabled him to discharge the duties of these offices, and, further still, to prepare his great "History of Charles V.," and in 1777 he issued his "History of America." His last publication was "An Historical Disquisition concerning the Knowledge which the Ancients had of India." He died in 1793. As an historian he is classed among the foremost writers for the graces of style. He is wonderfully clear, graphic and perspicuous, without being affected, and his narrative flows on in a lucid and yet vigorous current that shows the power of a master mind.

**ROBINSON, EDWARD, D.D.**, a distinguished philologist and Biblical scholar, was born at Southington, Connecticut, in 1794. He studied at Hamilton College, New York, and at Andover, Massachusetts, at the latter of which he became assistant professor of Biblical literature in 1821. In 1826 he visited Europe and spent some time at Paris, Halle and Berlin in the prosecution of the study of the Oriental languages and theology. On his return, in 1830, to America, he resumed his duties at Andover, and some time after became professor of Biblical literature at New York. In 1838 he commenced his travels in the East, the account of which appeared in his "Biblical Researches," a work which supplies the

most valuable contribution that modern learning and enterprise have made to our knowledge of Biblical geography and topography. A second exploration of the Holy Land was made by him in 1851, the result of which he published under the title of "Later Biblical Researches." The design of both these journeys was to collect materials for a systematic work on the physical and historical geography of the Holy Land. On this the author was engaged at the time of his death. He also published a "Harmony of the Four Gospels" in Greek. His name is held in high honor as one of the soundest and most accomplished scholars of his age. He died at New York, January 25, 1863.

**ROBINSON, JOHN**, the distinguished Puritan minister, sometimes called the Father of Independency, was born, probably in Lincolnshire, in 1575. He entered Cambridge university, and was greatly influenced during his residence there by the preaching of several Puritan clergymen. On quitting the university he appears to have officiated as a clergyman in the neighborhood of Norwich, without, however, taking full orders. Suspended by the bishop, he withdrew to Norwich, and there gathered a congregation, who became deeply attached to him. After a period of grave and painful mental conflicts, he felt it his duty to separate from the Church of England, and in 1604 he left Norwich, gave up his fellowship at Cambridge and settled at Lincolnshire. He became assistant and then sole pastor of a church at Scrooby, a village in Nottinghamshire, near the borders of Yorkshire and Lincolnshire; and when persecution dispersed the separatists he escaped, with the remnant of his church, in 1608, to Amsterdam. In the following year he removed to Leyden, and there collected and ministered to a congregation of fellow-exiles, attended lectures at the university, and became some years later a member of it, and took a zealous part on the Calvinist side in the great controversy which led to the Synod of Dort. A desire grew up among these exiles to remove to the New World, and permission was obtained for them to settle in Virginia. Accordingly, on the 22d of July, 1620, the embarkation of the "Pilgrim Fathers" took place at Delft Haven, a solemn service having been held on the previous day. They sailed in the "Speedwell" for Southampton, where the "Mayflower" was awaiting them. Robinson remained at Leyden with those who deferred their voyage till the roughest pioneering work should be done. He hoped then to follow with their wives and children. But early in 1625 he fell ill with an "inward ague," and died at Leyden on the 1st of March. Among his works are—"A Justification of Separation from the Church of England," "Of Religious Communion," an "Apology for Certain Christians no less Contumeliously than Commonly called Brownists or Barrowists," a "Defence of the Doctrine Propounded by the Synod of Dort."

**ROBINSON, RICHARD**, archbishop of Armagh, in Ireland, was born in Yorkshire in 1709. He was educated at Christ Church, Oxford, and having taken holy orders, obtained the vicarage of Aldborough, with a stall in York minster. In 1751 he was preferred to the see of Killala. Over this diocese he presided eight years, when he was translated to that of Ferns. In 1761 he was removed to Kildare, which he resigned in 1765, on being advanced to the Irish primacy. In this elevated situation he distinguished himself by his

munificence in the erection of new churches in his diocese, as well as an archiepiscopal palace with a public library and observatory annexed. He died in 1794.

**ROBINSON, ROBERT**, an eminent dissenting divine, was born at Swaffham, in Norfolk, in 1735. Having zealously attached himself to George Whitefield, he became a preacher among the Calvinistic Methodists, and occupied that office at Mildenhall, in Suffolk, and afterward at the tabernacle at Norwich and other places. He subsequently relinquished his connection with the Methodists and established an independent congregation at Norwich, over which he presided. In 1759 he was chosen pastor to an Anabaptist congregation at Cambridge, with whom he continued during the remainder of his life. He was first known as an author by the publication of "The Arcana, or the Principles of the late Petitioners to Parliament for Relief in Matters of Subscription." This work displayed considerable controversial ability, and greatly advanced his character among the dissenters. He also published "A Plea for the Divinity of Jesus Christ" and various other works. He died in 1790.

**ROBOAM** (ro-bo'am), Matt. i. 7, the Greek form of Rehoboam.

**ROCHESTER** (roch'es-ter), **JOHN WILMOT, EARL OF**, was the son of Henry, earl of Rochester, and was born about 1647. He was educated at Wadham College, Oxford, entered the navy and saw much service, having been in several engagements. He attached himself to the court, and he became noted for his skepticism, his intemperance and profligacy. He wrote several works which were profane and licentious, but it pleased God that through the influence of Bishop Burnet he was led to see the error of his life and to give signs of deep sorrow and heartfelt repentance. He used all diligence to have his works gathered and burned, and by every means in his power he sought to undo the evil of his wicked life. He died in 1680, and his life has been written by Burnet, and it has been in great demand. The life and conversion of Rochester have afforded many illustrations to divines who have not failed to impress their age by the lesson which was afforded by a man who had drunk the cup of sin to the dregs, and who could therefore from experience judge of religion in contrast with the pleasures which vice can afford.

**ROCHET** (roch'et), an alb, only shorter and with tighter sleeves, formerly worn by priests and acolytes during certain ceremonies. See ALB. Later custom has reserved the rochet to bishops, prelates and certain privileged canons. The wide sleeves attached to the chimere, or the upper robe worn by an English bishop, are an innovation on this ancient vestment. Until the time of Queen Elizabeth bishops wore a scarlet chimere or gar-



ANCIENT ROMAN MODE OF WEARING A RING.—See RING.



EGYPTIAN RING, OF GLASS.—See RING.

ment over the rochet, but Bishop Hooker scrupled at the color as being incongruous with episcopal gravity, and accordingly black satin was introduced. The bishops still wear scarlet when assembled in convocation.

**ROCK**. Besides the ordinary meaning of the term "rock," it is frequently used in a figurative way, or for illustration in a parable, as for a firm basis. Matt. vii. 24, 25, for a stronghold, Num.



EARLY ROMAN RINGS.—See RING.

xxiv. 21, to indicate a hard, careless and obstinate disposition, Jer. v. 3. And by an easy metaphor the term is applied to God as being immovable—a strong defence to those that trust in him, Deut. xxxii. 4, 15; Ps. xviii. 2, 31.

**RODANIM** (ro'da-nim). This word occurs in 1 Chr. i. 7 in some copies. If it could be proved to be the right reading, the Rhodians would most probably be meant, but it is more accurately, as in the text of Gen. x. 41, DODANIM, which see.

**ROE** (ro), or **ROE-BUCK** (ro'uck), an animal belonging to the *Cervidae*, a family of solid-horned ruminants. The roe-buck is one of the most agile and beautiful of deer. It is exceedingly shy and cautious, not herding in troops, but living singly, or in small companies, consisting of the male, female and young. It has a keen ear, is sensitive to scents, and while it is not alarmed by any of the ordinary sounds in nature, it is remarkably skillful in avoiding the hunter. The word so rendered in our version does not designate a single species, but comprises gazelles, etc. They were prized for their great elegance, Song Sol. ii. 7, were fleet, 2 Sam. ii. 18; 1 Chr. xii. 8; Prov. vi. 5, timid, Isa. xlii. 14, and they were among the animals whose flesh might be eaten, Deut. xii. 15, 22; xiv. 5; xv. 22. Among the inhabitants of the eastern and western nations it is still considered a delicacy, 1 Ki. iv. 23.

**ROGATIANS** (ro-ga'sh'anz), the name given to a sect of the Donatists.



RINGS WORN BY EARLY ROMAN CHRISTIANS.—See RING.

From the Catacombs.—See another specimen on page 392.

**ROGATION** (ro-ga'sh'un) **DAYS**. The word is derived from the Latin "rogare," which signifies to ask, and it is applied to the three days next before Ascension day; and they are so called from the forms of the prayers then used. They are supposed to have originated with Mamertus, a bishop of Vienna in the fifth century. In the Episcopal Church these days are continued as private fasts, but there is no office or form in the prayer-book for the season.

**ROGATION SUNDAY** is the Sunday before Ascension day, and it is so called because of

its connection with the three days which immediately follow.

**ROGEL** (ro'gel), 1 Ki. i. 9, margin. See EN-ROGEL.

**ROGELIM** (ro'ge-lim), a town in Gilead, 2 Sam. xvii. 27; xix. 31, perhaps within the territory of Gad.

**ROGER** (roj'er), bishop of Salisbury, adhered faithfully to Henry I. in all his troubles as prince, and was amply rewarded by him on his accession. He was made bishop of Salisbury and grand-justiciary of England; and whenever the king was absent, he acted as regent, and discharged the duties of the post in a satisfactory way. He was imprisoned by Stephen as a partisan of Matilda, and obliged to surrender to him his castles and his treasures. He died in 1139.

**ROGER DE CLINTON** and **ROGER DE NORBURG** were both eminent bishops of Lichfield. The former was consecrated in 1128, and proved himself to be a great benefactor to the city and the cathedral. He is even said to have rebuilt the cathedral, but this cannot be true, as the greatest part of it is of a style more recent than his time. He restored the see to Lichfield which had been removed to Coventry. The latter, who was elevated to the see on the death of Langton in 1321, went on with the work on the cathedral, which he had found unfinished, and he succeeded so well that Heyworth, who was consecrated in 1420, was able to complete it as it remained until the civil war in the time of Charles I., when it was ruthlessly devastated.

**ROGERS** (roj'erz), **JOHN**, an eminent English divine of the sixteenth century, was educated at Cambridge, and appointed chaplain of an English factory at Antwerp, where he met with Tyndale and Coverdale, through whose influence he adopted the principles of the Reformation, and whom he assisted in the translation of the Bible. After the accession of Edward VI. he returned home. As prebendary of St. Paul's, he preached a sermon on the Cross after Mary's entrance into London, in which he exhorted the people to abide by their Protestant principles. For this he was arrested and tried, and being condemned, was the first martyr to suffer the fires of Smithfield, resolutely refusing the pardon offered him at the last if he would only recant. His death took place in 1555.

**ROGERS, JOHN, D.D.**, was born in 1679, at Ensham, in Oxfordshire. He entered New College, Oxford, and was elected a scholar of Corpus Christi, where he became a Fellow in 1706. His first position in the Church was as vicar of Backland, in Berkshire. He was made lecturer at St. Clement Dances, and St. Leonard's, Foster Lane, London. In 1716 he received the rectory of Wrington, in Somersetshire, and in 1718 he received a prebendal stall at Wells, and in 1721 and in 1728 he became vicar of Cripples-

gate. He attracted great notice by his "Discourse on the Visible and Invisible Church" and his "Necessity of Divine Revelation." He also published several series of sermons which were devoted to the thorough discussion of leading topics, which displayed great power, and which are considered as being among the best in the language. He died in 1729.

**ROHGAH** (roh'gah), a chieftain of Asher, 1 Chr. vii. 34.

**ROIMUS** (ro'i-mus), 1 Esd. v. 8, the same as Rehum, Ezra ii. 2.

**ROLL**. See WRITING.

**ROLLING THING**. See WHEEL.

**ROLLOCK** (rol'lok), **ROBERT**, first principal of the university of Edinburgh, was born in 1555, and died at the age of forty-three. In 1583, when that university was founded, he was invited



MASSIVE THUMB-RING, WITH BUST OF THE EMPRESS PLOTINA, CONSORT OF TRAJAN.—See RING.

to take the chief management of it, and in 1585 the magistrates of the city—the founders and patrons of the university—testified their sense of the value of his labors by constituting him principal. He seems to have taught philosophy first, but ultimately his chief work was the tuition of the students in theology. In addition to his labors as principal and professor in the university, and in spite of his natural disposition for a retired and studious life, he exerted himself in various ways for the public interests of religion in Scotland, and was chosen in consequence, on one occasion, moderator of the General Assembly. Observing the crowds that gathered early in one of the churches on the mornings of the Lord's day, he began a course of lectures to them at 7 A.M. His subject was the Epistle to the Ephesians; and when he had finished the course, he published, in 1590, a "Commentary on the Epistle." About the same time he published a logical analysis of the "Epistle to the Romans." Both of these works are held in the highest esteem. The precise object of most of the author's productions is the simple and lucid illustration of the course of thought and reasoning pursued by the sacred writers, with a brief but clear



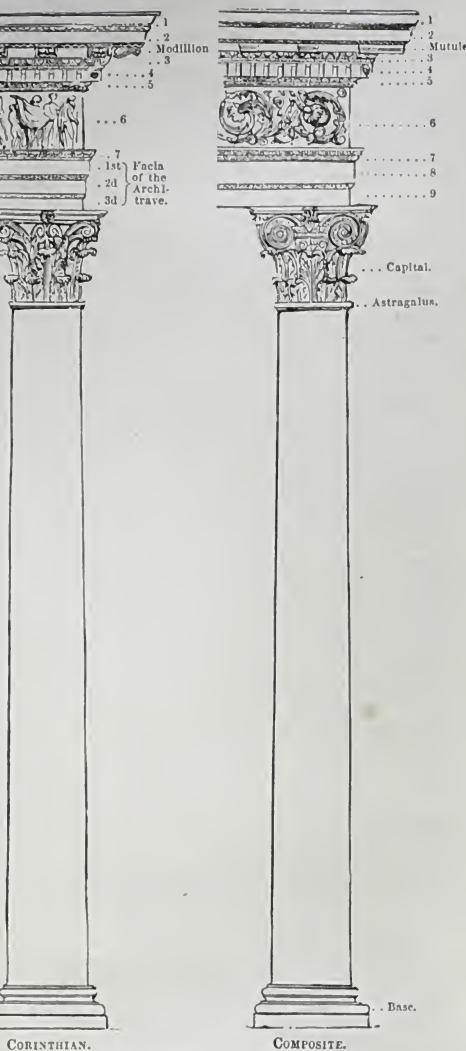
and comprehensive explanation of the verses and clauses separately, and the more important words.

**ROMAINE** (ro-ma-ne'), WILLIAM, a popular Calvinistic divine, was born in 1714, at Hartlepool, in Durham, and was educated at Oxford. In 1748 he obtained the lectureship of St. Botolph, Bishopsgate; the year following he was chosen lecturer of St. Dunstan in the West; and in 1750 he was appointed assistant morning preacher at St. George's, Hanover Square. Soon after this he was elected Gresham professor of astronomy, which situation

erence to civil privileges, Acts xv. 37, 38. St. Paul was not a native of Rome, or born in Italy, but he had by birth the rights of a Roman citizen.

**ROMAN ARCHITECTURE.** The architecture of Rome and of the Roman possessions was, in a large degree, an outgrowth and development of that of Greece, though with some features peculiarly its own. Indeed, it was so obviously and so fundamentally founded on the Greek, that it cannot be well understood without a previous knowledge of its Greek parent; while, at the same

time, the necessity of entering very largely on it is lessened by this previous knowledge. In gradually forming a national style of architecture, the Romans adopted two courses: they modified the features adopted by the Greeks, and introduced other features not known to their predecessors. One of the most striking of the latter was the arch. It is among the curiosities of architecture, that nothing is certainly known of the person by whom, the country in which, or the period when, the arch was first introduced; though great research and ingenuity have been bestowed upon the matter, it remains still in a very vague state. The chief point which has been settled is that the arch was not in use among the Greeks, unless in-



Entasis of a Greek Doric Column. SPECIMENS OF THE FIVE "ORDERS" IN ROMAN ARCHITECTURE.—See ROMAN ARCHITECTURE.

he soon resigned. He obtained such popularity by his opposition to the bill for the naturalization of the Jews that his publications on that subject were printed by the corporation of London. In 1764 he was elected to the living of St. Ann, Blackfriars, where, as well as at St. Dunstan's, he continued to officiate till his death, in 1795. Among his works are "Discourses on the Law and the Gospel" and "The Life of Faith."

**ROMANTIEZER** (ro-mam-te-e'zer), a chief of one of the courses of singers, 1 Chr. xxv. 4, 31.

**ROMAN** (ro'man). This word is used in two senses: 1. Nationally, John xi. 48. 2. With ref-

time, the necessity of entering very largely on it is lessened by this previous knowledge.

In gradually forming a national style of architecture, the Romans adopted two courses: they modified the features adopted by the Greeks, and introduced other features not known to their predecessors. One of the most striking of the latter was the arch. It is among the curiosities of architecture, that nothing is certainly known of the person by whom, the country in which, or the period when, the arch was first introduced; though great research and ingenuity have been bestowed upon the matter, it remains still in a very vague state. The chief point which has been settled is that the arch was not in use among the Greeks, unless in-

has been found in Greece; but the arch, properly so called, important as it was to the Romans, did not enter into Greek architecture.

The Romans effected alterations in the Doric, Ionic and Corinthian orders, and introduced two new ones, the Tuscan and the Composite. The general character of these orders may be judged pretty accurately by an examination of the specimens given on this page, with the meaning of the various technical terms applied to the component parts. The left-hand specimen shows the nature of the *entasis*, or swelling—the slight deviation from the straight line.

In the Roman Tuscan order, which is the heaviest of all, the base is formed of a plinth, or square

flat piece of stone, with a torus and a fillet above it. The shaft is quite plain, and is terminated at its upper end with an astragal and a fillet. Over this is the capital, consisting of a necking, or hypotrachelium, an ovolo moulding, a square abacus and a fillet. The architrave presents only a plain face with a broad fillet. The frieze is in like manner broad and plain. The uppermost member of the entablature, the cornice, consists of several mouldings, viz., an ogee, a fillet, an ovolo, another fillet and a cymatium. Thus is formed an order which, to use the language of an old English writer, "is a plain massive rural pillar, resembling some sturdy well-limbed laborer, barely clad."

In the Roman Doric the features somewhat resemble the Tuscan, but without being so plain. The Greek Doric has generally no base, but the Roman has a base, consisting of alternations of the torus or round, the scotia or hollow and the fillet or flat moulding. The capital of the Roman Doric exhibits a necking encircled with rosettes and buds; above this are three fillets, then an ovolo, then a square abacus, and lastly a small ogee and fillet. The entablature, supported by the columns, differs also in some particulars from the Greek. The architrave is plain, and there is a tania or fillet, with rows of small drops or guttæ, in groups of six each, to separate it from the frieze. The frieze is divided into triglyphs and metopes, as in the Greek; but instead of there being always only twice as many triglyphs as there are columns, they are sometimes threefold, sometimes fourfold, according to the degree of closeness in placing the columns, whether more nearly approaching the pycnostyle (very close) or the areostyle (very open). The rule is to place one triglyph exactly over each column, and to place either one, two or three more over the intercolumnial space, according to its width. The metopes are generally nearly square, but not always. Above them and the triglyphs are a small fascia, a fillet and an ogee. Then comes the mutule band, with the mutules projecting over the frieze and the drops or guttæ depending from them. The spaces between the mutules are often paneled and decorated. The cornice consists of a corona, an ogee, a fillet and a hollow moulding. In some specimens of Roman Doric the cornice has an ogee with a row of dentils or square blocks, instead of mutules with guttæ; while in other examples it has neither mutules nor dentils, but has an additional number of mouldings. Thus is formed the Roman Doric, of which the writer before quoted says, that it "is the gravest that hath been received into civil use, preserving, in comparison of those that follow, a more masculine aspect and little trimmer than the Tuscan that went before, save a sober garnishment now and then."

The Roman Ionic has a base differing in hardly any particular from the Doric. The shaft is fluted nearly like that of the Greek Ionic. Above it the capital exhibits the gracefully curled volutes, differing somewhat from those of the Greek. The architrave is divided into two fasciæ, the uppermost of which is surmounted by an enriched ogee and fillet and the lowermost by an enriched echinus and a fillet. In nearly all cases the frieze is plain, though in some few examples decoration has been employed. Between the frieze and the overhanging cornice are an ogee moulding, a row of dentils, a fillet, a bead moulding and a large enriched echinus. The cornice consists of a corona, a small ogee, a fillet and a cymatium. The flutings in the Greek Ionic are occasionally only

twenty in number, but in the Roman they are always twenty-four. Thus is formed an order which, to quote the same old author's words, "doth represent a kind of feminine slenderness, yet, saith Vitruvius, not like a light housewife, but, in a decent dressing, hath much of the *matrone*. Best known by his trimmings, for the bodice of this column is perpetually chanced, like a thick pleighted gowne. The capital, dressed on each side, not much unlike woman's wires, in a spiral wreathing."

The Roman Corinthian is the most important of all the five, for it is by many degrees the most extensively adopted, and gives a general character to the Roman style. The Composite is so much like it as hardly to deserve a separate notice. There are frequently square pilasters or pedestals beneath the columns. The base is nearly like those of the Doric and Ionic. The shaft is chan-

neled with twenty-four flutings, separated by fillets. The capital consists of two rows of acanthus leaves, eight in each row, the upper row being placed over the meeting points of those in the lower row. Four spiral volutes in each face spring from two bunches of acanthus leaves, and two of them are so connected at the corners as to support the abacus of the capital. Each face of the abacus, besides being moulded into an ovolo form, is hollowed out into a circular curve. The slight points in which the Composite capital differs from the Corinthian, may be seen by comparing the two parts of the engraving on this page. The Corinthian architrave is divided into three fasciæ, the Composite into two, the fasciæ being in both cases separated one from another by small enriched mouldings.

The frieze is enriched nearly all over with sculptures or other ornaments. The cornice, besides a number of small enriched mouldings above and below the corona, has a row of those square blocks which obtain the name of dentils. The Composite has mutules on the soffit, or under side

of the corona, like the Doric; but the Corinthian has peculiar ornaments, called modillions. In the small piece of the cornice of a temple of Jupiter at Rome (first engraving on page 449), the small square blocks near the bottom are the dentils, while a broad spreading leaf, forming the modillion, is seen to be supporting the corona or overhanging shelf of the cornice. Between every two modillions, along the under side of the corona, is an enriched panel.

Nearly all modern buildings that pattern after ancient structures, so far as columns and porticoes are concerned, have been copied rather from Roman than from Greek models; for there was a simplicity about Greek temple-architecture which did not admit of such complex arrangements as are now sometimes seen.

That addition to the superstructure, above the columns of a building, called the *attic*, requires a



HALF CORINTHIAN. THE CORINTHIAN AND COMPOSITE CAPITALS COMPARED. HALF COMPOSITE.

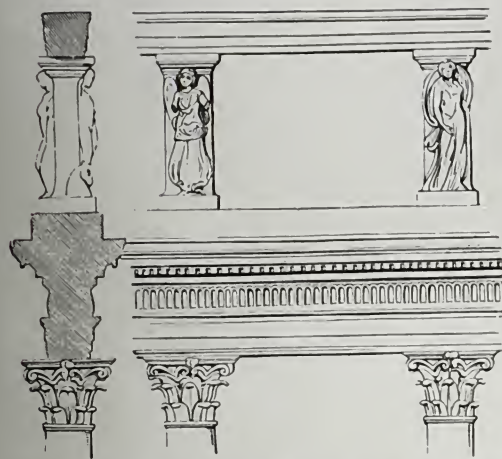
word to explain the term. In familiar phrase, it means the upper range of rooms in a house, but in architecture it refers to a sort of parapet wall, forming the upper part of the façade or front of a building. In strictness, that which is above the entablature (except where there is a pediment) seems to be about equivalent to the attic. Thus, on page 236 will be found an engraving showing a restoration of part of the monument of Thrasylus at Athens, in which the attic, with a sunken centre supporting a statue, is seen surmounting the entablature. And on page 1410, there is shown, both in elevation and in profile, an attic formed of statues supporting an upper railing or baluster, the whole raised above an entablature supported by Corinthian columns, forming part of a building at Thessalonica called the *Ineantada*. In the engraving on page 1259, is shown an attic surmounting a remarkably bold entablature, on the face of a building enclosing the Forum of Nerva, at Rome.

In various parts of Syria, Palestine and the adjacent countries, remains of more or less extent



still exist to show that Roman architects had been at work there. Columns, entablatures, pilasters, the bones of the architectural skeleton, are here and there to be met with, telling a tale of former days—such as the Corinthian columns in Bozrah, page 343, and the Ionic column at Tyre (see engraving at article TYRE). The same may be said of Egypt. Both the Greeks and the Romans, during the periods of their successive occupation of that country, constructed buildings which still leave evidence of their former grandeur.

Passing from Asia and Africa to Europe, it is found that nearly all the countries in the western half of Europe exhibit Roman ruins—not always temples, but structures of some kind or other. Confining ourselves here to temples, we may allude to the temple at Evora, in Portugal, page 507. This is considered to be the finest ancient remain in that country, and one of the best preserved in Europe. It is supposed to have been built by one of the Roman emperors, and to have been dedicated to Diana. The portico is hexastyle Corinthian, the columns being about three feet four inches in diameter. The entablature is wholly destroyed,



UPPER PART OF THE INCANTADA, THESSALONICA.—See ROMAN ARCHITECTURE.

except the lower mouldings of the architrave. The superstructure which now appears upon it is a later addition by the Moors, and accords but ill with the ancient columns. The body of the temple still remains, wonderfully perfect considering the time which has elapsed since it was built; but the Portuguese do not show much appreciation of it as a work of art, for they have converted the interior into a slaughter-house.

France contains many Roman remains. One of these is the temple at Nîmes called the "Maison Carrée." See engravings on pages 1411 and 1431. This was a peripteral Corinthian temple, having a hexastyle portico at each end and eleven columns along each flank. It is rather pseudo-peripteral, for the side columns are half imbedded in the walls instead of standing out at a distance from them. The columns are about thirty feet high by three in diameter. The intercolumniations are about two diameters in width—a mode of spacing which Vitruvius would have called systyle. The building is about seventy-seven feet by thirty-nine in width. The whole of the three members of the entablature, architrave, frieze and cornice, run round the four sides of the building, and are highly enriched. There are no windows and only one entrance, and the

interior was probably originally of the hypæthral form. This structure (which is familiarly known at Nîmes as the "Maison Carrée," or square-house) was used in the Middle Ages as a town-hall, afterward as an appendage to a private house, then as a church, and now as a museum for curiosities. It has been taken as a model from which the state-house at Richmond, in Virginia, has been copied. Near it are remains of what was once probably a colonnaded building or enclosure to it.

It is in Italy, however, and in Rome itself especially, that the remains of Roman temples are to be looked for, and where they are indeed found to a wonderful extent. The Etrurians, who were located in Italy before the Romans, have left many curious monuments of art behind them, but nothing which will serve as an example of their temples. The Romans most generally adopted the rectangular form of temple, like the Greeks, but in some few cases they made their temples circular. Among the most remarkable of early Roman edifices are the COLOSSEUM, the PANTHEON and the cluster forming the FORUM; for notices of these the reader is referred to the articles at the several words.

There are other remarkable specimens of Roman architecture shown throughout this work, as at pages 45, 68, 174, 212, 252, 253, 581, 651, 652, 674, 943, 1014, 1127, 1258, 1318, 1374, and elsewhere.

The Romans showed a strong yearning for that sort of notoriety which arises from the dedication of a triumphal arch or a column to any celebrated man. See MONUMENTS; also the engravings on pages 81, 146, 172, 1318, and with articles on TRUSS, etc., and elsewhere. There were at one time no fewer than thirty-six marble arches standing in Rome alone, in honor of emperors and other personages; not one-sixth of these are now remaining. At Aquino, Aosta, Pola, Nîmes, Orange, Athens, Syria, Tripoli—all places once under Roman sway—there are existing remains of similar arches. As a general rule, it may be remarked, the triumphal arches were erected across their roads,

their bridges, or at the entrance of their towns. Some were built temporarily of wood, and were deemed to have answered their purpose when the triumphal procession had passed under them; but those which we are here considering were intended as permanent memorials, and were therefore built of more enduring materials.

The general form of the Roman triumphal arch is that of a bulky mass, with an arched opening through it, in the middle of the longer side, and sometimes smaller openings on either side of the central one. The piers at the sides of the arches were decorated in part with columns; and above was usually a heavy entablature or attic, containing an inscription explanatory of the purpose for which the arch was erected. In proportion as the simpler principles of Greek architecture were departed from, these arches became overloaded with ornament, until at length they became far more rich than tasteful. Some of them were erected during the time of the republic, but most of them are of later date.

The development and the decay of architectural taste among the Romans, may readily be traced in the structures which survive, in whole or in part, and which indicate the taste of their respective times better than could any written

record. The subject is interesting, but foreign to the province of an encyclopedia, and its study must be pursued in works devoted to architecture.

In concluding this rapid notice of Roman architecture, it may be remarked that, in the opinion of many writers, the attractions presented by the vast and crumbling ruins of ancient cities are due quite as much to the associations which they engender in the mind as to any intrinsic quality possessed by them. Thus Mr. Allison observes, "What is it that constitutes that emotion of sublimity which every man of common sensibility feels upon the first prospect of Rome? It is not the scene of destruction before him. It is not the Tiber, diminished in his imagination to a paltry stream, flowing amid the ruins of that magnificence which it once adorned. It is not the triumph of superstition over the wreck of human greatness, and its monuments erected on the very spot where the first honors of humanity have been gained. It is ancient Rome which fills his imagination. It is the country of Cæsar and Cicero and Virgil which is before him. It is the mistress of the world which he sees, and who seems to him to rise again from her tomb to give laws to the universe. All that the labors of his youth or the studies of his maturer age have acquired, with regard to the history of this great people, opens at once before his imagination, and presents him with a field of high and solemn images which can never be exhausted. Take from him these associations, conceal from him that it is Rome that he sees, and how different would be his emotions!"

**ROMANESQUE** (ro'man-esk) **ARCHITECTURE**, a name given to that style of architecture which prevailed after the decline of the Roman empire till the introduction of the pointed arch. This style, or perhaps modifications of it, has by various authorities been called Saxon, Norman (which is only a more ornamented and less rude style than the Saxon), Lombard, Byzantine, etc. Its characteristics are a more or less close imitation of the features of Roman architecture. The arches are round, are supported on pillars retaining the classical proportions; the pilasters, cornices and entablatures have a correspondence and similarity with those of classical architecture, and there is a prevalence of rectangular faces and square-edged projections; the openings in the walls are small and subordinate to the surfaces in which they occur; the members of the architecture are massive and heavy, very limited in kind and repetition, the enrichments being introduced rather by sculpturing surfaces than by multiplying and extending the component parts. There is in this style a predominance of horizontal lines, or at least no predominance and prolongation of vertical ones. For instance, the pillars are not prolonged in corresponding mouldings along the arches; the walls have no prominent buttresses, and are generally terminated by a strong horizontal tablet or cornice. This style, in one form or another, spread over Western Europe, gradually became ornamented, as in the great cathedrals, and eventually gave way to the Lancet, the Decorated and the Perpendicular, of which numerous illustrations are given in this work under the proper heads.

**ROMANS** (ro'manz), **EPISTLE TO THE**. Little need be said as to the genuineness of this Epistle; from the earliest times the evidence is plain and continuous that it was written by Paul.

But though no one has denied the Pauline origin of this letter generally, yet certain modern critics have questioned Rom. xv., xvi. and some other portions, not so much denying that they were written by Paul as supposing that they were separate compositions adjoined to the Epistle. It is not worth while to notice such theories.

The date and place of writing may be readily ascertained. The apostle was then on his way to Jerusalem, Rom. xv. 25, and was lodging with Gaius, Rom. xvi. 23. But Gaius belonged to the Corinthian church, 1 Cor. i. 14; and Paul, we are told—having left Ephesus—"abode three months in Greece" just before he proceeded to Jerusalem, which he hoped to reach by Pentecost, Acts xx. 1-3, 16. Putting these notices together, and observing that prior to his quitting Ephesus he had expressed his intention of going to Rome, Acts xix. 21, and that he commends to the Christians there the deaconess Phœbe of Cenchrea (a port of Corinth), who appears to have been the bearer of the letter, Rom. xvi. 1, we cannot doubt that it was written at Corinth about the beginning of 58 A. D.

The object with which the apostle wrote is evident from the Epistle itself. He had heard much of the Roman Christians, Rom. i. 8, of their faith and of the difficulties with which they were beset from the mixed character of their body and their peculiar position in the capital. Moreover, it was specially fitting that he, the apostle of the Gentiles, should have his mind directed to that mainly Gentile community and the Gentile population around them. Yet further, from the salutations contained in the Epistle, xvi. 3-15, it would seem that many of Paul's helpers and probably disciples were the most prominent of the Roman believers, and had been the instruments, if not of first planting the gospel there, yet certainly of guiding and adding to the converts at Rome. Yet again, they had never been visited by an apostle. For else Paul would not, according to his maxim, Rom. xv. 20, have been so anxious to see them. Spiritual gifts, therefore, for their establishment, Rom. i. 11, were needed. Moreover, there could not have been at the time a regularly-constituted church at Rome; for he does not address the "church," Rom. i. 7, as he so generally does, or speak of "bishops and deacons," Phil. i. 1, appointed ministers, some of his expressions importing that there were only private communities, Rom. xvi. 5, 14, 15, instead of a public body. We may well understand, then, how necessary it was to lay down and enforce the great principles of Christian doctrine, exhibiting the relative position of Jew and Gentile, and leading them to realize their union in Christ, Rom. xv. 5-9.

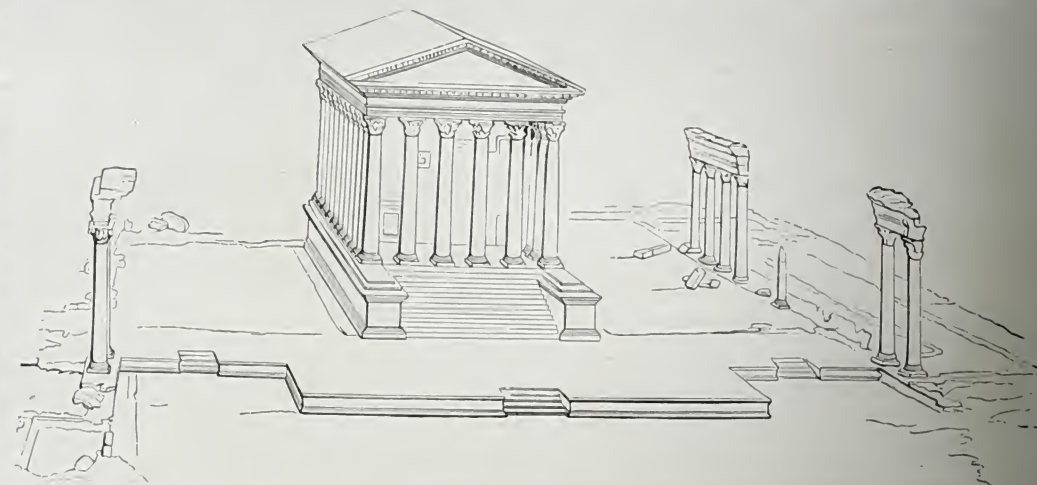
As to the style much cannot be here said. It is full and energetic. The zeal of the apostle's character appears in his writings. He hurries on regardless of nicely accurate and formal expression, placing in the strongest light the idea he wishes to illustrate, propounding and answering objections, and frequently involving himself in long parentheses, which yet he marvelously succeeds in making to forward his main argument.

He evinces much rhetorical power, and, with a fondness for antithesis and play upon words, he soars occasionally into the highest flights of eloquent demonstration and invests his great subject with such a glow of divine radiance that the reader takes no note of the roughness of language. But it is not always rough; it is moulded by a skillful hand and made thoroughly expressive, while sometimes it flows on in long-drawn harmony, with cadences of grandeur which no ear will willingly forget. Even had not Paul been an inspired apostle, he would have stood in a very prominent rank among the mighty masters of speech, Rom. vii. 7-25; viii. 22-39; xi. 25-36.

Various divisions of this Epistle have been proposed. Perhaps the most natural arrangement is to regard it as having—

I. An introduction, Rom. i. 1-15.

II. Doctrinal teaching, Rom. i. 16-xi. 36, comprising the general statement that salvation to Jew and Gentile comes by faith, Rom. i. 16, 17. This proposition is proved by showing—1. That all are under condemnation, Rom. i. 18-iii. 20; 2. That the righteousness revealed by the gospel, being of



ROMAN CORINTHIAN TEMPLE, POPULARLY CALLED "LA MAISON CARRÉE," NÎMES.—See ROMAN ARCHITECTURE.

faith, is universal, Rom. iii. 21-v. 19; 3. The moral consequences of justification are exhibited, Rom. v. 20-viii. 39. 4. The rejection of the Jews is discussed, the reason of it stated, while it is shown not to be final, Rom. ix. 1-xi. 36.

III. The hortatory or practical part, Rom. xii. 1-xv. 13. 1. Inculcating holiness of life, Rom. xii., xiii.; 2. With instructions how to behave toward the weaker brethren, Rom. xiv. 1-xv. 13.

IV. The conclusion, Rom. xv. 14-xvi. 27, includes—1. Personal explanations, Rom. xv. 14-33; 2. Salutations, Rom. xvi. 1-23; 3. Benediction and doxology, Rom. xvi. 24-27.

**ROME**. The city, as the nucleus, and subsequently the capital, of the empire, demands the first notice.

I. THE CITY OF ROME is aptly styled by the exile of Patmos, Rev. xvii. 18, "that great city which reigned over the kings of the earth." An eminent writer has well said "it was the most famous city of antiquity," and, unlike Alexandria, Antioch, Athens and other famous cities of the olden time, its importance has never waned since it first achieved distinction. It has had its ups and downs, indeed, but its downs have never made it insignificant, even for a short time, as it ever ral-

lied ere the world was aware of its brief reverse. We cannot but regret that the scope of this work permits but a brief review of so fascinating a subject. To make our notice the more comprehensive, we shall place what we have to say under appropriate subheads.

1. *Its Origin*.—Almost every intelligent school-boy is familiar with the wonderful stories that long passed current as the early history of Rome, and scarcely a study can be fraught with more lively interest than has long surrounded that of determining just how much credit was due to the earlier Roman history, as recorded by the ancient Roman writers. The researches of modern scholars and critics in this field, have clearly demonstrated that a large proportion of the stories of the early "historians" is apocryphal, and falls before enlightened criticism. Still, however, though we may now safely withhold our assent from a large portion of what used to pass current as the early history of Rome, we must take care not to carry this skepticism so far as to reject, by one sweeping sentence of condemnation, every portion that has come down to us on this head. Even allowing a considerable

degree of doubt and uncertainty to pervade the first records of the Roman history from the alleged foundation of the city to its capture by the Gauls, for that is a point which Livy himself does not scruple to concede, we must yet regard even this dubious period as luminous and authentic, when compared with the times which preceded the foundation of Rome. Few sober-minded critics, indeed, will be disposed to indulge in skepticism, so far as to imagine that everything which relates to the kings of Rome is fictitious and apocryphal. It appears to us, that there are certain facts recorded in the early history of that city which rest on too undisputed a basis, too universal a consent of authorities, to be easily set aside. Where these are borne out by the succeeding and indubitable parts of the history, and exhibit a connected account of the growth and progress of the constitution of this great city, surely it would be injudicious to reject them, except in the case of evident contradiction or striking improbability. Great uncertainty exists, no doubt, on many points; but, after all, it is more in matters of detail than of real importance, and especially in the relation of those petty events and circumstances with which Livy and Dionysius have, perhaps without due discrimination, endeavored to dress up the meagre chronicles who



preceeded them, and to infuse some spirit into the dry records of the pontifical volumes. Let us retrench, if it must be so, the gaudy decorations and fanciful ornaments with which these historians have embellished their work, but let us not, at the same time, overthrow the whole fabric. We may prune what is exuberant or decayed, and weed what is rank and unprofitable; but we must beware, in the process, of encroaching upon what is sound,



ARCHITRAVE IN THE FORUM.—See ROMAN ARCHITECTURE.

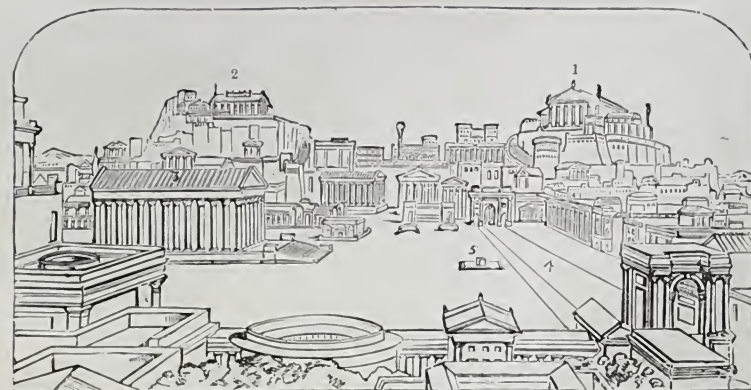
or rooting out what is wholesome and nutritious. Though it be uncertain, with respect to the Horatii and Curiatii, which belonged to Rome and which to Alba, we may still believe that the latter city sank beneath its more powerful rival. The elder Tarquin's reign does not cease to be a historical fact because we hear an absurd story of an eagle uncovering his head on his arrival at the gates of Rome. The constitution said to have been formed by Servius Tullius may have been the result of longer experience and more practical wisdom than falls to the lot of a single reign; but it was such a constitution as Rome did receive, and which it was afterward enabled to bring to a state of greater perfection than any ancient form of government that we are acquainted with. Suppose the story of Lucretia false; we cannot deny that monarchy was abolished at Rome, and made way for consular authority about the time that Livy pretends, though that historian may be wrong in giving Valerius Publicola and not Horatius Barbatus as a colleague to Brutus. The valor of Horatius Cocles and the fortitude of Mutius Scaevola may be left to the admiration of schoolboys, but the siege of Rome by Porsenna is no idle tale invented for their amusement, though it should be proved that the consequences of that event were not so honorable to the Romans as Livy has



THE ROMAN AND GREEK ACANTHUS.—See ROMAN ARCHITECTURE; see, also, the engraving on page 1441.

chosen to represent them. It is a disputed point whether two or five tribunes of the people were elected at first, but does that doubt invalidate the fate of the secession to the Mons Sacer? Cancel three-fourths of the Roman victories and triumphs over the Æqui and Volsci; will it be less true that the former were nearly destroyed, the latter completely subjugated? Say it was gold, and not the valor of her dictator and his troops, which delivered Rome from the Gauls; she may surely boast of having lived to revenge herself on the barbarian

foe, and of having, by a hundred triumphs, blotted out the stain of that transaction, and of the shameful rout on the banks of the Allia. In short, though we may sometimes pause when reading the early annals of Rome, and hesitate what judgment to form on many of the events which they record, there are landmarks enough to prevent us from straying far from our course and to lead us on safely to the *terra firma* of her history. But we have not the same assistance for tracing our way, nor the same guarantees to certify us that we are treading in the right path, when we come to explore the truth of the accounts on which the origin of Rome and the actions of its reputed founder must mainly depend for their credibility. On the contrary, after reading all that Plutarch has said in the opening of his life of Romulus, and all that Dionysius has collected on the subject, it is impossible not to feel convinced that the received story of the foundation of Rome rests on very questionable grounds. Here it is not merely the more undisguised appearance of fiction, or the greater frequency of the marvelous, which is calculated to awaken suspicion, but it is the inconsistency and improbability of the whole, as an attempt to ex-



OUTLINE VIEW OF ANCIENT ROME (RESTORED).

1. The Capitol, with the Temple of Jupiter. 2. Palatine Hill. 3. The Comitium. 4. The Via Sacra. 5. The Rostra, or Pulpit for Public Harangues.

plain the first rise and progress of unquestionably the most interesting city of antiquity, which ought to startle the mind and revolt the judgment of the philosopher and the critic. It is not also because these tales are to be traced to a Greek source that we would reject them, for we are inclined to think that the early Greek historians who made the antiquities of Italy their study—and they form a numerous class—were better informed about what they wrote and more trustworthy than perhaps they are generally allowed to be. The objection rather lies against the particular authority on whose testimony they seem entirely to depend for their support. Dioecles of Peparethus, an author mentioned by no one else, is said by Plutarch, in his life of Romulus, to

have been the first to accredit the received accounts of the circumstances relative to the origin of Rome, and it was upon his authority that Fabius Pictor, the earliest Roman historian, brought them into repute with his countrymen. Now, unless we are informed what peculiar sources of information were open to this obscure writer which were not possessed by the other early historians of his nation to whom the name of Romulus seems to have been known, there can be no reason why we should give him the preference. It will not be enough to say

that the approval of Fabius is a sufficient testimony in his favor; for as his account of the birth of their founder was most flattering to the vanity of the Romans, their partiality toward him would be easily accounted for, and by a natural consequence would tend to lower rather than raise our opinion of his credibility. But the most solid objection which can be urged against the popular account of the foundation of Rome by Romulus is chiefly grounded on the inconsistency of the circumstances under which that city is said to have commenced its political career, with the character and condition which is ascribed to it immediately after. If it be true that Romulus was surrounded by so much state and dignity, and possessed not only the insignia of royalty, but also a force such as no despicable city could display, since we are told that he could bring into the field formidable armies, then we may assert confidently that Rome did not date its beginning from a motley assemblage of lawless depredators and runaway slaves, and that its first walls held within their circuit something more than the lowly huts of shepherds or the rude palace of a village king. Nor were there traditions wanting to give strength to such

an hypothesis by ascribing to this great city an existence anterior to that which it had afterward as a colony of Alba.

But let us now proceed to the question respecting the real origin of Rome, and at the threshold we meet with a tradition which carries it back to the age of the Pelasgians. The Pelasgic origin of Rome is implied in the legend of the settlement of the Arcadian Evander on the Palatine Mount. The religion and the language of Rome sanction this belief. The same opinion was probably held, at least by the earliest of the many writers who, according to Dionysius, supposed it to be a Tyrrhenian city. If any by this expression meant that it was Etruscan, we may oppose to this the well-grounded opinion that the Etrurian sway was not extended so far south as the lower part of the Tiber till about the close of the second century of Rome. We have, however, express testimony that Rome was a Sicilian town. Varro informs us that the old annals reported that the Siculi were sprung from Rome; and the legend of Antiochus has been preserved which derived the appellation of the Siceli in Ænolia and Sicily from a mythic chief Sicelus, who fled from Rome, and was entertained by Morges, king of Ænolia. It is scarcely necessary to observe that Sicelus is a personification of the nation, and that we have

here a record of its original seat and of its subsequent migration. And the Siceli or Siculi were a Pelasgian tribe. The Siceli fled from the Opici, and the Pelasgians of Latium were overpowered by the Casci, who were probably an Opican or Oscan tribe. Whether Rome fell into the hands of the conquerors we cannot be certain, but it is very probable. It is thus we must interpret the legend preserved by Plutarch that Romus, king of the Latins, expelled the Tyrrhenians. Such a conquest would give rise to the tradition that Rome was founded on a colony from Alba. Palatium, the settlement on the Palatine Hill, probably took its name from Palatium, a town of the Oscan aborigines, on the declivity of the Apennines.

lus. It ran under three sides of the hill; the fourth side was occupied by the swamp just mentioned, where it was neither needful nor possible to carry a wall. The ancient city, comprised within this outline, or possibly only the city on the summit of the hill, was called by Roman antiquaries the "Square Rome." There is reason to suppose that some at least of the adjacent hills were the seat of similar settlements. The legend of the twin brothers, Romulus and Remus, appears to have arisen from the proximity to Rome of a kindred town called Remoria, either on the Aventine or on an eminence somewhat more distant toward the sea. The first enlargement of Rome seems to have been effected by the addition of the Cælian

Quirinal and Capitoline Hills seem to have been the seat of a Sabine settlement, distinct from the Rome on the Palatine, and in early times even hostile to it. The most poetical incident in the legend of Romulus, the rape of the Sabine virgins, involves an historical meaning. It appears to refer to a time when the Romans did not possess the right of intermarriage with some neighboring Sabine states, and sought to extort it by force of arms. By the right of intermarriage (*connubium*) is meant the mutual recognition that the children of parents, citizens of the two states, were entitled to the full rank of citizens in the state of their father. This right, among the ancient states of both Greece and Italy, was established only by



THE ANCIENT CITY OF ROME—RESTORED.—See the Outline on the opposite page.

2. *Original Site and Subsequent Growth of Rome.*—All traditions agree that the original site of Rome was on the Palatine, whether they ascribe its foundation to Evander or to Romulus. The steepness of the sides of the hill would be its natural defence; and on one quarter it was still further strengthened by a swamp, which lay between the hill and river, which was afterward drained and called the Velabrum. In the course of time, dwellings sprang up around the foot of the hill; but the Palatine must still have remained the citadel of the growing town, just as at Athens that which was the original city (*polis*) became eventually the *Acropolis*. These suburbs were enclosed with a line, probably a rude fortification, which the learning of Tacitus enabled him to trace, and which he calls the *pomerium* of Romu-

Hill, which was probably occupied by a different tribe from the people of the Palatine. Dionysius speaks of Romulus as holding both the Palatine and the Cælian Mount. The next addition to the city was the Esquiline Hill. The festival of Septimontium preserved the memory of a time when Rome included only Palatium, with its adjacent regions, Velia, Cermalus and Fagatal, the Cælian Hill, and Oppius and Cispius, the two summits of the Esquiline. The Capitoline, Quirinal and Viminal Hills were not yet comprehended in the pomerium; the Aventine was always excluded from the hallowed boundary, even when it was substantially a part of the city. Thus we see that the notion that Rome was built on seven hills was fitted originally to circumstances different from those to which it was afterward applied. The

express treaty. A citizen might live with a foreign woman as his wife; but unless the intermarriage were sanctioned by public compact, his children lost their paternal rank. Niebuhr has observed that even the poetic legend did not regard Rome as a genuine and lawful colony from Alba, otherwise it would, from the very beginning, have enjoyed the right of intermarriage with the mother city and the other Latin towns; and there would have been no consistency in the story of the want of women. In the narrative of the war with the Latins, Livy calls Tatius only king of the Sabines; but when he mentions that, at the close of the war, the Sabine appellation Quirites was extended to the people of Romulus, he derives it from Cures. Dionysius has followed the annalists who expressly specified Cures as the seat of



the kingdom of Tatius. Strabo adopted the same tradition. Now, when we consider the exceedingly narrow limits within which all the other incidents of the early Roman traditions are confined, and even the historical events of the first years of the republic after the kingly dominion of the city was redneed, it seems very unlikely that Rome, in its infancy, could have come into collision with Cures, which was distant from it more than twenty miles. Moreover, nothing is told of the war before the seizure of the Capitoline Hill. This is the point from which all the attacks of the Sabines proceed. Again, after the termination of the war, we hear nothing of the return of Tatius to Cures. He apparently deserts his old dominion, and establishes himself and his Sabines on the Capitoline and

advanced even to the neighborhood of Rome, and had established a settlement on the Quirinal and Capitoline Hills. Of this town the Capitoline must have been the citadel. It was likewise the seat of its religious worship; for the pontifical books recorded that, before the building of the capitol, its site was occupied by shrines and fane consecrated by Tatius. Tatius we can scarcely regard as a more certainly historical personage than Romulus, though the story of his death at Lavinium has an historical aspect. He is only the personification of the tribe of the Titienses or Titics, who are said to have taken their name from him. But his people had a real existence. The name of their town has been lost; their own name was undoubtedly Quirites. This people

names of Romans and Quirites were extended indifferently to both divisions of the citizens, and they were no longer distinguished as nations, but only as tribes of the same people, under the denomination of Ramnes and Titienses.

3. *The Early Roman Constitution.*—We are told that the people of Rome were divided into three tribes; and besides the Ramnes and Titienses, a third tribe appears, who are called Luceres. That they were looked upon as an important element in the state, is manifest from the legend that Roma was the daughter of Italus and Luceria. As the distinction of the two former tribes arose from the difference of their national origin, so we may conclude that the Luceres were a people of a third race, and united, either by confederacy or subjec-



THE APPIAN WAY, ROME.

Quirinal Hills. The senate of the people of Romulus and Tatius met in conference in the valley between the Palatine and Capitoline Hills; and as the Palatine was the proper seat of the one, so the Capitoline must have been that of the other. Cures vanishes from our sight; and though the union of the Romans with the Sabine people, with whom they had warred, endured unbroken, there is no trace of their possessing a wider territory than the district immediately adjacent to the hills of Rome.

These considerations are sufficient to expose the inconsistency of the vulgar legend, but the testimony to the incorporation of a part of the Sabines with the Roman people is far too strong to be set aside. The most probable supposition is, as has been before stated, that the Sabines, who, in the early period of their national existence, extended themselves down the left bank of the Tiber, had

lived in close neighborhood with the Romans on the Palatine, but they were of different and even hostile races, and no intercourse subsisted between them. Between two petty states, so situated in immediate neighborhood, it is not at all improbable that women may have been a cause of contention. We can gather from the traditions that war took place between them, which ended at last in a compact by which, not only the right of intermarriage and a community of all other rights were granted, but the two nations were combined into one. We can even trace the stages of their union. It appears at first to have been a federal union; each people had its own king and its own senate, and they only met to confer upon matters of common interest. Afterward, one king was acknowledged as the common chief of the united people; the two senates became one body and consulted for the welfare of the whole state; the national

tion, with the other two. The origin of the Titienses is distinctly marked; they were Sabines. That of the first tribe, the Ramnes, the genuine Romans of the Palatine, is not so clear; but it seems probable that they belonged to the Opican stock of the Latins. From these circumstances we might reasonably conjecture that the third tribe, the Luceres, were the remains of a people of the Pelasgian race. They are always enumerated in the third place, as the Ramnes are in the first, which accords well with the idea that they were a conquered and subject class. But there is evidence that points more directly to this conclusion. Though the origin of the Luceres was accounted uncertain by the Roman historians, so that Livy does not venture to assign a cause for their name, yet it was generally supposed to be derived from the Etruscan Lucumo, who had fought with Romulus against Tatius. Now, "Lu-

umo" was only a title mistaken for a proper name, so that nothing could be derived from it, even if the incidents of the legend were received as historical facts. Moreover, the Etruscans, in the infancy of Rome, had not penetrated so far to the south. But the story becomes clear, if we admit that we have here the customary confusion between the Etruscans and Tyrrhenians, and that the allies of the Ramnes of the Palatine were a Tyrrhenian or Pelasgian people, a portion of the old inhabitants of Latium. Dionysius adds a circumstance to the legend which confirms this hypothesis. He says that Lucumo brought his Tyrrhenians from the city Solonium. No such city is known to have existed, but the level tract on the sea-coast south of the Tiber, lying between Rome on the one hand and Laurentum and Lavinium on the other, was called the Salonian plain. This region Dionysius probably found mentioned in some annals. This would assuredly be the seat of the Pelasgian Latins; and in this very direction we are expressly told that the early dominion of Rome extended most widely. The Tyrrhenian or Pelasgian origin of the Luceres may be deduced yet more clearly from the legend which described their leader as Lucerus, king of Ardea. If we inquire for the town or chief settlement of the Luceres, we shall find reason to conjecture that it was upon the Caelian Hill. According to one tradition, Romulus was supposed to possess the Palatine and the Caelian, while Tatius and his Quirites held the Quirinal and the Capitoline. As the latter hills were the seat of the second tribe, the Titienses, and the Palatine of the Ramnes, the first and genuine Romans, it seems reasonable to conclude that the Caelian was the site of the third and subject tribe, the Luceres. Moreover, there is a tradition, though a confused one, that the Caelian took its name from a Tyrrhenian or Tuscan chief, Caelius or Celes, an auxiliary of Romulus—in short, the Lucumo from whom the Luceres were supposed to deduce their appellation.

Among the original population of the city, those who could show a noble or free ancestry constituted the Patrician order, and to them alone belonged a share in the government of the state. The rest of the people were subject to the king and to the body of the patricians; and each man, with his household, was attached, under the appellation of Client, to the head of some patrician family, whom he was bound to serve, and from whom he looked for protection and help. It has already been stated that, after the Sabine war and the union of the people of Romulus and Tatius, the citizens were distributed into three tribes, to which were given the names of Ramnes, Titienses and Luceres; these three primitive tribes were subdivided into thirty *curiæ*, ten in each tribe. In the national assembly the people were called together in their *curiæ*; the votes of the householders in each *curia* were taken in the separate *curia*, and the votes of the greater number of the thirty *curiæ* determined the business before the assembly. This assembly was called the *Comitia Curiata*. Besides this popular assembly, there was a select and perpetual council, called the senate. At its first institution, it was composed of a hundred chief men of the patrician order. Ten of these were of higher rank than the rest, and to one, the chief of all, was entrusted the care of the city whenever the king should be absent in war. After the completion of the union with the people of Tatius, the senate was doubled by the addition of a hundred Sabines, and the first Tarquinius added a third hundred to the ancient number. The senators ad-

mitted by Tarquinius were called "Fathers of the Less Houses or Kins," and the old senators, "Fathers of the Greater Houses or Kins." Such is a correct, although imperfect, outline of the forms of the primitive constitution.

The leading feature in this outline is the position that the original population of Rome was composed only of the patrician order and their clients. Upon this statement all our authorities are agreed, either by express assertion or implied consent. But this statement is generally accompanied by another, arising from a false conception, which has obscured and embarrassed the whole course of early Roman history. The clients are supposed to have been the same with the Plebeians. They are conceived to have been called plebeians as a body, in opposition to the patrician body, but clients individually, in relation to their particular patrons. Such, at least, is the explicit statement of Dionysius, and of Plutarch who has

the constitution of the commonwealth, even then the *Comitia Curiata* was exclusively patrician, and the plebeians had no part in it. The fact was that the distribution of the people into tribes and *curiæ*, and the still further division into *gentes*, or houses, had respect only to the original stock of the nation; and this original stock kept itself distinct from the *body of new citizens*, which was added by conquest, or sprang up insensibly from other causes. The clients, inasmuch as they were attached to individual patricians, were attached to the *gentes*, and so may be considered, in this sense, as included in the greater divisions of *curiæ* and tribes, although it is manifest that they could not appear as members of the *curiæ*, when these were called together as the component parts of the sovereign popular assembly. But the plebeians grew up as a separate body by the side of the original patrician citizens, and were never incorporated in their peculiar divisions. They were not members



THE RUINS OF THE FORUM ROMANUM.

followed his authority; and this view of the matter has been adopted without question by modern writers. This, however, is a positive error. The plebs, or commonalty, was of more recent origin; and the plebeians, in their civil rights, held a middle place between the ruling patricians and their dependent clients. One proof of this, and perhaps the strongest that can be adduced, is drawn from the nature of the *Comitia Curiata*. This great national council was the most important of all the institutions connected with the *curiæ*. At its first origin, and as long as it continued to have a real existence, it was composed exclusively of the patrician order. It cannot be thought strange that the clients, an inferior order of men, personally dependent on individuals of the patrician body, should not appear in the supreme council of the state. The great distinction which demands our attention is this—that the plebeians were still more certainly excluded from it. Even when the plebeian state had grown up to such magnitude and importance that it had its peculiar magistrates and was become a chief element in

of the *gentes*, or of the *curiæ*, or of the three tribes, consequently they had no share in the *Comitia Curiata*; and this assembly, in which resided the supreme power of the state, was, as we have already said, exclusively patrician. It is needless to insist upon the importance of this distinction to a right view of the constitution and of its successive changes, and, indeed, to a right notion of the whole internal history, which for more than two centuries is made up of the struggles of the patrician and plebeian orders. Yet this distinction was overlooked by all the writers on Roman history; and they suffered themselves to be misled by the superficial theory of Dionysius, who represented the government of Rome as thoroughly democratical from the very foundation of the city, and conceived the public assembly to be composed of the whole male population of the state, with the exception of household slaves.

The patrician citizens of Rome were all comprehended in certain bodies which were called *gentes* (kins or houses). The word *kin* would be the most exact translation of *gens*; but as this



word is nearly obsolete, except in particular phrases, and as the translators of Niebuhr have rendered *gens* by *house*, the latter term is now generally adopted. The members of the same *gens* were called *gentiles*. In each house were contained several distinct families. It is probable that these families were originally single households; but where their numbers increased they became families in the wider acceptance of the term. From the etymology of the term *gens*, it is evident that a connection by birth and kindred was held to subsist among all the members of the same house. The name of the house seems always to have been derived from some mythic hero, and in the popular belief the hero from whom the house was named was regarded as a common ancestor. Thus, the Julian house was regarded as the progeny of Julius, the son of Æneas, and the Valerian house was derived from Volesus, a Sabine warrior, and companion of Tatius. Even those whose superior information enabled them to reject these fabulous genealogies, adhered to the notion of an original connection by birth, and a fictitious and

were distinguished by names of a patronymic form which were derived from some hero or mythic ancestor. But notwithstanding this fictitious kindred, and though all the terms which expressed the relation were derived etymologically from the notion of connection by birth, the authorities from which we draw our precise knowledge of the institution directly and pointedly deny the reality of such a connection, and ascribe the origin of the *gens* to an arbitrary division. The great bond of union among the members of a house was a participation in its common religious rites. It seems that each house had its peculiar solemnities, which were performed at a stated time and place. There can be no doubt, that at a fitting age the children of the *gens* were admitted to these solemnities and publicly recognized as members of it; just as in Attica, at the feast of Apaturia, Athenian citizens of the pure blood were admitted and registered in their hereditary phratry.

We have spoken of the *gentes* as pertaining only to the patricians. This is affirmed upon direct testimony; but in making this statement we must

gentlemen of the clan, the *Duinhevasals*, who were the companions of the chief and the warriors of the clan, but also their dependents, to whom was left their scanty tillage and the keeping of the cattle, and who, if ever they were called to follow the warlike array of the clan, were imperfectly armed and placed in the hindmost ranks, so the Roman *gens* consisted of the freeborn patricians and of their clients. And our theory that, notwithstanding the conventional kindred of the *gentiles*, the *gentes* were really, in many cases, composed of families which had no natural consanguinity, but had been arbitrarily arranged in them, will appear less strange when we remember that not only the *Duinhevasals*, but the meanest followers of a Highland clan, claim kindred with their chief, although in many cases it may be shown, by the strictest historical evidence, that the chief and his blood relations are of an entirely different race from the rest of the clan. The clansmen are Gaels or Celts, while the chief is not unfrequently of Norman descent.

But this brief sketch must suffice for the first year of years of Rome; we must, reluctantly we admit, leave fuller details to works devoted to Roman history and Roman archaeology, and pass on to—

4. *An Outline of its History* as the capital of the great empire, or, we might say, the capital of the civilized world. At first the city had three gates, according to a sacred usage. Founded on the Palatine Hill, as we have seen, it was extended, by degrees, so as to take in the other six hills, at the foot of which ran deep valleys that, in early times, were in part overflowed with water, while the hill-sides were covered with trees. In the course of the many years during which Rome was acquiring to herself the empire of the world, the city underwent great, numerous and important changes. Under its first kings, it must have presented a very different aspect from what it did after it had been beautified by Tarquin. The destruction of the city by the Gauls (U.C. 365) caused a thorough alteration in it; nor could the troubled times which ensued have been favorable to its being well restored. It was not till riches and artistic skill came into the city, on the conquest of Philip of Macedon and Antiochus of Syria (U.C. 565), that there arose in Rome large handsome stone houses. The capture of Corinth contributed much to the adorning of the city, many fine specimens of art being transferred from thence to the abode of the conquerors. And so, as the power of Rome extended over the world, and her chief citizens went into the colonies to enrich themselves, did the masterpieces of Grecian art flow toward the capital, together with some of the taste and skill to which they owed their birth. As usurpers ever strive to strengthen themselves in the popular esteem by appearing munificent in advancing the material interests of their realms, so Julius Caesar projected improvements on a grand scale, but his early death left the work of carrying out his plans to his nephew Augustus. The latter was not content to stop at what his uncle had designed, but even went far beyond, and he it was who did most for embellishing the capital of the world, though there may be some sacrifice of truth in his boast that he found Rome built of brick and left it marble. Subsequent emperors followed his example, till the place became the greatest repository of architectural, pictorial and sculptural skill that the world has ever seen—a result to which even Nero's incendiarism indirectly conduced, as affording an occasion for the city's being rebuilt under the higher scientific influence of the times. But

bear in mind that constructions of a similar nature existed among the plebeians, which had their origin when the subject and municipal towns were independent states. The gentile connections of the plebeians were older than their character as Roman citizens. Thus, the Cæcili, though plebeians at Rome, were patricians of Præneste, and claimed as the ancestor of their house Cæculus, the son of Vulcan. The distinction between the patrician and the plebeian houses was, in the first place, that every patrician was a member of a house, while among the plebeians comparatively but few families could claim the honors of hereditary nobility; and in the second place, that the patrician houses were constituent elements of the Roman state. Their existence affected the constitution of the great councils of the nation, the *Comitia Curiata* and the senate, and their internal laws and usages were part of the common law of the Roman people, while of the plebeian houses the state took no cognizance. The nature of the Roman *gentes* may be illustrated in some points by the analogy of the Gaelic clans. All who belonged to the *gens* or to the clan bore a common name. But as the clan contained not only the freemen or



RUINS OF THE PALACE OF THE CÆSARS.

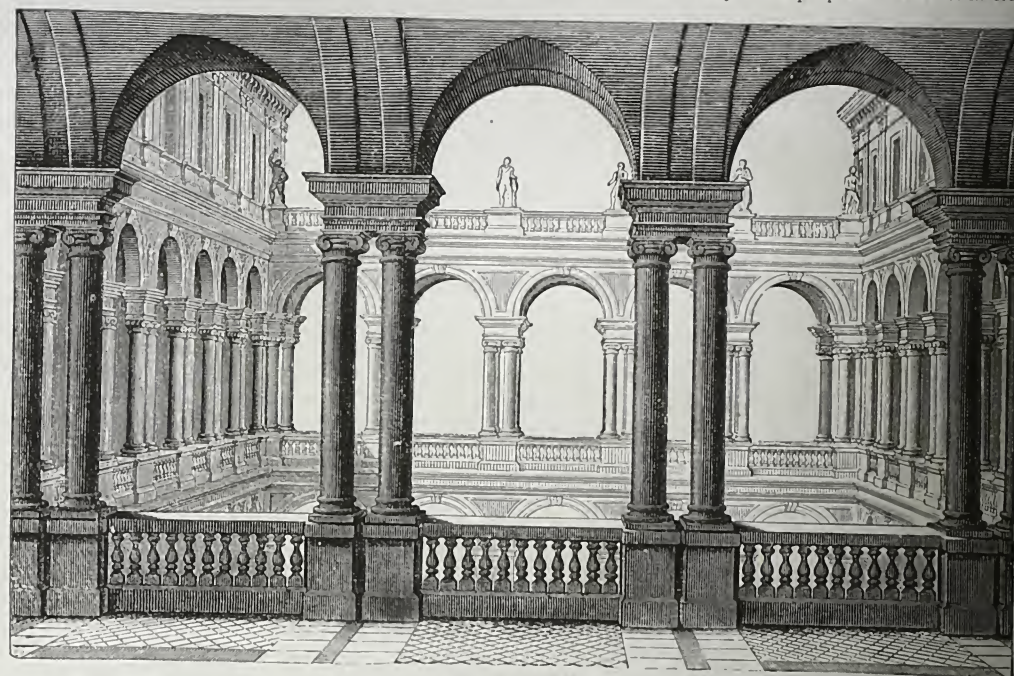
conventional kindred was acknowledged by the members of the same house. In describing this kindred of the *gentiles* as fictitious and conventional we do not mean to assert that in no case did such a connection really exist. No doubt, what were called houses were first formed by natural consanguinity. But it is probable that these natural alliances had suggested an artificial arrangement, and that families not akin to one another had been distributed into houses by some legislative power. This will appear certain if we shall be convinced of the existence of the precise numerical divisions which will be explained presently. If it be true that originally each *curia* contained ten *gentes*, and each *gens* ten householders, it is obvious that this exact division must have been made arbitrarily. A precisely similar division existed among the ancient Athenians. The Eupatridæ, a body which corresponds to the patrician order at Rome, were divided into four Phylæ, which correspond to the three Roman tribes; each Phylæ into three Phratræ, which correspond to the curiæ; and each Phratræ into thirty *Genæ* or houses, so that the total number of houses was three hundred and sixty. The Athenian houses

while thus great attention was paid to matters of taste and ornament, the practical genius of the people displayed itself in public works to this day unrivaled. Vast cloace, or sewers, conveyed the filth of the city into the Tiber, and the aqueducts, resembling, as Strabo says, "whole rivers," left no house without a full supply of the first necessary of life. The roads and highways too were kept in excellent order.

[As Paul, in custody of the centurion Julius, approached the city by the Appian Way, Acts xxviii. 14, 15, lined on either side with the sepulchres of illustrious families, he would pass through the Porta Capena, which lay at the foot of the Cælian Hill, and was always dripping with the water of the aqueduct which passed over it. The road then lay between the Cælian Mount on the right and the Palatine on the left, over the spot where the Arch of Titus was afterward erected, and down the Sacra Via, until it terminated at the Forum, the centre of business and politics. At the head of the Forum was the Milliarium Aureum, a pillar of bronze gilt, to which all the roads of the provinces converged. On the left rose the splendid buildings of the Palatine—"Cæsar's house," Phil. iv. 22; and close to them lay the barracks of the prætorian guard. It was here—though, according to others, at the great prætorian camp outside the city wall—that Julius delivered up his prisoners to the prætorian prefect Burrus, to be detained until their trial before the emperor. Some other localities—such as the Mamertine Prison, near the Forum, in which Paul and Peter were said to have been confined, and the spot on the Ostian Road supposed to be the scene of their martyrdom—are traditionally connected with the sacred history. But these traditions rest on too uncertain a foundation to render it necessary to do more than mention them. The gardens of Nero, where St. Peter's now stands, were the scene of the cruel sufferings of the Christians described by Juvenal, and in the Catacombs we have a monument both of the existence and of the faith of this Apostolic Church.]

The site occupied by modern Rome is not precisely the same as that which was at any period covered by the ancient city; the change of locality being toward the north-west, the city has partially retired from the celebrated hills. About two-thirds of the area within the walls (traced by Aurelian) are now desolate, consisting of ruins, gardens and fields, with some churches, convents and other scattered habitations. Originally, the city was a square mile in circumference. In the time of Pliny, the walls were nearly twenty miles in circuit; now they are from fourteen to fifteen miles round. Its original gates, three in number, had increased in the time of the elder Pliny to thirty-seven. Modern Rome has sixteen gates, some of which are, however, built up. Thirty-one great roads centred in Rome, which, issuing from the Forum, traversed Italy, ran through the provinces, and were terminated only by the boundary of the empire. As a starting-point, a gilt pillar (Milliarium Aureum)

was set up by Augustus in the middle of the Forum. This curious monument, from which distances were reckoned, was discovered in 1823. Eight principal bridges led over the Tiber; of these three are still relics. The four districts into which Rome was divided in early times, Augustus increased to fourteen. Large open spaces were set apart in the city, called *Campi*, for assemblies of the people and martial exercises, as well as for games. Of nineteen which are mentioned, the *Campus Martius* was the principal. It was near the Tiber, whence it was often called Tiberinus. The epithet *Martius* was derived from the plain being consecrated to Mars, the god of war. In the later ages, it was surrounded by several magnificent structures, and porticoes were erected under which, in bad weather, the citizens could go through their usual exercises. It was also adorned with statues and arches. The name of Forum was given to places where the people assembled for the transaction of business. The Forums were of two kinds—



PALACE BORGHESE.

fora venalia, "markets;" fora civilia, "law courts," etc. Until the time of Julius Cæsar there was but one of the latter kind, termed by way of distinction *Forum Romanum*, or simply Forum. It lay between the Capitoline and Palatine Hills; it was eight hundred feet wide, and adorned on all sides with porticoes, shops and other edifices, on the erection of which large sums had been expended, and the appearance of which was very imposing, especially as it was much enhanced by numerous statues. In the centre of the Forum was the plain called the Curtian Lake, where Curtius is said to have cast himself into a chasm or gulf, which closed on him, and so he saved his country. On one side were the elevated seats, or *suggestus*, a sort of pulpits from which magistrates and orators addressed the people, usually called *Rostre*, because adorned with the beaks of ships which had been taken in a sea-fight from the inhabitants of Antium. Near by was the part of the Forum called the *Comitium*, where were held the *Comitia Curiata*. The celebrated temple bearing the name of Capitol (of which there remain only a few vestiges) stood on

the Capitoline Hill, or *Mons Tarpeius*; it was square in form, each side extending about two hundred feet, and was approached by three ascents. It was one of the oldest, largest and grandest edifices in the city. Founded by Tarquinius Priscus, it was several times enlarged and embellished. Its gates were of brass, and it was adorned with costly gilding, whence it is termed "golden" and "glittering," *aurea, fulgens*. It enclosed three structures—the temple of Jupiter Capitolinus in the centre, the temple of Minerva on the right and the temple of Juno on the left. The Capitol also comprehended some minor temples or chapels, and the *Casa Romuli*, or cottage of Romulus, covered with straw. Near the ascent to the Capitol was the asylum. The Basilicæ also demand a word, since some of them were afterward turned to the purposes of Christian worship. They were originally buildings of great splendor, being appropriated to meetings of the senate and to judicial purposes. Here counselors

received their clients and bankers transacted their business. The earliest churches bearing the name of Basilicæ were erected under Constantine. He gave his own palace on the Cælian Hill as a site for a Christian temple. Next in antiquity was the Church of St. Peter, on the Vatican Hill, built A.D. 324, on the site and with the ruins of temples consecrated to Apollo and Mars. It stood about twelve centuries, at the end of which it was superseded by the modern church bearing the same name. The *Circi* were buildings oblong in shape, used for public games, races and beast-fights. The *Theatra* were edifices designed for dramatic exhibitions; the *Amphitheatra* (double theatres, buildings in an oval form) served for gladiatorial shows and the fighting of wild animals. That which was erected by Vespasian and Titus, and of which there still exists a splendid ruin, was called the Colosseum, from a colossal statue of Nero that stood near it. With an excess of luxury, perfumed liquids were conveyed in secret tubes round these immense structures, and diffused over the spectators, sometimes from the statues which adorned the interior.



In the arena which formed the centre of the amphitheatre the early Christians often endured martyrdom by being exposed to ravenous beasts.

5. *Population in the Time of Nero.*—This has been variously estimated, as low as five hundred and sixty-two thousand and as high as eight millions. The truth probably lies between the two. The free population, including the populace, the aristocracy, the aliens and the soldiers, cannot have been much less than one million two hundred thousand; and if to these we add at least eight hundred thousand slaves, it will make a total of upward of two millions. The moral state of this vast assemblage of human beings was as bad as can be conceived. There was no industrial middle class, all handicraft employments being deemed unworthy of free citizens. Trade, manufactures and arts were in the hands of slaves. A pauper population subsisted on state gratuities, and passed their time at the games and gladiatorial contests. The portentous



TEMPLE OF THE SIBYL, TIVOLI, ROME.

luxury of the wealthier classes rendered the poverty of the rest more conspicuous by the contrast. All the vices of all nations, as the satirist (Juvenal) complained, flowed into imperial Rome as a common sink; and the description which he has left of its morals justifies the remark.

No insignificant part of the population consisted of the Jews. The nucleus of this community consisted of the captives brought by Pompey after his campaign in Judaea, and the connection of the Romans with Palestine caused Jews to settle at Rome in considerable numbers. On one occasion, in the reign of Tiberius, when the Jews were banished from the city by the emperor for the misconduct of some members of their body, not fewer than four thousand enlisted in the Roman army which was then stationed in Sardinia. These appear to have been emancipated descendants of those Jews whom Pompey had taken prisoners in Judaea and brought captive to Rome. From Philo, also, it appears that the Jews in Rome were allowed the free use of

their national worship, and generally the observance of their ancestral customs. Then, as now, the Jews lived in a part of the city appropriated to themselves, where, with a zeal for which the nation had been some time distinguished, they applied themselves with success to proselytizing. They appear, however, to have been a restless colony; for when, after their expulsion under Tiberius, numbers had returned to Rome, they were again expelled from the city by Claudius. The Roman biographer does not give the date of this event, but Orosius mentions the ninth year of that emperor's reign—A. D. 50. The precise occasion of this expulsion history does not afford us the means of determining. The words of Suetonius are, "Judeos, impulsore Chresto, assidue tumultuantes, Roma expulsi."—"He expelled from Rome the Jews continually raising disturbances under the impulse of Chrestus." The cause here assigned for their expulsion is that they raised disturbances—an allegation which, at first view, does not seem to point to a religious, still less to a Christian, influence. And yet we must remember that the words bear the coloring of the mind of a heathen historian, who might easily be led to regard activity for the diffusion of Christian truth, and the debates to which that activity necessarily led, as a noxious disturbance of the peace of society. The Epicurean view of life could scarcely avoid describing religious agitations by terms ordinarily appropriated to martial pursuits. It must equally be borne in mind, that the diffusion of the gospel in Rome—then the very centre and citadel of idolatry—was no holiday task, but would call forth on the part of the disciples all the fiery energy of the Jewish character, and on the part of the pagans all the vehemence of passion which ensues from pride, arrogance and hatred. Had the ordinary name of our Lord been employed by Suetonius, we should have found little difficulty in understanding the words as intended to be applied to Jewish Christians. But the biographer uses the word *Chrestus*. The *us* is a mere Latin termination, but what are we to make of the root of the word, *Chrest* for Christ? Yet the change is in only one vowel, and *Chrest* might easily be used for Christ by a pagan writer. A slight difference in the pronunciation of the word, as vocalized by a Roman and a Jew, would easily cause the error. And we know that the Romans often did make

the mispronunciation, calling Christ *Chrest*. The point is important, and we therefore give a few details, the rather that Lardner has, under Claudius, left the question undetermined. Now, in Tacitus Jesus is unquestionably called *Chrest* ("quos per flagitia invidiosus vulgus Christianos appellabat. Auctor nominis ejus Chrestus") in a passage where his followers are termed Christians. Lucian, too, in his *Philopatra*, so designates our Lord, playing on the word *Chrestos*, which, in Greek, signifies "good." These are his words: "Since a *Chrest* (a good man) is found among the Gentiles also." And Tertullian treats the difference as a case of ignorant mispronunciation. The mistake may have been the more readily introduced from the fact that, while Christ was a foreign word, *Chrest* was customary; lips, therefore, that had been used to *Chrest* would rather continue the sound than change the vocalization. The term *Chrest* occurs in inscriptions, and epigrams in which the name appears may be found in Martial. In the same author a diminutive from the word—namely, *Chrestillus*—may be found. The word assumed also a fem-

inine form, *Chresta*, as found in an ancient inscription:

"Hoc, virtus, fatique decus et amabile nomen,  
Doto pudicitia, celebrata laboribus actis  
Vitae, Chresta jacet condita nunc tumulo."

There can, therefore, be little risk in asserting that Suetonius intended to indicate Jesus Christ by *Chrestus*; and we have already seen that the terms which he employs to describe the cause of the expulsion, though peculiar, are not irreconcilable with a reference on the part of the writer to Christians. The terms which Suetonius employs are accounted for, though they may not be altogether justified, by those passages in the Acts of the Apostles in which the collision between the Jews who had become Christians and those who adhered to the national faith is found to have occasioned serious disturbances. This interpretation is confirmed by the fact that a Christian church, consisting of Jews, proselytes and pagan Romans, had at an early period been formed in Rome, as is evident from the Epistle of Paul to the Romans, which Christian community must have been in existence a long time when Paul wrote (about A. D. 59) that Epistle, see Rom. i. 8-13; and there is ground of opinion that the foundations of the church in Rome may have been laid even during the lifetime of our Lord. It is also worthy of notice that Luke, in the book of Acts, ch. xviii. 2, when speaking of the decree of Claudius as a banishment of all the Jews from Rome, adverts to the fact as a reason why two Christians, Aquila and Priscilla, whom we know, Rom. xvi. 3, to have been members of the Roman church, had lately come from Italy; these the apostle found on his arrival at Corinth, A. D. 51. Both Suetonius and Luke, in mentioning the expulsion of the Jews, seem to have used the official term employed in the decree; the Jews were known to the Roman magistrate; and Christians, as being at first Jewish converts, would be confounded under the general name of Jews; but that the Christians, as well as the Jews strictly so called, were banished by Claudius appears certain from the book of Acts, and, independently of this evidence, seems very probable from the other authorities of which mention has been made.

6. *The Early Church at Rome.*—The question, Who founded the church at Rome? is one of some interest as between Catholic and Protestant. The former assigns the honor to Peter, and on this grounds an argument in favor of the claims of the Papacy. There is, however, but little reason for believing that Peter was ever even so much as within the walls of Rome; and if he were ever there, it is almost incontrovertible that it was in his old age and near the time of his death. But we have no intention of entering here on that disputed point, and content ourselves with referring the reader to the article PETER.

7. *Symbolic Name.*—Rome, as being their tyrannical mistress, was an object of special hatred to the Jews, who therefore denominated her by the name of Babylon—the state in whose dominions they had endured a long and heavy servitude. Accordingly, Rome, under the name of Babylon, is set forth in the Apocalypse, ch. xiv. 8; xvi. 19; xvii. 5; xviii. 2, as the centre and representative of heathenism, while Jerusalem appears as the symbol of Judaism. In ch. xvii. 9, allusion is clearly made to the Septicollis, the seven-hilled city—"seven mountains on which the woman sitteth." The description of this woman, in whom the profligacy of Rome is vividly personified, may be seen in ch. xvii. of the Revelation.

In ch. xiii., Rome is pictured as a huge unnatural beast, whose name, or number, "is the number of a man, and his number is  $\chi\epsilon\sigma\tau$ ," not improbably  $\chi\epsilon\sigma\tau\iota\sigma$ , Latin, Roman. This beast has been most variously interpreted. The several theories serve scarcely more than to display the ingenuity or the bigotry of their originators and to destroy each other. Munster thinks there is a reference to the secret name of Rome, the disclosure of which, it was thought, would be destructive to the state. Pliny's words occur in the midst of a long and picturesque account of Italy. Coming in the course of it to speak of Rome, he says, "The uttering of whose other name is accounted impious; and when it had been spoken by Valerius Soranus, who immediately suffered the penalty, it was blotted out with a faith no less excellent than beneficial." He then proceeds to speak of the rites observed on the 1st of January in connection with this belief, in honor of Diva Angerona, whose image appeared with her mouth bound and sealed up. This mystic name tradition reports to have been Valencia.

The most recent view of the name of the beast, from the pen of a Christian writer, we find in "Hyponoia, or Thoughts on a Spiritual Understanding of the Apocalypse." "The number in question (666) is expressed in Greek by three letters of the alphabet:  $\chi$ , six hundred;  $\xi$ , sixty;  $\sigma$ , six. Let us suppose these letters to be the initials of certain names, as it was common with the ancients in their inscriptions upon coins, medals, monuments, etc., to indicate names of distinguished characters by initial letters, and sometimes by an additional letter, where the initial might be considered insufficient, as C. Caius, Cn.

Cneus. The Greek letter  $\chi$  (*ch*) is the initial of  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$  (*Christ*); the letter  $\xi$  (*x*) is the initial of  $\xi\lambda\omicron\nu$  (*xylos*), "wood," or "tree," sometimes figuratively put in the New Testament for the cross, and in the Revelation applied to the tree of life, the spiritual cross. The last letter  $\sigma$  is equivalent to  $\sigma$  and  $\tau$ ; but whether an *s* or an *st*, it is the initial of the word *Satanas*, Satan, or the adversary. Taking the two first names in the genitive, and the last in the nominative, we have the following appellation, name, or title:  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$   $\xi\lambda\omicron\nu$   $\sigma\alpha\tau\alpha\nu\acute{\alpha}\varsigma$ , "the adversary of the cross of Christ," a character corresponding with that of certain enemies of the truth described by Paul, Phil. iii. 19. The spiritual hyponoia, or underthought, embodied in this the author thus states: "Any doctrine tending to represent the intervention of a divine propitiation as unnecessary, or militating with a belief and trust in the vicarious sacrifice of Jesus as the only hope

of salvation, must be an adversary of the cross of Christ; of this character we consider every principle of self-righteousness."

8. *The Rome of To-Day.*—We come now to the most difficult portion of our sketch of Rome—the attempt to picture it as it is seen now. Indeed, to delineate it in its present aspect, to do justice to the details, so that the reader may form a fair estimate of its grandeur as a city of the past and present, is not only difficult—it is impossible. However, we must do the best that we can, and recommend those who can to go and see it for themselves. As an aid to our sketch of the city, we have had engraved two superior illustrations which appear on this page and page 1421, besides numerous engravings of the more important

of the Campus Martius. Within this flat, and on a declivity which stretches irregularly along its east side and rises with some abruptness from it, the far greater part of modern Rome is situated. The only other portions of any extent are situated on the opposite side of the river, consisting chiefly of a suburb called Trastevere [beyond the Tiber], extending over the upper part of the lower bend facing the west, and thence north-north-west in a narrow belt along the right bank; and of the Borgo, commencing a little beyond the north convexity and forming a most important part of the city, since it is terminated on the east, close to the river, by the Castle of St. Angelo, and on the west by the vast and magnificent pile of St. Peter's. Of the seven hills of ancient Rome, all of them



MODERN ROME FROM THE BANKS OF THE TIBER.

edifices, some of which appear in this article and others at articles under specific titles, as, for example, at the article AGRIPPA will be found a fine engraving of the temple of Agrippa; at that on the COLOSSEUM, four views of the magnificent ruins; at that on the FORUM, an excellent view thereof; at that on the PANTHEON, a view of the exterior and one of the interior of that magnificent structure; and so, at other articles connected with Rome and her history, appropriate illustrations will be found, not only ornamental but exceedingly helpful.

The Tiber, in coming from the north, makes two very remarkable bends of nearly equal dimensions, forming a figure closely resembling that of the letter S. The upper bend, which of course has its concavity toward the east, encloses a large alluvial flat little raised above the level of the stream, and well known by the ancient name of

situated on the left bank of the Tiber, only three properly lie within the limits of the modern city. They form part of the declivity or ridge already mentioned as bounding the Campus Martius. Their names are the Quirinal, the Viminal and the Capitol. The first occupies the west edge of the declivity, nearly opposite to the centre of the Campus Martius, the second is immediately to the east of it and the third to the south-west, where it projects forward as if to meet the river while winding east to form its second large bend. The other four hills are the Esquiline, the easternmost of all; and south-east of the Viminal, the Caelian, also considerably east, but south of the Esquiline; the Aventine, which is the southernmost of all, and almost close to the river; and the Palatine, which has an intermediate position, forming a kind of central nucleus between the Capitol on the north-west, the Caelian on the east, and the Aventine on



the south-west. These four hills and the spaces within and around them, covering a large extent of ground to the south and east of the present city, have no human habitations except a few solitary convents and villas no longer tenanted, and are occupied for the most part by gardens and vineyards. In ancient times, however, they stood in the very heart of the city, and hence are still the sites of some of its noblest ruins. None of the hills have much elevation, and most of them are approached by easy ascents. The Esquiline, which is the loftiest, has a height of two hundred and eighteen feet, and can only be considered as an elevated flat. The Palatine, one hundred and seventy feet, appears originally to have had precipitous edges, but they have either been leveled down or are buried up by rubbish. The Capitol, though the lowest of all—only from one hundred

ture, though comparatively little of it can now be traced. The walls on the right bank are much more recent, and form two separate enclosures, a transverse wall, immediately south of the Borgo, separating it from the suburb of Trastevere, and converting it, with its Castle of St. Angelo, into a kind of isolated citadel.

The river, between the points where the walls on its left bank commence and terminate, has a length, including windings, of rather more than three miles, a minimum breadth of two hundred feet, and a maximum of not more than four hundred feet, and a deep and rapid current rolling along a considerable volume of water deeply tinged with yellow mud. The quays, which, in several other cities similarly situated, constitute their greatest ornaments and furnish their finest promenades, are here altogether want-

at the end nearest the castle, is of ancient construction, having been built by the emperor Hadrian about A. D. 130; and it was originally called *Pons Ælius*. In 1450, Pope Nicholas V. completely restored the masonry; about 1520, Clement VII. decorated it with some statues; and in 1660, Bernini, by order of Clement IX., added two others and the parapet; Bernini's figures are the two angels, the one bearing the Crown of Thorns, the other the Inscription on the Cross. Hadrian constructed the bridge to reach, the more readily from the opposite side, his Mausoleum, now the Castle of St. Angelo, which is a circular tower, one hundred and eighty-eight feet in diameter, placed on a quadrilateral basement, each side of which measures two hundred and fifty-three feet; originally this edifice was highly decorated, according to Procopius, who, writing in the sixth century, speaks of it as built of Parian marble, and adorned with statues of men and horses of the same material; no vestiges of these works remain. In the fifth or sixth century of the Christian era, it is stated to have been converted into a fortress, though the decorations were preserved intact until, at the latter invasions by the Goths, the Romans, besieged in the castle, hurled down the statues on the heads of their enemies. Its utility as a fortress being gone under the modern system of warfare, it has come to be used almost exclusively as a state prison.

At a considerable distance below, is the ancient Pons Janiculum, now Ponte Sisto, because rebuilt by the fourth pope of that name, in 1474. It has four arches. The other two bridges are about half a mile lower down, where the stream is divided into two channels by the island San Bartolomeo, anciently Insula Tiburina. The bridge from the left bank to the island, called the Ponte di Quattro Capi, from a four-headed Janus which stood near it, is the ancient Pons Fabricius, and retains a good deal of its original structure; it consists of two large arches, with a smaller one between them for a larger escape of water in case of floods. The other bridge, properly only a continuation of the one just described, is the ancient Pons Cestius or Gratius, and now bears the name of the island which it connects with the right bank; it has a large central arch and two smaller side ones.

The open gates, twelve in number, as already mentioned, are only deserving of a passing notice. The finest, the Porta Maggiore, situated near the south-east corner of the walls, and leading, by one of the three streets which meet in front of it, to Frascati, consists of a noble arch of travertine; the Porta San Sebastiano, the southernmost of all, consists of two fine semicircular brick towers resting on foundations of solid marble; the Porta San Giovanni, occupying an intermediate position between the two already mentioned, possesses less architectural merit, but forms a much more important thoroughfare than either, because the high road to Naples by the Pontine Marshes passes out of it; the Porta San Paolo, in the south-west, is considered the most picturesque of all the modern gates. Returning again to the east side, we have to the north of Porta Maggiore in turn the Porta San Lorenzo, formed of two ancient towers; on the north-east the Porta Pio, rebuilt in 1564, on the site of the ancient Porta Nomentana, from the designs of Michael Angelo; and on the north, at a short distance from the left bank of the river,



FOUNTAIN OF PAUL V.

and fifty feet to one hundred and sixty feet—is, from its abrupt face and well-marked outline, the most conspicuous. The right bank of the Tiber has also its alluvial flat, bounded by hills, especially the Janiculum immediately on the west and the Vatican considerably to the north-west. All these hills on both banks, and a considerable additional space, though only partially built upon, may be said with truth to be included in the city, since they are all enclosed by its existing walls. These, built of brick, with occasional patches of stone-work, and crested with numerous towers, have an average height of about fifty feet, are pierced by sixteen gates, of which four are closed up, and form a very irregular polygon, with a perimeter of nearly fifteen miles. Of these, twelve miles are on the east or left, and of course only three miles on the right bank. The walls on the left bank are ancient, and following the same line as that traced by Aurelian, A.D. 271, must in many parts be identical with the original struc-

ing. Many parts of the banks are even unprovided with protecting walls; and hence, as the flats along the banks are low, and the level of the water above the sea is only from thirty-five feet to forty feet, whenever from any cause, as a continuance of strong westerly breezes, the current is retarded, inundation to a greater or less extent inevitably ensues. In ancient Rome the communication between the opposite banks was maintained by eight bridges. Vestiges of all of them can still be traced, but only four are now entire and in use.

The engraving of MODERN ROME FROM THE BANKS OF THE TIBER is fine. Stretching across the river is the Bridge of St. Angelo, not in itself an imposing structure, but of vast historic interest. To the right is the Castle of St. Angelo, and beyond the bridge a mass of palatial residences, above which rises the dome of the noble St. Peter's. Between this and the castle is seen the Vatican. The bridge, except the parapets and a small arch

one of the finest of all the gates, and by far the most frequented, the Porta del Popolo, built by Vignola in 1561, from Michael Angelo's designs, and consisting of four Doric columns, with statues of St. Peter and St. Paul, by Mocchi, in the intervals between them. This gate, leading out to Florence, is that by which visitors from the north usually enter the city, and is perhaps the best point from which to commence, either in describing it or forming a practical acquaintance with it. It may be proper, however, before proceeding to a particular description of the interior, to premise that the whole space within the walls is divided into fourteen rioni, or districts. Of these only two, Trastevere and the Borgo, or Citta Leonina, as it is sometimes called, are on the right bank of the Tiber. The twelve on the left bank are arranged, not according to the space which they cover, but the density of the population they contain, and probably also according to certain local peculiarities. Hence, the extensive tracts on the east and south, because nearly without inhabitants, are wholly included in three districts, while nine are allotted to the more limited, but more densely peopled, portions of the city situated to the north and west of the Capitol.

When Rome is entered from the north, by the Porta del Popolo, it is seen under the most advantageous circumstances, and produces a more favorable impression than a closer inspection is found to justify. Immediately within the gate, is the spacious though irregular Piazza del Popolo, with a fine Egyptian obelisk in its centre, and two handsome churches in front, standing so far apart from each other and from the adjoining buildings as to leave room for the divergence of three principal streets, one in the centre, between the churches, proceeding almost due south, while the other two slant off on either side, to the south-east on the left hand and the south-west on the right. The central street is called the Corso, from the horse-races which take place in it during the Carnival. This street, the finest of which Rome can boast, is about fifty feet wide, and stretches for a mile, in a direct line, to its termination in the Piazza di Venezia, near the north foot of the Capitol. It is lined with splendid palaces, and at all times, but more especially on holidays, when its centre is thronged with carriages and its side-pavements with pedestrians, presents at once a very animated and a very imposing appearance. The diverging street on the left, above referred to, is the Via

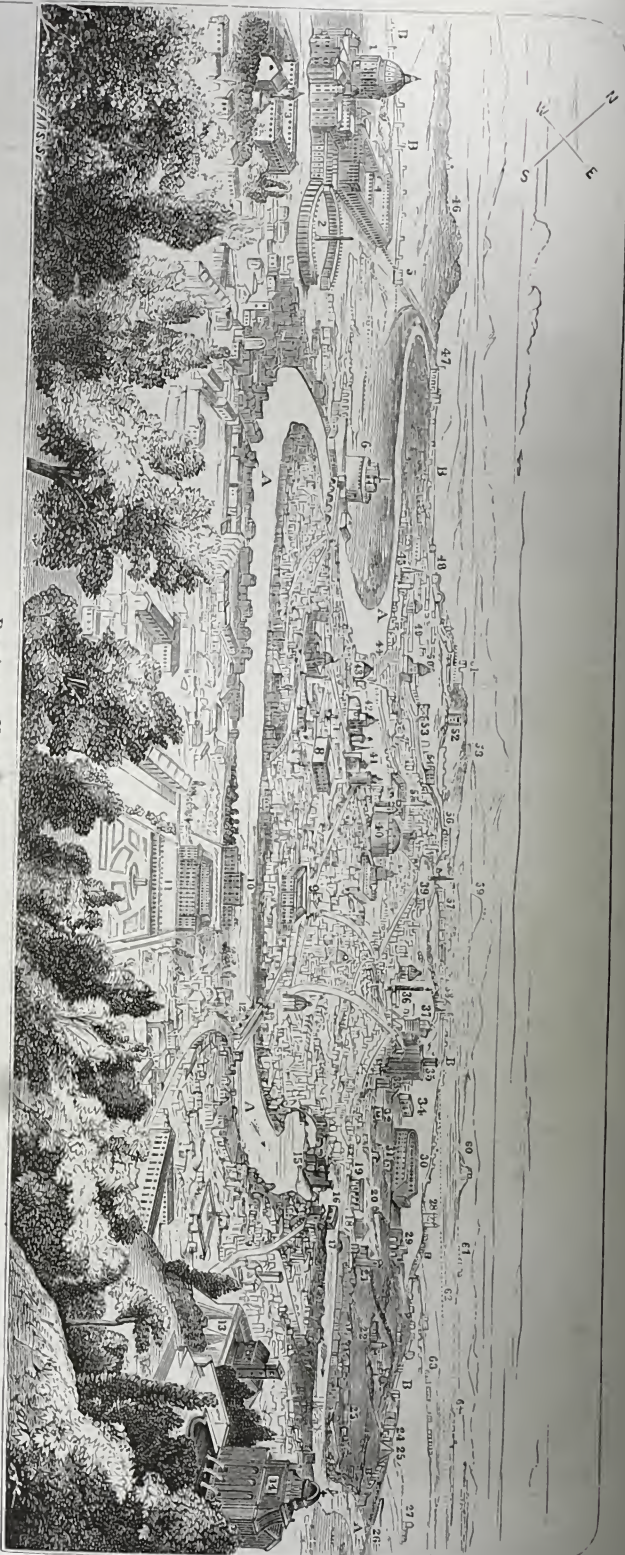
- A. A. River Tiber.  
B. B. Walls of Rome.  
1. St. Peter's.  
2. Piazza and Obelisk of St. Peter.  
3. Palace of the Inquisition.  
4. Palace of the Vatican.  
5. Porta Angelica.  
6. Castle and Bridge of St. Angelo.  
7. Piazza dell' Obelisk and Church of Sta. Maria Valinella.  
8. Palazzo della Cancelleria, or Court of Church Clergy.  
9. Palazzo del Quirinale.  
10. Palazzo del Quirinale.  
11. Palazzo del Quirinale.  
12. Palazzo del Quirinale.  
13. Church and Convent of St. Peter in Montorio.  
14. Fountain of Tris V.

15. Island of the Tiber.  
16. Ponte Sisto, or the Broken Bridge.  
17. Cloaca Maxima.  
18. Temple of Vesta.  
19. Temple of Fortuna Virilis.  
20. Arch of Janus.  
21. Church of Sta. Maria in Cosmo.  
22. Church of Sta. Sabina on Mount Aventine.  
23. Ruins of the Emporium.  
24. Gate of St. Paul.  
25. Pyramid of Caius Cestius in the Protestant Cemetery.  
26. Via Vecchia Railway Bridge.  
27. Basilica of St. John Lateran.  
28. Basilica of St. John Lateran.  
29. Palace of the Cæsars and Mount Palatine.  
30. The Colosseum.  
31. Arch of Constantine, or Campo Vaccino.

32. Arch of Titus.  
33. Three Columns of Jupiter.  
34. Temple of Peace.  
35. The Capitol.  
36. Trajan's Column.  
37. Church of Sta. Maria in Cili.  
38. Basilica of Sta. Maria Maggiore.  
39. Obelisk and Fountains on Monte Cavallo.  
40. Partition with Church of Sta. Maria, Minerva in Piazza Minerva to the right.  
41. Roman University.  
42. Basilica of Sta. Agnese, in the Piazza Navona.  
43. Mausoleum of Augustus.  
44. Port of Tiber, or Little Port of the Tiber.  
45. Obelisk in the Piazza della Popolo, and Terraces of the Pincian Hill.  
46. Monte Mario.

47. Ponte Mole and Via Flaminia.  
48. Muro Torto, or Twisted Wall.  
49. The Corso.  
50. Church of St. Carlo on the Corso.  
51. Villa Medici on the Pincian Hill.  
52. Church of La Trinità da Monte.  
53. Fountain of the Bacciccia in the Piazza di Spagna.  
54. Fontaine de Trevi.  
55. Antonino's Column.  
56. Papal Palace on the Quirinal.  
57. Basilica of St. Peter and Central Railway Station.  
58. Villa Borghese.  
59. Trevi.  
60. Palatine.  
61. Colonna.  
62. Central Railway to Naples, etc.  
63. Ruins of the Aqueduct across the Campagna.  
64. Prætorium.

BIRD'S-EYE VIEW OF MODERN ROME.



Babuino. It proceeds first directly to the Piazza di Spagna, and thence to the Quirinal. It is of tolerable width and considerable length, and contains a large number of handsome edifices. The whole of the city to the east of this street, and in the triangular space included between it and the

Corso, being situated on the high ground above the Campus Martius, is well aired and healthy, and is usually selected for residence by foreign visitors. The number of private palaces and elegant mansions which it contains also justifies its claim to be regarded as the aristocratic quarter. The other



diverging street, on the right of the Piazza del Popolo, is the Via Ripetta. It pursues a course nearly parallel, and in parts almost close to the river, and, though neither so elevated in its site nor so aristocratic in its appearance as the Corso and Via Babuino, is decidedly handsome. Several

at night by the police. It is allotted to the Jews, and contains their synagogue, council hall and public schools.

Rome cannot boast of many squares of much merit, though not a few of them are remarkable for the obelisks and fountains which they contain.



THE COLOSSEUM.

other streets intersecting those already noticed, more especially the Strada di Porta Pia, stretching west for nearly a mile from the gate of that name, and another, following nearly the same direction, under the successive names of Via Sistina, Via Felice and Via del Quattro Fontane, are both well built and of importance as great leading thoroughfares; but after due allowance is made for these, it must still be admitted that Rome, taken as a whole, is not well built. The streets are generally narrow and ill paved with small stones of lava; not one of them, except the Corso, has side-pavement; and though they are generally well drained by a system of sewerage founded chiefly on the ancient cloaca, many of them are extremely dirty. This is particularly the case in the *rione* (district) San Estachio, in the heart of the Campus Martius, and filled with streets of shops and

The Piazza del Popolo, with the fine obelisk in its centre, has been already noticed. The latter, of red granite, broken into three pieces and covered with hieroglyphics, once stood before the Temple of the Sun, at Heliopolis, in Egypt; its entire height, including base and ornaments, is about one hundred and sixteen feet. The Piazza Navona, occupying the site of the ancient Circus Agonalis, and still retaining its shape, is about two hundred and eighty yards in diameter, and is sometimes used for chariot-races. It is adorned with three fountains, one at each extremity and the third in the centre. The last consists of an immense circular basin, seventy-three feet in diameter, and an ancient obelisk of red granite based on a central mass of rock, to which four figures, representing four river gods, but utterly destitute of merit, are chained. The Piazza di Spagna takes its name

from a fountain within it which has the form of a boat, but possesses little merit. A more remarkable ornament of this piazza is a magnificent staircase of travertine leading to the church of La Trinita de Monte, conspicuously seated on an eminence above it. The Piazza del Pasquino, so called from an ancient mutilated fragment which now bears the name of Pasquin's statue, has less merit than fame, being the spot where the Romans, excluded of all means of expressing their opin-

ions through the press, have long been accustomed to give utterance to them by means of placards. These, though often coarse, are seldom deficient in wit or keen satire, and have hence acquired so much celebrity that the term *pasquinade* has become worldwide. Larger spaces for amusement or exercise have been formed only in a few spots. One of the finest, but least frequented, is the gar-

den of the Vatican, situated on the right bank, on the hill, and adjoining the celebrated palace of the name. A much more frequented spot is a public garden at the opposite extremity, occupying the high ground east of the Piazza del Popolo and commanding extensive villas. In the same locality, but at a short distance without the walls, the gardens of the Villa Borghesi, forming a finely-planted and richly-decorated park of three miles in circuit, though private property, having been thrown open by the liberality of the proprietor, forms the true public park of Rome, and is the favorite resort of all classes, often exhibiting a very gay and animated scene.

The most remarkable edifices divide themselves into two classes, the ancient and the modern. In several respects the former might claim precedence; but as most of them are only remains not in actual use, it accords more with our present article to begin with the latter.

(a.) *Ecclesiastical Edifices.*—Of these, the churches alone exceed three hundred. Many are, of course, very insignificant, but after deducting these, there remain far more than can be noticed within the limits of this article with the fullness which their magnificence or historical associations may seem to require. Selecting only those which it is impossible to omit, we naturally turn at once to St. Peter's. This Basilica, which has justly been pronounced by far the most magnificent which has yet reared its head in Christendom, stands on the right bank of the Tiber, near the western extremity of the Borgo, on one of the worst sites which could possibly have been chosen, a hollow space between the Janiculum and the Vatican, and so concealed by them and a ridge behind which connects them that the church, on three of its sides, up to the height of the nave, is virtually concealed, and is not seen to advantage from any commanding point, either within or without the walls. It is approached through a piazza, the buildings along which are admirably concealed by a superb colonnade, forming two semicircular porticoes, and consisting of two hundred and eighty-four columns, with an entablature on which one hundred and ninety-two statues of saints, each eleven feet in height, stand sentinel. The main body of the building consists of a Greek cross, with a dome of gigantic dimensions, rising from its centre, and borne up by four colossal piers. On this dome in particular Michael Angelo has displayed the wonders of his genius, and produced a work which impresses the beholder with a feeling of the sublime, akin to that with which the grander scenes of nature are beheld. The façade, not the work of the same great mind, but of an artist whom Forsyth stigmatizes as a wretched plasterer from Como, is not in harmony with the other parts of the structure. Though too low, and otherwise defective, it is made to come forward so prominently as to conceal the dome, which accordingly cannot be seen from any part of the piazza in its full proportions. This defect, however, is fully overcome when the interior is entered, and a scene solemn, grand, rich and harmonious, almost beyond conception, bursts upon the view. The extreme lengths within the walls are six hundred and seven feet in the central body, and four hundred and forty-five feet in the transepts; the height from the pavement to the cross is four hundred and fifty-eight feet. Owing to these immense proportions, objects within the area lose somewhat of their effect by contrast, and appear comparatively diminutive. Thus the Baldacchino, a splendid



THE PANTHEON.

manufactories; in the *rione* Ponte, enclosing the angle formed by the bend of the Tiber below San Angelo; and in the *rione* San Angelo in Pescheria, in the vicinity of the Capitol, and opposite to the island of Bartolomeo. Chiefly in this *rione*, but partly also in that of Regda, adjoining, is a very dirty quarter, called Ghetto, surrounded by walls and entered by two gates, which are locked

at night by the police.

bronze canopy over the high altar, and immediately under the dome, though one hundred and twenty feet high, appears not more than thirty feet; and the chair of St. Peter, behind the altar, seems scarcely to rise from the pavement, though seventy feet above it. The same effect is perhaps still more strikingly manifested in regard to the magnificent mosaic paintings on the interior of the great dome, which, seen from below, are so much diminished that the pen in the hand of the prophet in one of the lower compartments, seen from below, seems to be less than eighteen inches in length, though in reality six feet. To those who know St. Paul's at London, an idea of the vastness of St. Peter's may be given by

tion. Among the other remarkable churches of Rome, though they all suffer by the overshadowing of St. Peter's, are: St. John Lateran (see BASILICA, and engraving on page 289), on an isolated spot near the southern wall of the city. Owing to the numerous restorations and capricious changes to which the original structure has been subjected, its unity has been destroyed; but its façade, composed of four large columns and six pilasters, sustaining a massive entablature and balustrade, on which are colossal statues of our Saviour and ten saints, is considered a fine specimen of the architecture of the last century; while its Corsini Chapel, on which elaborate ornaments and gildings, columns of precious mar-

interest may be seen, in a most beautiful Corinthian column of white marble, forty-seven feet high, exclusive of the base and capital. It formed part of the splendid Basilica of Constantine, but is believed to belong to a much earlier and better period of art. A bronze statue of the Virgin on its top has given it the name of the Colonna della Vergine. San Croce in Gerusalemme, the fourth of the Roman basilicas, takes its name from its supposed possession of a portion of the true cross and a quantity of earth which was brought from Jerusalem and mixed with its foundation. It is richer in relics than in architectural merit, but possesses some fine columns of Egyptian granite, and is not without historical interest as



ST. PETER'S, ROME.

mentioning that the floor of the former has an area of only two acres and that of the latter of five acres. The cost of erection is still more disproportioned. That of St. Paul's was not more than seven hundred and fifty thousand pounds; that of St. Peter's, including its monuments and embellishments, is estimated at from twelve to sixteen millions. Here, however, other considerations enter, and place St. Peter's in a less favorable light. The immense sums lavished upon it were in too many instances the hard-won earnings of the industrious poor, enticed away from them by the chicanery of indulgences—a chicanery so reckless and palpable as at last to have roused the general indignation of the better part of the Christian world, and thus made the completion of this wonderful temple not merely a precursor, but a cause, of the glorious Reforma-

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ble, bas-reliefs, and even gems, have been lavished with the greatest profusion, is without a parallel. This church, which furnishes one of what are considered the great sights of Rome, in the benediction of the people by the pope on Ascension day from one of its balconies, is remarkable as the spot where the five councils which bear its name have been held. Santa Maria Maggiore (see engraving on page 288), which ranks third among the basilicas, is supposed to occupy the site of a temple of Juno Lucina, and to have derived from it the thirty-six Ionic pillars of white marble which support its central nave; its interior, adorned with these pillars, and enriched with tasteful and costly decorations, is one of the finest of its class in existence; but its exterior, though provided with two ostentatious façades, is of little merit. In front of it, a monument of greater

the church in which the popes used annually to consecrate the celebrated Golden Rose, and by the presentation of which to the great Elector of Saxony it was once vainly hoped to entice him away from the cause of the Reformation. Among the parish churches may be specified Santa Agnese (see engraving on page 286), said to stand on the spot where St. Agnes was publicly exposed, after being put to the torture, and presenting one of the purest and most elegant specimens of the Greek cross. San Agostino, with an elegant but simple front of travertine, taken from the Colosseum, the earliest cupola that was constructed in Rome, and a celebrated fresco by Raphael, representing Isaiah and two angels. San Andrea della Fratte, rendered conspicuous by its fantastic cupola and steeple, and remarkable for its ceremonies on Good Friday, when, among other profane mummeries, an attempt



is made, by what is called the *Tre Ore*, to imitate the hours of our Saviour's agony on the cross. San Andrea della Valle, remarkable for its columned façade, with statues by Domenico Guidi, Ercole Ferrata and Fancelli, its beautiful cupola, and its fine paintings, including frescoes of the four Evangelists and of the Flagellation, and Glorification of St. Andrew by Domenichino. San Antonio Abate, supposed to occupy the site of a temple of Diana, and famous for the singular spectacle which it exhibits on the feast of St. Anthony, when droves of animals of all kinds, including the mules of the peasantry and the horses of the pope and cardinals, assemble at the church door to receive a benediction and be sprinkled with holy water, as a preservative against disease during the ensuing year. Ara Celi, a church of great antiquity, and supposed to occupy the site

coes of the Cardinal Virtues, by Domenichino, a fresco by Guido, and a Death of St. Anna, considered the masterpiece of Pietro da Cortona. San Clemente, on the Esquiline, said to have been founded on the house of Clement, St. Paul's fellow-laborer, by Constantine, and containing a number of interesting frescoes by Masaccio. Sta. Costanza, a circular building outside the Porta Pia, built by Constantine, with a baptistery, and adorned with a peristyle of twenty-four coupled granite columns supporting a dome. Sta. Francesca Romana, with some curious mosaics and several fine tombs, among others that of Sta. Francesca, covered with rich marbles and bronzes. San Francesco a Ripa, with a Dead Christ, by Annibale Caracci. San Giorgio in Velabro, remarkable as the only church in Rome dedicated to England's tutelary saint. De Gesu, the church of

of the most imposing which Rome possesses, containing eight antique columns of Oriental granite, with attached bases of white marble, a fine fresco by Domenichino, and the tomb of Salvator Rosa. Sta. Maria a Cosmedin, said to have been built originally in the third century, on the site of the temple of Ceres and Proserpine, consisting of a nave, divided from two side aisles by twelve ancient marble columns, and remarkable for its fine Alexandrine pavement. Sta. Maria di Loreto, crowned by a double dome and enriched with a statue by Fiammingo, considered one of the greatest productions of modern art, and an altarpiece by Perugino. Sta. Maria sopra Minerva, so called from occupying the site of a temple of that goddess, remarkable as the only Gothic church in Rome, and celebrated for its full length statue of our Saviour by Michael Angelo.

Sta. Maria di Monte Santo and Sta. Maria de Miracoli, the two churches already referred to as separating the Corso from the Via Babuina and Via Ripetta, and better known from their position, fronting the main entrance to the city from the north, than any architectural merit which they possess. Sta. Maria di Navicella, with a small marble ship in front of it, originally one of the oldest Roman churches, but entirely renewed from the designs of Raphael, entered by a portico of Michael Angelo, and remarkable within for eighteen fine columns of granite and two of porphyry, and the frieze of the nave painted in chiaro-scuro by Giulio Romano and Perino del Vaga. Sta. Maria della Pace (see engraving on page 661), consisting of a nave, crowned by a fine octagonal dome, and celebrated for its paintings, particularly the four Sibyls, considered among the most perfect works



INTERIOR OF ST. PETER'S, ROME.

of a temple of Jupiter, but claiming notice on the somewhat singular ground of being internally and externally the ugliest of all the Roman churches. San Bartolomeo, built on the island of that name in the Tiber, on the site of the celebrated temple of Æsculapius, and containing twenty-four granite columns supposed to have belonged to it. San Bernardo, a remarkable circular building, originally one of the halls or temples which fronted the outer wall of Diocletian's Baths, surmounted by a dome of striking appearance and richly ornamented within with stuccos. San Bonosa, in the Trastevere, said to be the burial-place of Rienzi. San Bibiana, with a magnificent sarcophagus of alabaster seventeen feet in circumference. Cappuccini, or Sta. Maria della Concezione, celebrated for its pictures of the archangel Michael, by Guido, and the Conversion of St. Paul, one of the best works of Pietro da Cortona, and the Ecstasy of St. Francis, by Domenichino. San Carlo ai Catinari, with one of the loftiest cupolas in the city, four fres-

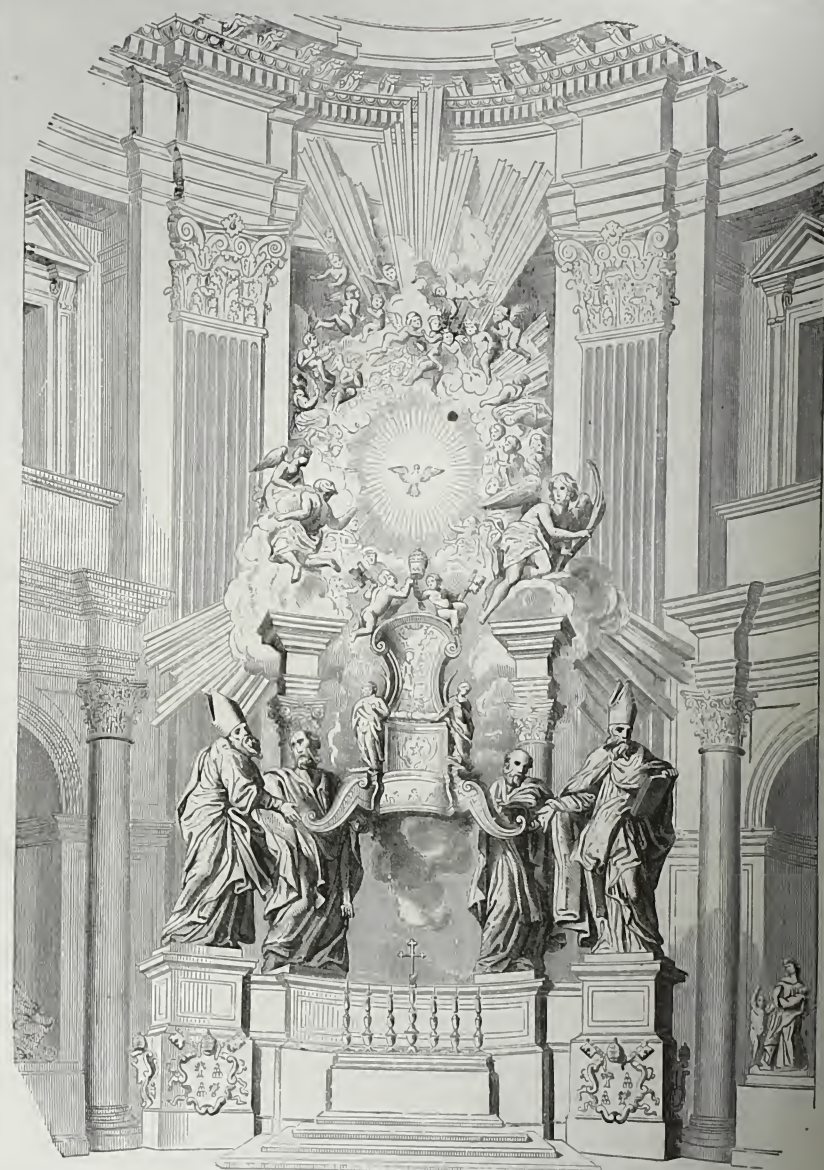
the Jesuits, with a façade and cupola by Giacomo della Porta, and an interior enriched with the rarest marbles and several fine paintings, decorated in the most gorgeous style, and containing the monument of Cardinal Bellarmine, the celebrated Roman Catholic controversialist. San Ignazio, the church of the Jesuit College, richer even than Gesu in elaborate decorations, though often not in the best taste. San Gregorio, on the Celian, so called after Gregory the Great, on the site of whose family mansion it is built, and containing sixteen columns of Egyptian granite, from some ancient building, and some celebrated frescoes by Guido and Domenichino. San Marcello, in the Corso, a very ancient church, dating from the fourth century, and celebrated for the fine paintings of Perino del Vaga. San Marco, with a nave and two aisles, separated by twenty columns of jasper. Sta. Maria degli Angeli, originally the *Pina-cotheca*, or great hall of Diocletian's Baths, converted into a church by Michael Angelo, and one

of Raphael, but unfortunately injured by recent restorations. Sta. Maria del Popolo, an ancient church, modernized on the plans of Bernini, interesting from the number of its fine sculptures and paintings, and remarkable for its stained glass, the only specimen which Rome possesses. Sta. Maria in Trastevere, said to be the first church in Rome publicly set apart for worship, consisting of a nave and two aisles, separated by twenty-one granite columns, evidently from ancient edifices, and adorned by one of the finest frescoes of the city, an Assumption by Domenichino. Sta. Maria in Vallicella, sometimes called Chiesa-Nuova, one of the largest and most imposing of the Roman churches, and enriched by marbles and other ornaments, chiefly by Pietro da Cortona, and some of the earliest productions of Rubens. Sta. Maria della Vittoria, with fine paintings by Domenichino, Guercino and Guido, and a so-called miraculous picture of the Virgin, whose intercession is said to have obtained many vic-

stories over the Turks, flags taken from whom at the siege of Vienna are suspended from the roof. San Martino ai Monti, with a very chaste and imposing interior, consisting of a nave separated from two aisles by twenty-four ancient Corinthian pillars of different varieties of marble, some fine paintings by Gaspar and Nicolas Poussin, and a crypt which formed part of the Baths of Trajan. SS. Nereo ed Achilleo, remarkable chiefly for its two *ambones*, or marble pulpits, its ancient mosaics, and the episcopal chair of Gregory the Great. San Onofrio, enriched with some fine paintings by Domenichino, and frescoes by Baldassare Peruzzi, and interesting as the burial-place of Tasso. San Paolo alle tre Fontane, on a spot outside the walls, alleged to be that where St. Paul was beheaded, though the accuracy of the tradition is rendered more than doubtful by the absurd fictions associated with it, respecting three fountains which miraculously sprung up where the head in falling is said to have thrice bounded. San Pietro in Montorio, finely situated on a platform, from which, perhaps, the best view of modern Rome is obtained, and near the spot where St. Peter is said to have been crucified, and celebrated for the fine paintings of Sebastian-del-Piombò, from Michael Angelo's designs; in a convent immediately adjoining is a celebrated temple by Bramante, consisting of a circular building sustained by sixteen granite Doric columns, and universally admired as a model in its kind, and one of the most elegant of modern structures. San Pietro in Vincoli, a majestic edifice, supported within by twenty ancient Doric columns of Grecian marble, seven feet in circumference, and celebrated for its statue of Moses, one of the greatest creations of Michael Angelo, and fine paintings by Domenichino and Guercino. San Prassede, entered by an ancient vestibule resting on two granite columns, supported within by sixteen Corinthian granite columns, possessed of a remarkable pulpit, ascended by a double flight of steps composed of the largest blocks of *rosso antico* in existence, and numbering among its relics a column of Oriental jasper brought from Jerusalem, and gravely alleged to be the very column at which our Saviour was scourged, and a portrait of him, once in the possession of St. Peter. Sta. Sabina on the Aventine, occupying the supposed site of the temple of Juno Regina, supported within by twenty-four Corinthian fluted columns of white Grecian marble, and enriched with some small but exquisite paintings by Sasso Ferrato. San Stefano Rotondo, a large and ancient structure, in the form of a circle, as its name implies, supported within by fifty-six pillars of granite and marble, arranged in an inner and outer circle, and having its walls covered over with hideous frescoes of martyrdoms equally displeasing to the eye and defective as works of art. San Tommaso degli Inglesi, in the Trastevere, said to have been founded in 775 by Offa, king of the East Saxons, now dedicated to Thomas à Becket, one of whose arms is exhibited as a relic, and containing curious portraits of Roman Catholics who were put to death during the reigns of Henry VIII. and Elizabeth. Trinità de Pellegrini, with some remarkable paintings, especially a celebrated attempt to represent the Trinity by Guido. And the Trinità de Monte, occupying a conspicuous site above the Piazza di Spagna, approached by a magnificent staircase, and celebrated for its Descent from the Cross, in which Daniel da Volterra, with the assistance of Michael Angelo, has outdone all his other works.

(b.) *Palaces, Museums, etc.*—The Vatican, situated on the hill of the same name, in the north-west part of the city, immediately north of, and at one point connected with, St. Peter's, is an immense, irregular pile, constructed at different periods, without any previously formed plan, and hence devoid of harmony. It was probably commenced as early as the time of Constantine, and had become a palace of some consequence in the eighth century, when it was occupied by Charle-

pile, and is the ordinary papal residence, are all of later origin. The whole covers an immense space, and is rather a collection of separate buildings than a single structure. Owing to this, its exact dimensions are not easily measured, but the length is estimated at eleven hundred and fifty-one feet, and the breadth at seven hundred and sixty-seven feet. To give some idea of its vastness, we are told that it has eight grand staircases, two hundred smaller staircases, twenty courts and four



THE TRIBUNE OF ST. PETER, IN ST. PETER'S, ROME.

magne at his coronation; but the popes began to reside in it for the first time after their return from Avignon, in 1377. One inducement was the vicinity of the castle of St. Angelo, with which it communicates by a covered gallery. From this time the popes vied with each other in extending and embellishing the Vatican, though the task of completing the old palace, nearly in its present form, was reserved for the worst of all, Alexander VI. The Sistine Chapel, the Loggie, the museum, the library and the new palace, which now constitute the most conspicuous portion of the whole

thousand four hundred and twenty-two apartments. The most celebrated portions are the Scala Regia, leading to the Sala Regia, or hall of audience, a splendid apartment covered with frescoes illustrating various events in papal history, and, appropriately enough, giving a conspicuous place to the Massacre of St. Bartholomew; the Capella Sistina, or Sistine Chapel, a lofty oblong apartment, about one hundred and fifty feet long and fifty feet broad, covered with frescoes by Michael Angelo, among which the Last Judgment, sixty feet by thirty feet, is most conspicuous, and celebrated as the spot



where the cardinals meet in conclave to elect a pope and many of the most gorgeous ceremonies of the Romish Church are performed; the Capella Paolina, remarkable chiefly for Michael Angelo's two frescoes of the Conversion of St. Paul and the Martyrdom of St. Peter; the Loggie, a splendid portico of three stories, completed from the designs



DECORATIONS IN THE CHURCH OF GESU (THE CHURCH OF THE JESUITS), ROME.

of Bramante by Raphael, whose magnificent frescoes constitute its greatest ornament; the Stanze of Raphael, or four chambers adjoining the Loggie, and equally adorned by the same master-hand; the Tapestries of Raphael, worked from his Cartoons, and kept in a gallery adjoining the Stanze; the picture-gallery, containing a collection which, though small in extent—not more than fifty pictures—is unsurpassed in real value; the museum, consisting of a series of galleries in which the noblest treasures of art which the world possesses have been amassed, including among others the Laocoon and Apollo Belvedere; the library, surpassed by many collections in the number of its volumes, but by none in the known value of some and the presumed value of more of its manuscripts, for as yet comparatively few of its treasures have been properly examined; the manufactory of mosaics, a large establishment immediately adjoining the palace, and once occupied by the Inquisition; and the gardens, to which, as an interesting place of resort, reference has already been made. Another palace, or rather series of palaces, crowns the summit of the Capitol, and bears the name of the Piazza del Campidoglio. It is approached from the Corso by a flight of steps, at the foot of which two Egyptian lionesses, and at the summit two colossal statues of Castor and Pollux, standing beside their horses, are conspicuous. In the centre of the piazza is a bronze equestrian statue of Marcus Aurelius, the horse of which is so full of life that Michael Angelo, on seeing it, is said to have bid it *camina*, "go." Around the square are the senatorial palace, in which the senator held his court, ornamented by Michael Angelo with a Corinthian colonnade and crowned by a lofty tower, beneath which the whole

city seems to lie exposed in detail; the palace of the Conservatori, containing the Promotea, or collection of busts; the museum of the Capitol, with many interesting objects, but few masterpieces of sculpture except those in the hall of the Dying Gladiator, and a picture-gallery, more extensive than that of the Vatican, though the paintings individually are of far less intrinsic merit. The private palaces, both by their number and magnificence, constitute one of the peculiar features of the city, and contain some of its finest collections, but cannot here be detailed.

(c.) *Colleges, Academies, etc.*—Among these the first place is claimed by the Collegio della Sapienza, or University, originally founded in 1244 for canon and civil law, but subsequently enlarged to comprehend theology, philology and science, and at last placed on a footing with the University of Bologna. It occupies a building begun by Leo X., from designs of Michael Angelo; has forty-two professors, and is attended by about one thousand students. The professors are paid fixed salaries and their lectures are gratuitous. The ground floor of the building is occupied by the *Scuola delle Belle Arti*, in which eleven professors of the academy of St. Luke lecture on sculpture and other branches connected with the fine arts, and on the third floor is the school of engineers. Attached to the university are a library and a museum, and dependent upon it, though at a considerable distance, is a botanic garden, adjoining the Salviati palace in the Trastevere. The Collegio Romano is entirely under the direction of the Jesuits, and gives instruction in the learned languages, theology, rhetoric and natural philosophy; it possesses a library, museum and observatory. The Collegio de Propaganda Fide, situated in the Piazza di Spagna, bespeaks its nature by its name, and has acquired great celebrity as the establishment where missionaries, chiefly young foreigners, are trained to go forth for the conversion of foreign or the recovery of Protestant countries. The printing-office attached to the establishment is rich in Oriental types, and has furnished fine specimens of typography in many languages. The principal academies are those of St. Luke, already incidentally mentioned, and composed of painters, sculptors and architects; the *Accademia Archeologica*, which has published several volumes of transactions; the *Accademia d'Arcadia*, which, under a fantastical name, professed to purify the general literary taste, and has not seldom helped to corrupt it; the *Accademia de' Lincei*, which, founded in 1603 by Galileo and his contemporaries, is the earliest scientific society of Italy, and is still devoted to natural history and science; the *Accademia Tiberina*, for the promotion of historical researches, particularly in regard to Rome; and the *Accademia Filarmónica*, a recent institution, already celebrated for its fine concerts.

(d.) *Hospitals and Charities.*—The Romans boast of the large sums expended on these establishments, and might do it with justice were the expenditure generally devoted to proper objects and the establishments themselves under better management. The principal hospital, called *Spirito Santo*, a richly-endowed institution situated on the right bank of the Tiber, combines a foundling hospital, a lunatic asylum and an ordinary infirmary. The foundling hos-

pital, which receives about eight hundred infants annually, lost, in a period of five years, out of three thousand eight hundred and forty received, the appalling number of two thousand nine hundred and forty-one; and yet it and other similar institutions in the city are in such repute that inmates reach them from all parts of the Papal States, even it is said from Naples. In the lunatic asylum, again, the system of restraint and brutal violence, so justly banished from all enlightened countries, continues in vigorous operation. La Consolazione, or surgical hospital, receives all the cases of stabbing, and furnishes in its statistics a sad delineation of the public morals. Among other institutions called charitable are numerous societies, partly supported by government, for bestowing marriage dowries and making presents to girls taking the veil. Nearly three-fourths of the women married receive these dowries, which on an average amount to about eight thousand pounds per annum. But after deducting all the charities erroneous in principle or defective in management, there cannot be a doubt that many remain which are not only unobjectionable, but entitled to all praise. Among these are the hospitals, San Giovanni, chiefly for cases of fever, and reputed the best conducted in Rome; San Galliciano, occupying a fine building in the Trastevere, for cutaneous, Benfratelli, chiefly for acute, and San Giacomo, near the Corso, for incurable diseases. Another immense establishment of merit is the hospital of San Michele, combining, rather incongruously, a house of correction for juvenile culprits and women, a house of industry for children, an asylum for the aged, and a gratuitous school of art, in which the children of the poor are taught drawing, painting, architecture, music, statuary, etc.



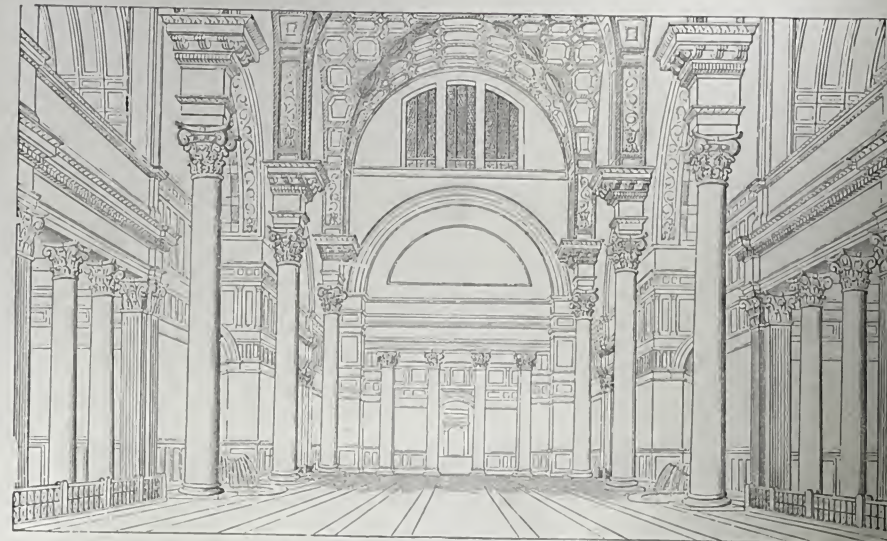
ANCIENT ROMAN BATH, STRAND LANE, LONDON.

(e.) *Antiquities.*—These, though extensive and interesting in the highest degree, must here be disposed of very briefly. The Forum lay in the interval between the Capitoline and the Palatine, in a small irregular space recently called Campo Vaccino, from its appropriation as a cattle-market. Its exact position is still disputed, though fragments of temples and other edifices, which formed its principal ornaments, remain. It has been in

all times the most celebrated part of the city, the scene of some of the greatest events in the history of the city. Here were discussed those great questions which at one time involved the world's destiny—the porticoes once resounded the eloquent orations of Cicero and the seditious harangues of the Gracchi; now it is little better than a desert, for grass and weeds flourish at the bases of its ruined structures; but see *FORUM*. Among its once famous buildings was the temple of Fortune, but only the Ionic hexastyle portico of granite columns now stands (see engraving on page 652), the bases, capitals and entablatures of white marble bearing testimony to its pristine grandeur. Another forum, known as that of Trajan, is conspicuously pointed out by the magnificent pillar which bears his name and stands in the midst of its ruins (see page 146). The Palace of the Cæsars, which stood on the Palatine, is now a mere mass of ruins, so shapeless and undefined that no idea of the form and limits of the celebrated structure can be formed from them (see engraving on page 1416). The most celebrated temples are those of Æsculapius, on the island of the Tiber, of which only a few remains are visible among the buildings of the convent of San Bartolomeo; of Antoninus and Faustina, situated in the Forum, and now incorporated with the church of San Lorenzo in Miranda; of Antoninus Pius, now represented chiefly by eleven marble columns of its portico, forming part of the present Dogana di Terra, or custom-house; of Ceres and Proserpine, already mentioned as the site and part of the structure of the church of Sta. Maria in Cosmedin; of Concord, on the side of the Capitoline, and still, in regard particularly to a portion of its flank, tolerably preserved; of Fortuna Virilis, near the Ponte Rotto, now occupied as the Armenian church, and presenting one of the purest specimens of the Ionic in Rome; of Jupiter Capitolinus, once the most magnificent of all, the pride and wonder of ancient Rome, as it looked proudly down from the summit of the Capitol, but now only dubiously traced in part of its foundations; of Minerva Medica, still forming a picturesque ruin on the Esquiline, near the Porta Maggiore; of Pallas Minerva, a still beautiful ruin, consisting chiefly of two Corinthian columns supporting a magnificent entablature and continued frieze with an attic above, containing a full-length figure of the goddess; of Saturn, on the side of the Capitoline above the Forum, and forming one of its picturesque ruins; and above all, of the Pantheon (see engravings on pages 1296 and 1297), situated in a small dirty piazza between the Corso and the Piazza Navona, but at once one of the most magnificent and best-preserved monuments of ancient Roman architecture. Its excellent preservation is undoubtedly owing to its early conversion into a Christian church, under the name of Sta. Maria Rotonda; it is entered by a noble portico of one hundred and ten feet long, by forty feet deep, composed of sixteen Corinthian columns of Oriental granite, with capitals and bases of Greek marble [of this portico it has been well said that it presents "the most sublime result that was ever produced by so little architecture"], and consists in its interior of a rotunda one hundred and forty-three feet in diameter, crowned by a dome, the height of which is also one hundred and forty-three feet. The doors, undoubtedly the work of classic times, are of bronze, hung on

bronze pilasters, and the pavement is of porphyry, pavonazetto and giallo antico, arranged in round and square slabs. The body of the building is of brick, and has in its interior surface seven large niches, six of which have fluted giallo antico col-

146), covered over with matchless sculptures, giving the history of Trajan's achievements, and containing, among others, no fewer than two thousand five hundred human figures. For the colossal statue of Trajan holding a gilded globe, which originally



GRAND SALOON OF THE THERMÆ, OR WARM BATHS, OF CARACALLA.

umns; the external surface was once coated with marble, but vandalism, in which Pope Urban VIII. bore a principal part, has deprived the building of this and many other ornaments. The most interesting object within is Raphael's tomb.

The other antiquities deserving of notice are arches, pillars, baths, aqueducts and amphitheatres. The Arch of Constantine, built on what is

erowned the pillar, one of St. Peter has been substituted. The aqueducts are justly regarded as the most stupendous of the Roman works, but most of them, though originally brought within the walls, have their most magnificent remains considerably beyond them. That of the Aqua Julia, which pursued a course of forty-six miles, has a line of arches six miles long, which stretches



REMAINS OF AN ANCIENT ROMAN HYPOCAUST, OR SUBTERRANEAN FURNACE FOR HEATING BATHS, AT LINCOLN, ENGLAND.

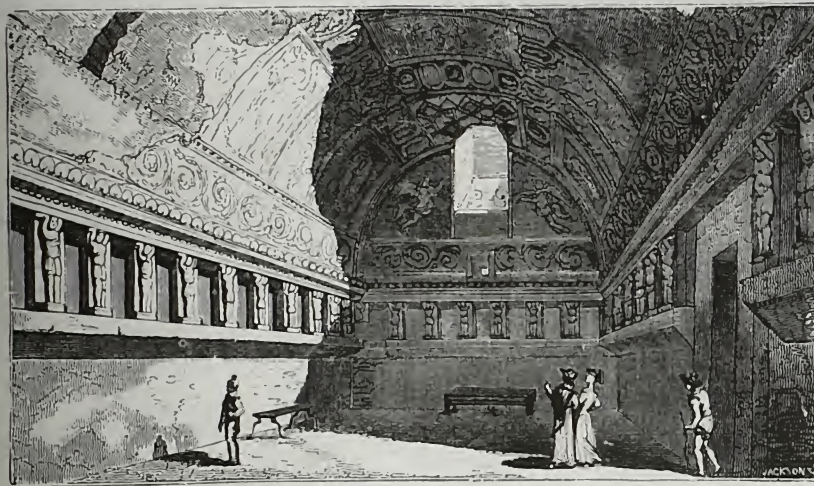
called the Via Triumphalis, is one of the most elaborate and imposing monuments of the city, though in several parts indicative of the decline of art (see engraving on page 1318). There are also arches of Janus, Titus, Severus, etc. See *ROMAN ARCHITECTURE* and *MONUMENTS*, also articles *TITUS*, *SEVERUS*, etc. The noblest pillar is the column of Trajan (see engraving on page

across the Campagna, and is still used for bringing in water into the city. The amphitheatres furnish, in the Colosseum, or Flavian amphitheatre, the grandest of all the Roman ruins, and the most imposing structure ever erected. It is situated in the interval between the Palatine, Cælian and Esquiline hills, and covers with its ellipse an area of above five acres; it is built principally of



travertine, intermixed with large masses of brick and tufa. The external elevation consisted of four stories, three of them composed of tiers of arches, and the seats, extending backward and upward in regular rows from the arena, were capable of accommodating at least eighty-seven thousand spectators. The arena was two hundred and eighty-seven feet long by one hundred and eighty feet wide, and furnished the attraction which drew together this immense assemblage, composed of all classes of society, noble and plebeian, male and female. It gives a dreadful idea of the times, to think that the main part of the sport consisted in the mutual butchery of trained gladiators, and in the exposure of heathen criminals and Christian martyrs to be torn to pieces by wild beasts. See engravings on pages 429, 430 and 431.

Among the interesting remains of early Rome, the *Thermæ*, or warm baths, demand a brief notice. These were common to all portions of the Roman dominions, but those within the city itself come specially under our eye in this article, though we present illustrations of two interesting ruins in England, the second of which (see page 1427) will



INTERIOR OF THERMÆ AT POMPEII.

afford a faint conception of the vast subterranean furnaces, called *hypocausts*, by means of which these luxurious bath-houses were heated. Among the most noted baths of Rome were those of Agrippa (the friend and chief adviser—the prime minister, in modern parlance—of Augustus), of Titus, of Trajan, of Caracalla, of Diocletian, etc. These were all extensive, superb and luxurious establishments, but are now simply ruins; some have left scarce a vestige, except in relics of art appropriated in the erection and beautifying of more modern structures, while, in some instances, churches occupy the sites of once famous *Thermæ* [the church of Sta. Maria degli Angeli was once the great hall of Diocletian's baths, and San Martino di Monti has for its crypt a part of Trajan's]. The best preserved of these are the *Thermæ* of Caracalla, and their remains afford a fair criterion of other similar edifices. The erection of these baths was commenced by Caracalla about the year 212; they were extended by Heliogabalus and perfected by Alexander Severus. Bare as the walls now are, the technical perfection of the structure is still apparent, and there is ample evidence of its marvelous magnificence, while its extent can best be understood from the simple statement that sixteen hundred

bathers could be accommodated at one time. The entire establishment was quadrangular in form, and surrounded by a wall, with porticoes, race-course, etc. The large saloon engraved on page 1427 is in a fair state of preservation; it formed the *Calidarium*, or hot-air bath. There was a similar saloon, the *Tepidarium*, or warm bath, and an equally large but circular apartment, the *Frigidarium*, or cold bath, besides a large number of rooms of various dimensions for the bathers to disrobe and robe in, and to undergo the manipulations of the barber, the perfumer, etc., and for the various processes incident to bathing as a luxury. The entire establishment was most elaborately decorated with statuary, paintings, carvings, mosaics, etc., and furnished in the most superb and complete manner, absolutely without regard to expense. The Baths of Caracalla stood on the renowned Appian Way. The fountains, though many of them are remarkable as works of art, do not call for specific notice, as they are in their present state all of comparatively modern construction.

The most worthy of special mention of all the

antiquities of Rome are the stupendous subterranean labyrinths known as the CATACOMBS, but these are fully treated under their appropriate head.

II. THE ROMAN EMPIRE.—Anything approximating a history of the great Western Empire cannot be attempted here. We shall, in the main, confine our article to a brief review of the connection of Palestine and the Jews with the Roman power.

The earlier history of the Roman power has already been fairly canvassed in this article, and all that we need here say of that period is, that very soon after she had achieved her own independence, Rome entered vigorously into wars of conquest. The early kings started her successfully on her career of subduing the world. The Republic was not slow to follow in the same course, but it remained for the Empire to complete the great undertaking and bring almost the entire world under Roman domination. The wonderful achievements of Julius Caesar, and the energetic and successful course of Augustus and his successors, made the Roman arms absolutely irresistible for a long course of years.

At the time of Augustus, the great countries of Europe, Asia and Egypt, with all the northern

part of Africa, were comprehended in the Roman Empire. The boundaries in Europe were the Rhine and Danube, in Asia the Euphrates and the deserts of Syria, and in Africa the tract of land known at present under the name of Sahara. Subsequent additions were made by Claudius, of Britain, and by Trajan, of Dacia.

The population at the time of Augustus, has been calculated at eighty-five millions, including both sexes, all ages, and every class of inhabitants; and Gibbon reckons the population at the time of Claudius, at about one hundred and twenty millions.

The entire armies of the Roman Empire are reckoned to have comprised three hundred and forty thousand men, exclusive of the battalions maintained in Rome itself, not counting the numerous battalions of auxiliaries levied throughout the Empire. Augustus may also be regarded as the founder of a naval power which has been considered to have numbered twenty-one thousand men.

Though it was the endeavor of Augustus to make the government introduced by him appear as possessing the forms of the ancient Republic, he had established in fact an absolute monarchy. He united in his own person all the attributes of supreme power. It is true that the senate possessed extensive prerogatives. To secure the maintenance of peace in countries which had been subdued by force, it became necessary to maintain standing armies in them, and, in the year B. C. 27, Augustus arranged that the provinces should be divided between the senate and himself. The governors of those provinces which were assigned to the senate were called proconsuls ("deputies," Authorized Version, Acts xiii. 7; xviii. 12; xix. 38), whatever their previous office may have been. The imperial provinces, on the other hand, were governed by a legatus, or praetor, even if the officer appointed had been consul. The minor districts of the imperial provinces were governed by a procurator ("steward," Authorized Version, Matt. xx. 8). Augustus brought all the procurators under his control. Under the Republic they had managed the affairs of private citizens, but under the Empire they discharged the duties performed by the quaestors in the senatorial provinces. They controlled the revenue and collected the taxes, and their power extended from these matters to justice and administration. The procurators of Judaea seem to have been under the control of the proconsul of Syria, as Quadratus condemned the indiscretion of the procurator Cumanus. They are called "governors" (*hēgēmōnēs*) in the New Testament. The verb (*hēgēmōneō*) is employed in Luke ii. 2 to show the nature of the government of Quirinus over Syria, Asia and Achaia were assigned to the senate, and in each case the title of the governor in the Acts is proconsul, Acts xviii. 12; xix. 38. Dion Cassius informs us that Cyprus was retained by the emperor, but Sergius Paulus is called in the Acts, ch. xiii. 7, "proconsul." This is quite correct, as Dion adds that Augustus restored Cyprus to the senate in exchange for another district of the Empire. Coins and inscriptions of Cyprus also bear the title "proconsul." The procurator sometimes had the power of life and death, as in the case of Pontius Pilate.

The procurator of Judaea resided principally at Caesarea, and the military forces were generally stationed there. During the Passover, the troops were stationed at Jerusalem, in order to prevent any insurrection from the multitude of visitors at that festival, Acts xxi. 31; xxii. 24; xxiii. 23.

The troops consisted of infantry and cavalry, Acts xxiii. 23, and were commanded by tribunes, Acts xxiii. 17, and centurions, Mark xv. 39, 44, 45; Matt. viii. 5; xxvii. 54; Acts x. 1, 22. The former were at the head of the cohorts and the latter at the head of the centuria. It was the duty of the soldiers to execute the sentence of death and to keep guard over the prisoners, Matt. xxvii. 27, etc.; John xix. 23, etc. (compare Acts xxii. 25), and the garments of those who were executed became their perquisite, John xix. 23. They also guarded the prisoners, Acts xxiii. 23; xxvii. 31. In Acts x. 1, mention is made of the Italian band at Caesarea. This was probably a cohort serving in Syria composed of natives of Italy, and called "Italian" to distinguish it from those which consisted of troops raised in Syria, as we know from Gruter that Italian cohorts were serving in Syria.

Some of the cities within the provinces were free cities, like Thessalonica, at which there was an assembly of the people, Acts xvii. 5, and supreme magistrates called politarchs, Acts xvii. 8. So also were Antioch in Syria, Tarsus and Athens. Others were colonies, like Philippi, Troas, or Antioch in Pisidia, whose affairs were regulated by *strategoi* (Authorized Version, "magistrates"), Acts xvi. 22. Their proper title was *dumviri*, but they preferred calling themselves by the Roman title praetor. They were usually attended by lictors (Authorized Version, "sergeants"), Acts xvi. 35.

Under this arrangement, the welfare of the provinces was greater than it had been under the Republic; but the condition of those provinces over which Augustus had special control was often preferable to that of the others, instances being recorded of some of the senatorial provinces requesting to be transferred to the rule of the emperor.

Seeing how great the privileges were, the eagerness with which Roman citizenship was sought, and the earnestness with which it was pleaded in case of any unjust treatment, are not to be wondered at. The freedom of Rome was often obtained by purchase for great sums, Acts xxii. 28, though at the time of Claudius it is said that it became so cheap it might be bought for a little broken glass. A citizen under the Republic could in criminal cases, if he were so minded, appeal from the magistrates to the people, for without the acquiescence of the whole Roman people no man could be put to death. At the commencement of the imperial period it was, however, necessary that the appeal should be made to the emperor, who had assumed the privilege of final adjudication. It was thus that St. Paul, when being tried before Festus, "appealed unto Caesar," Acts xxv. 11; xxvi. 32, fulfilling our Lord's words that he should "bear witness also at Rome," Acts xxiii. 11; xxvii. 23; xxviii. 14, 16, 17; 2 Tim. i. 17; iv. 17. See PAUL. The scourging of a Roman citizen was contrary to the law, and St. Paul, by the assertion of his Roman citizenship, prevented Claudius Lysias from ordering him to be scourged, Acts xxii. 26-29; xxiii. 27. At an earlier period, Paul and Silas had been scourged, Acts xvi. 37, and two Roman laws thereby violated—Lex Valeria, B. C. 508; Lex Porcia, B. C. 300. They were also illegally treated, being "uncondemned."

The Romans carefully abstained from forcing their own language upon the inhabitants of the countries they conquered, though the strictness with which every official act, even to the farthest limits of the Empire, was carried out in the Roman language was never relaxed, but the edicts were generally translated into Greek. The better educated Romans undoubtedly spoke Greek. The

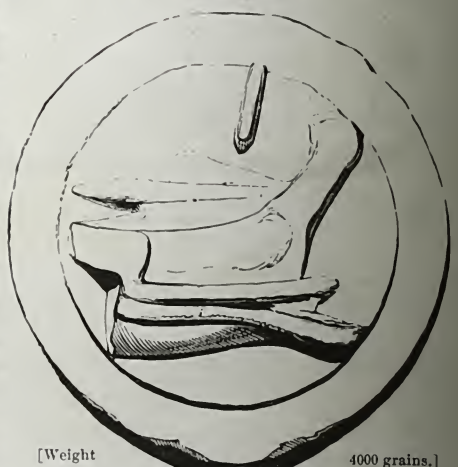
inscription on the cross was written in Hebrew, Roman and Greek, Luke xxiii. 38; John xix. 20; the Hebrew for the Jews, the Latin the official language, and the Greek that usually spoken.

The freedom of religious worship enjoyed by the nations subject to Rome was remarkably great, though foreign religions were not allowed to be introduced among the Romans; and it is recorded by Dion Cassius that Maecenas advised Augustus not to permit such innovations, as they would only tend to destroy the monarchy. This rule was strictly maintained by all his successors. Judaism was an exception, though, as we shall see, the Jews were sometimes expelled from Rome.

We must now briefly review the connection of the Jews and their land with the Roman government, and with that close our article.

In 1 Macc. i. 10, it is stated that there arose "a wicked root, Antiochus, surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome." About the year B. C. 161, when Judas Maccabeus heard of the defeat of Philip, Perseus and Antiochus, and of the great fame of the Romans, he sent an embassy to them to solicit an alliance and to obtain protection against the Syrian government, 1 Macc. viii. 1, etc.; cf. 2 Macc. xi. 34. The ambassadors were graciously received, and Demetrius ordered to desist from harassing the Jews; but before the answer arrived Judas was slain, having valiantly engaged the whole army of Bacchides, sent by Demetrius into Judaea, 1 Macc. ix. 1-18. In B. C. 143, Jonathan renewed the alliance with the Romans, 1 Macc. xii. 1-4, 16, the embassy being admitted before the senate; and on his death, the same year, his brother Simon, who succeeded him, sent also to Rome to again seek a renewal of friendship. The Romans readily acceded to his request, and the valiant deeds of Simon and his predecessors were engraved on tables of brass. Shortly afterward, Simon sent Numenius to Rome with a great shield of gold, of a thousand pounds weight, to confirm the league with the senate, which at once consented to its re-establishment, and recognized him as high-priest and prince of Judaea. The tables of brass on which the league was written were set up in the temple, 1 Macc. xiv. 17, etc. Lucius, the Consul of the Romans, wrote to several kings and nations requesting them to assist the Jews, 1 Macc. xv. 16-23. Hyrcanus, the successor of Maccabeus, again sent, in B. C. 129, an embassy to Rome, which was favorably received, confirming the alliance already concluded. In the year B. C. 66, Pompey arrived in the East to take command of the Roman armies, and sent his general Scaurus to Syria. While at Damascus, the latter received an offer of four hundred talents from Aristobulus and Hyrcanus, who were then fighting for the kingdom, each one wishing to be aided. Scaurus accepted the offer of Aristobulus, and ordered Aretas, who was assisting Hyrcanus, to withdraw his forces, or he would be declared an enemy to the Romans. The following year, Pompey came into Syria and deprived Antiochus XIII. (Asiatius) of his kingdom, reducing it to a Roman province. Ambassadors were sent to Pompey from the rival princes, and in B. C. 64, when Pompey returned again to Damascus from Asia Minor, their respective causes were heard by him. Notwithstanding the prejudices of the people in favor of Aristobulus, Pompey, perceiving the weakness of character and imbecility of Hyrcanus, seemed to incline toward the latter, knowing that it was better to have a weak man under the Roman control. He, however, left the matter undecided, and Aristobulus,

seeing that his cause was lost, withdrew to make preparations for defence. Pompey then occupied himself in reducing the forces of Aretas, and afterward marched against Aristobulus, who fled to Jerusalem. Aristobulus, on his approach, met him, and offered him a large sum of money, and Pompey sent Gabinius to receive it; but on his arrival at Jerusalem he found the gates closed. Aristobulus was then thrown into prison, and Pompey marched to Jerusalem. Hyrcanus opened the gates to him, whilst the party of Aristobulus, including the priests, shut themselves up in the



[Weight

4000 grains.]

THE AS.—Copper.

This was not a *Coïn*, but simply a piece of copper cut round; and figures of cattle (*pœdarii*), sketched upon one side of many of these money pieces, gave rise to the term *pœdarii* as applied to money. Some attribute the origin of round money to Numa, others to Servius Tullius. Previous to this, pieces of leather, painted wood, and metal, with no regard to shape, were used for barter and exchange.

temple and withstood a siege of three months. Pompey, observing that the Jews did not work on the seventh day, gained material advantages, and at last took the place by assault, killing, according to Josephus, as many as twelve thousand persons, even desecrating the temple by entering the holy of holies, though he did not touch any of the treasures. Hyrcanus was then appointed high-priest and governor of the country, but was forbidden to wear a diadem. Tribute was also exacted of him, and Pompey took Aristobulus and his two sons, Alexander and Antigonus, prisoners to Rome, from whence they subsequently escaped.



The restoration of Hyrcanus was, however, merely nominal, as the Idumean Antipater, an active friend of the Romans, was placed over him as governor of Judaea. Now began the struggle which was destined to continue, with little intermission, for nearly two hundred years. It was nourished by feelings of the deadliest animosity on both sides; it was signalized by the most frightful examples of barbarity, in which each of the contending parties strove to outdo the other; but it was directed by a controlling Providence to a beneficial consummation, in the destruction of the Jewish nationality and the dispersion throughout the world of the Christian communities.

In the year B. C. 57, Alexander, the eldest son of Aristobulus, having escaped from Pompey, took up arms in Judaea. Hyrcanus upon this applied for assistance to Gabinius, the Roman proconsul of Syria, who thereupon sent Mark Antony with a large force into Judaea. Antony, being joined by Antipater with the forces of Hyrcanus, defeated Alexander and compelled him to fly to Alexandria. Gabinius soon after arrived, and through the mediation of the mother of Alexander, made peace with him and allowed him to depart. After these matters were settled, Gabinius went to Jerusalem, and there committed the care of the temple



THE QUADRANS.—Copper.  
This was one-fourth of an As, and it was not a Coin.—See remarks under the engraving on the preceding page.

to Hyrcanus, thus changing the government from a monarchy to an aristocracy. At the same time he instituted five councils, instead of the two sanhedrins which had existed in every city, and he distributed these five among five cities. These were Jerusalem, Gadara, Amathus, Jericho, and Sephoris, in Galilee.

In B. C. 54, Gabinius was superseded in the government of Syria by Crassus, who plundered the temple of about ten thousand talents, notwithstanding that a beam of gold of immense value had been given him, on condition that he would touch nothing else in the temple. All this time Antipater was gaining influence with the Romans, and after the death of Pompey, in B. C. 48, he was very useful to Julius Caesar in his war against Egypt. In return for this he made Antipater procurator of Judaea, gave him the privilege of a citizen of Rome and freedom from taxes everywhere. Hyrcanus also was confirmed in the priesthood and ethnarchy, the claims of Antigonus, the only surviving son of Aristobulus, being put on one side, and thus the aristocratical constitution of Gabinius was abolished. The ascendancy and prosperity of Antipater were now ensured. He had four sons. Two of them, Phasael and Herod, were holding important posts, the former being governor of Jerusalem, the latter of Galilee. An account of the many intrigues and tragedies of the next forty years will be found under the HERODIAN FAMILY.

The Jewish people, being at last worn out with the disputes and cruelties of the Herods, sent a mission to Rome, begging that Judaea might be made a Roman province. A. D. 6, Archelaus was banished and Judaea put under the government of Rome. The first procurator appointed was Coponius, who accompanied Cyrenius (the Greek form of the Roman name *Quirinus*) into Syria. The latter had been sent to take an account of their substance and to make a census of the inhabitants of Judaea, Luke ii. 1.

In A. D. 10, Coponius was succeeded by Marcus Ambivius, who remained at the head of the government till A. D. 13, and was then replaced by Annus Rufus. The next year Augustus died. On the accession of Tiberius, Valerius Gratus was made procurator, a post he filled for eleven years, and was succeeded (A. D. 25) by Pontius Pilate, who entered Jerusalem with the military ensigns, on which were the effigies of the emperor. The Jewish law forbade the making of images, and a great tumult arose, and shortly Tiberius ordered him to withdraw them. Pilate tyrannically governed the Jews till A. D. 35, and at last, owing to continual complaints, was ordered by Vitellius, the president of Syria, to proceed to Rome to give an account of his administration. Tiberius died before he arrived, and he put an end to his life at the commencement of the reign of Caius (Caligula). It was during his administration that our Lord was condemned and crucified, Matt. xxvii.; Mark xv.; Luke iii. 1; xxiii.; John xviii., xix. On Pilate's departure, Marullus was appointed over Judaea by Vitellius. The new emperor Caius, however, superseded him, and appointed Marcellus procurator of Judaea. In A. D. 40, Vitellius was recalled, and Petronius sent as president of Syria, with orders from Caius to set up his statue in the temple. This insult caused the whole nation to rise. The intercession of Agrippa, and ultimately the death of the tyrant, prevented this order from ever being executed. In the Acts it is recorded that the churches had rest through all Judaea, Galilee and Samaria, Acts ix. 31. Under Claudius, who succeeded to the throne in A. D. 41, the Jews had some peace. Agrippa I. was king of the whole country from that period to A. D. 44, when he died, leaving one son. Claudius wished to allow the young Agrippa to rule his father's kingdom, but, evidently by persuasion, sent a Roman procurator to govern the province. Cuspius Fadus was the first appointed. It was under his administration that a movement of the whole Jewish people broke forth, in consequence of the sacred vestments being placed under his charge. Longinus, the governor of Syria, interfered, an embassy was sent to Rome, and the matter ended in the Jews being permitted to retain these vestments under their care. Judaea was cleared of robbers by the care and providence of Fadus. He was succeeded by Tiberius Alexander, a renegade Jew and nephew of Philo. In A. D. 47, Tiberius was recalled, and Ventidius Cumanus appointed in his stead. During his government a fearful tumult ensued, which would have spread far and wide had not Quadratus, the governor of Syria, interfered. The matter ended in the banishment of Cumanus and the appointment of Felix, the brother of Pallas, the favorite of Claudius, as procurator. Felix was procurator from

A. D. 52 to A. D. 60. Of his government Tacitus speaks in strong terms of censure, and his corruptness is shown by his expecting to receive money from St. Paul, Acts xxiv. 26. He had induced Drusilla, the daughter of Agrippa I., to live with him. She was with him when Paul preached "of righteousness, temperance and judgment to come," Acts xxiv. 25. Felix, however, did some good services while he was in power, for the country being infested with robbers and impostors, he cleared several parts of it. He also drove out the Egyptian impostor, Acts xxi. 38. These are doubtless the *very worthy deeds* alluded to by Tertullus, Acts xxiv. 2. Bearing ill-will against Jonathan the high-priest, Felix had him barbarously murdered. By treachery, also, he put to death Eleazar, the captain of a company of robbers. At last his misgovernment caused his recall, and Porcius Festus succeeded. His government seems to have been milder. He heard Paul with King Agrippa at Caesarea, Acts xxv., xxvi. Festus died after two years. He was succeeded by Albinus, a bad and cruel man, who, on hearing that Gessius Florus was coming to succeed him, brought out all the prisoners who seemed most worthy of death, and put them to death, and at the same time released many of them, but only on receiving a bribe. He was recalled in A. D. 65, and Gessius Florus appointed in his stead. He was the last and the worst of the Roman procurators. Josephus does not hesitate to accuse him of the most flagrant and horrid crimes, and even Tacitus says that the Jewish patience could endure the yoke no longer. In A. D. 66, Cestius Gallus, the prefect of Syria, found it necessary to march a powerful army into Palestine. He was, however, defeated with great loss, and immediately sent word to Nero, laying the whole blame on Florus, Florus likewise laying the blame on him. He soon afterward died, as some have supposed from chagrin or disappointment. The following year, Nero sent Vespasian into Judaea. In 68, Nero died. Galba, Otho and Vitellius followed in quick succession, and Vespasian himself was elected emperor by the legions in Judaea. In A. D. 70, Titus was sent by his father to conduct the war, and after a four months' siege Jerusalem was taken. Josephus states that one million one hundred thousand were killed during the siege, that several were allowed to depart, and an immense number sold to the army and carried captive. These numbers are of course exaggerated, see Luke xxi. 24.



EARLY ROMAN COINS.  
These specimens were found in excavations among Roman ruins in London.

ultimately the death of the tyrant, prevented this order from ever being executed. In the Acts it is recorded that the churches had rest through all Judaea, Galilee and Samaria, Acts ix. 31. Under Claudius, who succeeded to the throne in A. D. 41, the Jews had some peace. Agrippa I. was king of the whole country from that period to A. D. 44, when he died, leaving one son. Claudius wished to allow the young Agrippa to rule his father's kingdom, but, evidently by persuasion, sent a Roman procurator to govern the province. Cuspius Fadus was the first appointed. It was under his administration that a movement of the whole Jewish people broke forth, in consequence of the sacred vestments being placed under his charge. Longinus, the governor of Syria, interfered, an embassy was sent to Rome, and the matter ended in the Jews being permitted to retain these vestments under their care. Judaea was cleared of robbers by the care and providence of Fadus. He was succeeded by Tiberius Alexander, a renegade Jew and nephew of Philo. In A. D. 47, Tiberius was recalled, and Ventidius Cumanus appointed in his stead. During his government a fearful tumult ensued, which would have spread far and wide had not Quadratus, the governor of Syria, interfered. The matter ended in the banishment of Cumanus and the appointment of Felix, the brother of Pallas, the favorite of Claudius, as procurator. Felix was procurator from

Under Trajan the Jews again broke out into open revolt, and the disturbances continued under Hadrian. At last, A. D. 131, one Barchochebas, "the son of a star," was placed at the head of the Jews. Several times the Roman arms were defeated; but Julius Severus, by reducing their fortresses one by one, finally defeated him, in A. D. 135. Dion Cassius says that five hundred and eighty thousand Jewish people were slain in these battles. This statement is as extravagant as that above of Josephus.

In A. D. 136 the emperor Hadrian founded a new city, under the name of *Ælia Capitolina*, to which he gave the privileges of a colony. None but Christians and pagans were allowed to enter.

The treatment that the Jews received at the hands of the Romans was at times very moderate. Under Julius Caesar they were not forbidden to live according to their customs even in Rome itself; and Augustus ordered that they should have full freedom of worship, hold their assemblies and make gifts to their temple. They were even admitted with the citizens to a share in the



MARCELLUS (II), ROMAN CONSUL, B. C. 51.

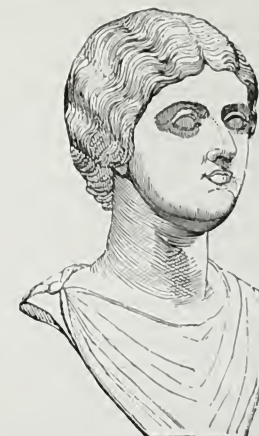
largesses of corn, and when it fell upon the Sabbath day Augustus allowed it to be put off to the next day. They were also exempted from military service on account of their religious prejudices. Suetonius records that the Jews were in great grief at the death of Augustus. Tiberius and Claudius banished them from Rome—the latter on account of tumults caused by a certain Chrestus (see earlier in this article, page 1418). But the expulsion by Claudius is contradicted by Dion Cassius; and a few years after the Jews were again at Rome in great numbers, Acts xxviii. 17, etc. The administration of religious ceremonies was committed to the high-priest and Sanhedrin; civil and criminal jurisprudence was retained by them, and they were permitted to pass the sentence of condemnation, but its execution depended upon the procurator, Mark xiv. 53-55, 62-65; John xviii. 31: "It is not lawful for us to put any man to death." The stoning of Stephen probably took place during a tumult, and not with the sanction of the procurator, Acts vii. 28. Even beyond the borders of Palestine the Jews exercised among themselves the civil jurisdiction according to their laws. Josephus gives a Roman decree to the city of Sardis sanctioning this privilege.



ANTONINUS PIUS—ONE OF THE BEST OF THE ROMAN EMPERORS.

Notwithstanding their privileges, the Jews were heavily taxed. These consisted of the poll-tax, Matt. xxii. 17; Luke xx. 22, and the custom-tax, Matt. xvii. 25. Various passages in the New Testament show how odious the collectors of the tributes (Authorized Version, "publicans") were to the Jews, Matt. v. 46; Mark ii. 15, 16; Luke iii. 12, inasmuch that the Pharisees would hold no communication with them, Matt. xi. 10, 11; xxi. 31, 32.

Notwithstanding the attempts of Augustus to stop all tendencies to corruption by punishing immorality, it was chiefly immorality that undermined the Empire. With a high civilization, a flourishing commerce and general outward refinement, was associated a terrible depravity of morals. Yet the prosperous state of the Empire was confessed by the provinces as well as the Romans. "They acknowledged that the true principles of social life, laws, agriculture and science, which had been first invented by the wisdom of Athens, were now firmly established by the power of Rome, under whose auspicious influence the fiercest barbarians were united by an equal government and common language." The cruelties and exactions of the provincial magistrates were suppressed by Augustus and Tiberius. Roads were constructed and commerce increased, but all of no avail. Society would not be reformed, and St. Paul draws a



FAUSTINA, CONSORT OF MARCUS AURELIUS AND MOTHER OF COMMODUS.

striking picture of the corruption of the age, Rom. i. 14-23. "Charity and general philanthropy were

so little regarded as duties that it requires a very extensive acquaintance with the literature of the time to find any allusion to them. There were no public hospitals, no institutions for the relief of the infirm and poor, no societies for the removal of abuses or the improvement of the condition of mankind from motives of charity. Nothing was done to promote the instruction of the lower classes, nothing to mitigate the miseries of domestic slavery, and far less to stop altogether the perpetual atrocities of the kidnapper and the slave-market." But the spirit of Christianity was floating in the atmosphere, and "the wisdom of Providence was preparing a knowledge which struck root as deeply as the literature of the Augustan age had been scattered superficially."

The Roman Empire terminated with the anarchy which followed the murder of Justinian II., the last sovereign of the family of Heraclius; and Leo III., or the Isaurian, must be ranked as the first Byzantine monarch.

On the ensuing page, we give a "Chronological



CARACALLA—ONE OF THE MOST INFAMOUS OF THE ROMAN EMPERORS.

List of the Roman Emperors." It will be seen that, in some cases, two names are given at one number—in these instances, either the two reigned jointly, as Gordian I. and II., etc., or the realm was, for the time, divided between the two, as Valens and Valentinian I. There were several periods of *interregnum*, and in more than one case, the emperor was such only in name, or at best ruled only a fragment of the Empire.

The New Testament history falls within the reigns of Augustus, Tiberius, Caligula, Claudius and Nero. Only Augustus, Luke ii. 1, Tiberius, Luke iii. 1, and Claudius, Acts xi. 28; xviii. 2, are mentioned, but Nero is alluded to in the Acts from ch. xxv. to the end, and in Phil. iv. 22. The Roman emperor in the New Testament is usually called Caesar, Acts xxv. 10, 11, 12, 21, though sometimes Augustus, Acts xxv. 21, 25, and once lord, Acts xxv. 26. We thus find many characteristics of the Roman rule constantly before us in the New Testament. The publicans, Luke iii. 12; xix. 2; the tribute-money, Matt. xxii. 19; soldiers and centurions recruited in Italy, Acts x. 1; Caesar the only king, John xix. 15; the tetrarchs, Herod, Philip and Lysanias; the appeal against the governor, Acts xxv. 11; Roman money, etc.



## CHRONOLOGICAL LIST OF THE ROMAN EMPERORS.

No.	Name.	Year of Coronation.	No.	Name.	Year of Coronation.
1.	Julius Cæsar murdered.	B. C. 44	43.	Diocletian.	A. D. 284
2.	Cæsar Octavianus Augustus.	28	44.	Constantius Chlorus and Maximianus	305
3.	Tiberius.	A. D. 14	45.	Constantine the Great.	307
4.	Caligula.	37	46.	Maximin II.	308
5.	Claudius.	41	47.	Licinius.	308
6.	Nero.	54	48.	Maxentius.	308
7.	Galla.	68	49.	Constantine II.	337
8.	Otho.	69	50.	Constantius.	337
9.	Vitellius.	69	51.	Constant.	337
10.	Vespasian.	69	52.	Julian.	361
11.	Titus.	79	53.	Jovian.	363
12.	Domitian.	81	54.	Valentinian I. and Valens (Division of the Empire).	364
13.	Nerva.	96	55.	Gratian.	367
14.	Trajan.	98	56.	Valentinian II.	375
15.	Hadrian.	117	57.	Theodosius.	379
16.	Antoninus Pius.	138	58.	Arcadius.	383
17.	Marcus Aurelius.	161	59.	Honorius.	393
18.	Commodus.	180	60.	Theodosius II.	402
19.	Pertinax.	193	61.	Constantius II.	421
20.	Didius Julianus.	193	62.	Valentinian III.	425
21.	Septimius Severus.	193	63.	Marcian.	450
22.	Caracalla (and Geta).	198	64.	Avitus.	455
23.	Macrinus.	217	65.	Leo and Majorianus.	461
24.	Heliogabalus.	218	66.	Libius Severus.	461
25.	Alexander Severus.	235	67.	Anthemius.	467
26.	Maximin.	237	68.	Olybrius.	472
27.	Gordian I. and II.	237	69.	Glycerius.	473
28.	Maximus and Balbinus.	237	70.	Zeno.	474
29.	Gordian III.	238	71.	Romulus Augustulus.	475
30.	Philip, the Arabian.	244	72.	Justinus I. (527-565).	527
31.	Decius.	249	73.	Justinus II.	565
32.	Gallus and Volusianus.	251	74.	Phocas.	602, or 604
33.	Emilian.	253	75.	Heraclius.	607, or 610
34.	Valerian.	253	76.	Constant II.	642
35.	Gallienus.	263	77.	Constantine III. (died 668).	657
36.	Claudian II.	268	78.	Justinian II.	685
37.	Aurelian.	270	79.	Philip the Arab.	708, or 711
38.	Tacitus.	275	80.	Philip the Arab.	711
39.	Florian.	275	81.	Anastasius II.	713
40.	Probus.	276	82.	Leo, the Isaurian.	718
41.	Carus.	282			
42.	Carinus and Numerian.	282			

Independently of direct history, the vast extent of the Roman possessions may be traced in the ruins of edifices bearing the characteristics of



GOLD.



SILVER.



BRASS.

ROMAN COINS OF OUR LORD'S TIME.

Roman architecture and the stamp of Roman art, and in the almost innumerable relics of Roman handicraft brought to light in all quarters of the world. Of a large number of the former excel-

lent engravings will be found throughout this Encyclopedia, while of the latter those possessing special merit are also carefully represented. Either of the two classes of Roman remains referred to embraces too large a number of specimens to admit of their specific mention in a work of this character, but the engravings speak for themselves and, better than words, convey a good idea of the characteristics of the several buildings, vessels, etc. See ROMAN ARCHITECTURE, and elsewhere.

**ROME, CHURCH OF.** The definition given of this Church by its theologians is, that it is the Catholic or "universal" Church, consisting of the community of the faithful united to their lawful pastors, in communion with the See of Rome and under the obedience of its Bishop the Pope, who is claimed to be the successor of St. Peter and the Vicar of Christ on earth.

The origin of this Church is a question in dispute between its members and its Protestant opponents. The former claim that it was established by the apostles, that Peter was its first bishop and that it has descended in direct progression, its bishops successively being Peter's successors. Protestant authorities acknowledge that a branch of the Church was early planted in Rome, that it was strengthened and established by Paul, that the Church of Rome, as now constituted, is the outgrowth of the early Church, with material and unauthorized alterations and additions which grew from and to it as the apostolic influence lessened and error developed. Protestant authorities generally deny that there is any reliable proof that Peter ever was in Rome, or, if there at all, they claim that he never, in any sense, held or exercised any authority above his brother apostles. See PETER. Indeed, they say, if any one was, in any particular function, chief bishop, there is reasonably strong reason to believe it was James, the bishop of Jerusalem, as he presided at the first great council of the Church, Acts xv. But this question can only be stated, not discussed or decided, here.

The creed of this Church was elaborately defined by the Council of Trent, which was in session from 1545 to 1563. The decrees of this council were prepared with the greater care on account of the spirit of reform which was agitating Western Christendom at that time, in the hope of checking its triumphant march from nation to nation. In many points these decrees would not be deemed obnoxious, at least so far as their verbiage is concerned, by the most evangelical Protestants, but in others even the phraseology is at variance with what Protestants recognize as the teaching of God's word. The chief of the latter may be briefly summed up as follows (the paragraphs quoted are abridged from the decrees themselves): "That Christ has established a Church upon earth, and this Church is that which holds communion with the See of Rome, being one, holy, catholic and apostolic." "That we are obliged to hear this Church, and therefore that she is infallible, by the guidance of Almighty God, in her decisions regarding faith." "That Peter, by divine commission, was appointed the head of this Church, under Christ its Founder; and that the Pope, or Bishop, of Rome, as successor to St. Peter, has always been, and is at present, by divine right, head of this Church." [The Creed of Pius IV., universally received by the Roman Church, speaks thus: "XXXIII. I do acknowledge the holy Catholic and Apostolic Roman Church to be the mother

and mistress of all Churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, the prince of the Apostles and Vicar of Jesus Christ." That the Virgin Mother of Jesus is entitled in her own right, as chosen of God, to receive the humble homage and adoration of those who profess to love her Son. "That the Canon of the Old and New Testament, as proposed to us by this Church, is the Word of God," but that all Traditions preserved and handed down by this Church, as originally delivered by Christ to his disciples, are entitled to equal respect and credence; but that both the written word and the traditions must be received only as defined and expounded by the Fathers, and since authoritatively by this Church, in and by duly constituted councils. [The Creed of Pius IV. says: "XIV. I do admit the Holy Scriptures in the same sense that Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous sense of the Fathers." "That honor and veneration are due to the angels of God; that the saints, reigning together with Christ, are to be worshiped and prayed to; and that they do offer prayers unto God for us, and that their relics are to be had in veneration." "That the images of Christ, of the Blessed Virgin the Mother of God, and of other saints ought to be had and retained, and due honor and veneration ought to be paid to them." That salvation is of Christ, through and on account of faith and good works; that God not only assists the faithful to perform good works, but recognizes the merit of such good works and rewards their doer; and further it is declared, "By such good works we not only comply with the precepts of the divine law, but that we thereby likewise merit eternal life." "That there is a Purgatory, or middle state, and that the souls of imperfect Christians therein detained are helped by the prayers of the faithful." "That there are seven Sacraments of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every one, viz.: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Marriage; and that they do confer grace; and that of these Baptism, Confirmation and Orders may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in her, solemn administration of the above-said Sacraments." "That in the most holy Sacrament of the Eucharist there is, truly, really and substantially, the body and blood, together with the soul and the divinity, of our Lord Jesus Christ." "That in this Sacrament there is, by the omnipotence of God, a conversion or change of the whole substance of the bread into the body of Christ, and of the whole substance of the wine into his blood, which change we call Transubstantiation." "That under either kind Christ is received whole and entire." "That in the Mass, or Sacrifice of the Altar, is offered to God a true, proper and propitiatory sacrifice for the living and the dead." "That in the Sacrament of Penance the sins we fall into after Baptism are, by the divine mercy, forgiven us." "That the power of Indulgences was left by Christ in the Church, and that the use of them is very beneficial to Christian people." There are also articles which declare the efficacy of works of supererogation; the duty and necessity of private (auricular) confession to be made to the priest, and the efficacy of his absolution; likewise articles decreeing the absolute and per-

petual celibacy of the clergy of all orders, and recommending the same to laymen and laywomen who desire to attain special sanctification and other high privileges. There are decrees covering many other points of more or less moment, but what we have epitomized will suffice to give the reader a fair idea of the leading grounds of the great Reformation, as each of these dogmas was the subject of protest on the part of the Reformers, and each of them still forms a stronger than granite wall between Romanism and Protestantism. The final clause of the Creed of Pius IV. is very explicit: "XXIV. I do undoubtedly receive and profess all other things which have been delivered, defined and declared by the Sacred Canons and Œcumenical Councils, and especially by the holy Synod of Trent; and all other things contrary thereto, and all heresies, condemned, rejected and anathematized by the Church, I do likewise condemn, reject and anathematize."

But to the above recapitulation of the chief doctrines promulgated by the Council of Trent we must add a brief notice of a couple of important dogmas put forth more recently as articles to be implicitly believed by the faithful: these are the dogma of the Immaculate Conception (first asserted as a doctrine by the Vatican Council of 1854) and that of the personal Infallibility of the Pope (first advanced as a part of the Creed by Pius IX. and, in obedience to him, by the Council of 1870-71).

The Pope, as we see above, must, as an article of the faith, be recognized as the infallible head of the infallible Church, but, in the view of Romanists generally, he is also a temporal sovereign above all kings, the viceregent of God and ruler of all nations. These high claims, which began to be made in the eighth century, were very fully avowed and acted upon by Gregory VII. and Innocent III., in the eleventh and thirteenth centuries, and have been affirmed with varying emphasis by many Popes since that period, and have recently been restated by Pope Pius IX. with all possible fullness.

For very many years, the Roman Pontiffs succeeded in making good their claims to temporal supremacy in almost all European lands, making and unmaking kings and emperors, and compelling the laughtiest to do them reverence. But within a few years, the Pope has lost almost entirely his temporal sway, and has even lost the Italian States, long known as the States of the Church, through the unification of Italy under Victor Emmanuel, with his capital at Rome.

Since the accession of Pius IX., great changes have been wrought in the position and prospects of the Church. The promulgation of the doctrine of the Immaculate Conception of the Virgin Mary and the publication of the Pope's "Syllabus," in which the highest claims of papal supremacy over kings and nations are fruitlessly reaffirmed, were very offensive to several governments and many members of the Church, and led to alienation on the part of some of the most powerful of the adherents of the Church. This dissatisfaction was greatly increased by the proclamation by the Vatican Council, in 1871, of the Infallibility of the Pope, against the remonstrances and protests of some of the most eminent theologians of the council. This widespread dissatisfaction has found expression in the organization of the "Old Catholic Church" in Germany and Switzerland, under the lead of Dr. Dollinger, and in the consecration of Bishop Reinkenz by the Jansenist bishop of Holland. This new movement is progressing with great rapidity, and it may result in a very large

and permanent secession from the Church of Rome, and the establishment of a Church on much more liberal principles.

The worship of this Church is liturgical, and throughout the greatest part of its extent the Latin language is used in all public and authorized religious worship, the object being "to preserve uniformity; to avoid the changes to which living languages are exposed, and thereby to prevent the novelties which might be thus introduced; to facilitate the commerce of different Churches on religious matters; and to promote a spirit of study and learning among the ministers." In the public worship everything is fixed and uniform. The Missal and Breviary contain the rites and prayers adopted in ordinary religious assemblies, and the Pontifical and Ritual contain the forms and prayers with which the sacraments are administered, the blessing of God invoked upon his creatures, the power of evil spirits over the souls and bodies of the faithful destroyed or re-

ancient compilations on that subject. "The Canon Law" consists, 1. Of the "Decretals of Gratian," a compilation made up of the decrees of different Popes and Councils, and of several passages of the Holy Fathers and other reputable writers. 2. Of the "Decretals," in five books. 3. Of the compilation known by the name of the "Sixth Book of Decretals." 4. Of the "Clementines." 5. Of the other Decretals, known under the name of the "Extravagantes." These, containing besides the decrees of Popes and the canons of several Councils, constitute the body of the Canon Law. It is, however, only in matters of faith that she admits of no diversity; her discipline is not everywhere perfectly uniform, nor does she consider some variety in matters of worship or discipline as subversive of peace, or as breaking the bonds of communion.

The Roman Church observes a vast number of saints' and other holy days. Every Friday is required to be kept as a fast-day, except when a



THE TIARA, KEYS, ETC.—INSIGNIA OF THE CHURCH OF ROME, OR RATHER OF ITS HEAD, THE POPE.

strained, the method also of deprecating the wrath of God in times of public calamity, and of returning him thanks for signal public blessings; and directions how to afford the comforts of religion to the sick and dying, with the prayers to be made use of in the Christian interment of the dead. Such of the above functions as belong to the episcopal character or office are to be found in the Pontifical; those which belong to simple priests, or even the inferior clergy, are inserted in the Ritual. Besides the foregoing forms for public services, there are many approved forms for private devotion.

The government of the Roman Church is hierarchical. A Romish writer expresses their system tersely, thus: "Roman Catholics obey their bishops, the bishops the metropolitans, the metropolitans the primates and patriarchs, and all of them their head, the Pope; and of all these is composed one Church, having one faith, under one head."

The discipline of the Church of Rome is regulated by what is called "the Canon Law," which has taken the place of the "Canons of the Apostles," "the Apostolic Constitutions," and all the

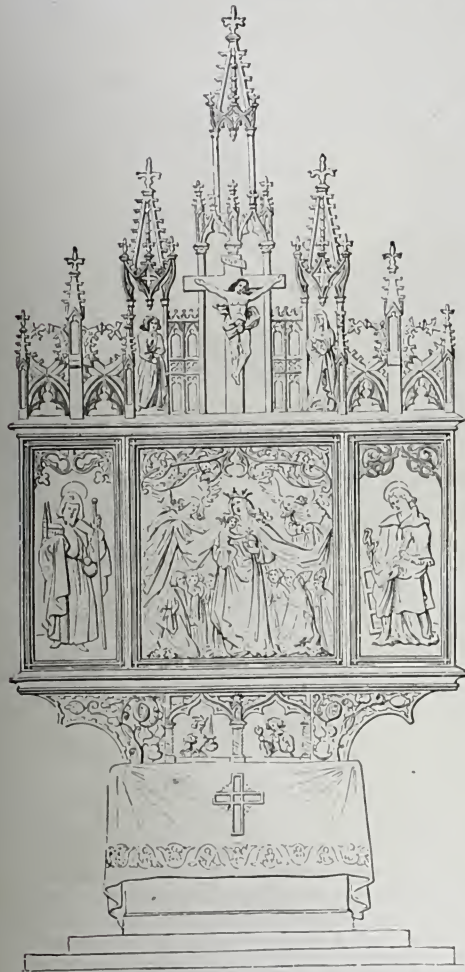
stated festival falls on it; besides, the calendar calls for a number of stated seasons of fasting.

As to the present extent of the Church of Rome, all that can be said is that the total number of Romanists (including the families of those in actual communion and many who are so accounted, though they are not in good standing) have been variously estimated at from eighty to a hundred and twenty millions, scattered over all the world. The countries which, until a very recent period, were considered entirely papal, and in which a very large majority still continue under the spiritual obedience of the Pope, are Italy, Spain, Portugal and the States of Mexico and South America; while in France, Austria, Poland, Belgium, Ireland, Lower Canada, the number of Romanists vastly preponderates over the members of all other churches. Switzerland has seven hundred thousand, Germany a very large proportion, England more than half a million, and the United States five millions. In Asia there is scarcely a nation in which Christianity exists, where there are not some bodies which recognize the Pope's supremacy. They have missionaries in China, in



Cochin China, in the Philippine Islands, and in fact in almost every portion of the world.

The Papal Church has ever been active in the work of seeking the conversion of heathen and others to its views, and has been often signally successful. The monastic system of the Church has ever been a powerful instrumentality in the propagation work. There are several orders of monks, the chief being the Basilians, Benedictines, Augustinians, Dominicans, Franciscans, Canons Regular, etc. All the different orders take the solemn vows of poverty, chastity and obedience, and all firmly hold the Roman Catholic faith, and only differ in their rules of discipline, in their



ALTAR OF THE CATHEDRAL CHURCH AT NUREMBERG.

dress, in the particular privileges granted by the Pope, and in their names, which they generally take from that of their founder. In general, they are exempt from the jurisdiction of the bishop, and are immediately under that of the Pope. Of nuns there are different orders, each following their own rules and wearing a prescribed habit. See MONKS. The solemn vows of poverty, chastity and obedience are taken by them also. But no one agency since the Reformation has exerted so wide an influence in the papal Church, or done so vast an amount of labor for its extension and upbuilding, as the Society of Jesus, commonly called the Jesuits.

**ELECTION OF THE POPE.**—Before closing our article upon the Roman Church, it may add to its

interest to give a brief notice of the mode of electing a Pope, together with a word on the College of Cardinals. The Pope was originally elected by the bishops, clergy, nobles and people. Under Nicholas II., through the influence of Hildebrand, the election was confined to the cardinal bishops—seven in number—and to cardinal priests, whose number was twenty-eight. The nomination belonged to the former and the confirmation to the latter. The cardinals became an organized, recognized, permanent body first in the time of Pope Gelasius (492-96). Their number has varied greatly at different periods. In the twelfth century there were rarely more than thirty. In 1516 they numbered but thirteen. The largest number ever reached was seventy-six, under Pius IV. (1559). The Council of Basle passed a decree that their number should not exceed twenty-four. Sixtus V. (1585) fixed the number at seventy, with reference to the seventy elders of Israel, or the seventy disciples of Christ, the number of which the College of Cardinals is now composed when it is full, and which, since that period, it has become a rule with the Popes never to exceed. When the College is full, there are six cardinal bishops, fifty cardinal priests (rectors of churches in Rome) and fourteen overseers of hospitals, who are cardinal deacons. A large majority of the cardinals are always Italians. They have the rank of princes at home and in all the courts of Europe to which they are accredited as nuncios. Their peculiar privileges are stated to be three hundred in number. When a new Pope was to be elected, the custom has been to confine them in conclave in the palace of the Quirinal, and permit them to have no intercourse with the external world. Now that the king of Italy has possession of the palace of the Quirinal, and the Pope's relation to Rome and to Germany, Austria and Spain has become changed, Pius IX. has issued a brief by which many of the formalities hitherto required are allowed to be omitted in order that the election may be speedily effected. The German emperor and the kings of France and Spain have hitherto exercised the right of interposing one veto, through a cardinal who represents his sovereign, to an election of a Pope whom they do not approve. This prerogative cannot henceforth be exercised.

The double government of the Pope, as both bishop and king, has led to the establishment of an anomalous order called the Prelature. They are neither priests nor laymen, but, as it were, a combination of the two. They have the training and wear the dress, and are subject to some of the restrictions, of the priesthood—such as inability to marry while in the service of the Pope—and they have the duties and the freedom of laymen. This class is recruited chiefly from the ranks of the aristocracy. They are, in fact, clerks and secretaries of the cardinals and nuncios and high officials of the Roman Curia. They can be advanced to the rank of monsignieur, which is next to the cardinalate; but they cannot be created cardinals unless they have been ordained as deacons. It is possible for them to marry; but in that case they cease to belong to the Prelature, and pass into the class of laics.

**SOCIETY OF JESUS, commonly called JESUITS.**—This is a semi-monastic order or society founded, in 1540, by Ignatius Loyola. Loyola was of noble family; in early life he became a page in the gay court

of Ferdinand and Isabella, and subsequently a wild soldier. A severe wound led his mind to serious thoughts, and it took an enthusiastic, intensely devotional and somewhat mystic turn. He renounced the world and devoted himself as the Knight of our Lady—i. e., the Virgin Mary—laying his sword upon her shrine. He became associated with nine young men of like feelings (among them the afterward renowned Francis Xavier). They started on a pilgrimage to Jerusalem, which was interrupted by the war with the Turks, then raging. They took up their quarters in Rome, and won no little notice and veneration by their self-devotion to asceticism and good works, and in a short time concluded to found a new order, with Loyola, the ruling spirit, at its head. He produced a plan of its constitution and laws, which he affirmed to have been suggested by the immediate inspiration of Heaven, and applied to the Roman Pontiff Paul III. for the sanction of his authority. The Pontiff, though naturally cautious, yet partially foreseeing the advantages to be derived from the services of this nascent order, and clearly perceiving the benefit of multiplying the number of his devoted servants, instantly confirmed by his bull the institution of the Jesuits, granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order. It was a fundamental maxim with the Jesuits from their first institution not to publish the rules of their order; they never communicated them to strangers, nor even to the greater part of their own members.

This new order differed from the regular monastic orders in several important particulars, though like them its members took the vows of poverty, chastity and loyalty to the Church; their vow of obedience was even more stringent than that of the monastic fraternities. The grand object of the Jesuits was not their individual advancement in holy living, but the advancement of their Church, and more especially of their society. Hence, while the monk was a retired devotee of heaven, the Jesuit was a sworn soldier of Mother Church; he was not required to spend his time in the long ceremonial services, or to practice the austerities, enjoined on his monk-brothers. The Jesuits went forth rather to every quarter of the world to watch and promote the best interests of their Church and fraternity. Every member was solemnly pledged to absolute and unquestioning obedience to the requirements of his superiors. The government of the society was a pure despotism, except that the becoming a member was a matter entirely at the option of each individual. The membership is divided into four classes—the novices, the scholastics, the coadjutors and the *confessed*. The novices are required to pass two years upon probation. The scholastics devote two years to rhetoric and literature, and three years to philosophy, physics and mathematics. After having been engaged in instruction for five or six years, they are permitted to take up theology, to which they devote four to six years. The course is followed by another year of training, after which they are elevated to the priesthood, and assume the vows of *coadjutor spiritualis* or *professed*. The coadjutor assumes the vows of a monk, and pledges himself to give special attention to the instruction of youth. A fourth class is that of the *confessed*, who are under vows of absolute, unquestioning obedience to the head of the order and to the pope. This class is composed of the ablest men of the order, and of those most devoted to its interests and to the papacy.

The Jesuits are, and have been since their or-

ganization, the most powerful of all the orders of the Church of Rome. In 1540, when founded, they numbered but ten members, and in 1608 their rolls showed the large membership of ten thousand five hundred and eighty-one. Before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every Roman Catholic country in Europe, and had become the confessors of almost all its monarchs. Their wealth increased with their power, and they soon rivaled, in the extent and value of their possessions, the most opulent monastic fraternities. They have influenced the policy of states, by becoming the confessors and spiritual guides of kings; they have controlled the population of kingdoms, by becoming the most acceptable confessors and directors of consciences among the people. They have often dictated the policy of the papal government itself.

Notwithstanding their great successes, or perhaps partially as a consequence of such successes, they have had terrible reverses. They have time and again been suppressed in, or expelled from, different countries, and their property confiscated and some of their members imprisoned, and once, under Clement XIV., the order was entirely suppressed, and even their name ostracized. But in every country where suppressed, or whence expelled, they have speedily recovered their lost prestige and power, and even from the blow of suppression by the head of their own Church they recovered, being restored by Pius VII., and they have since continued in high favor at the papal court, where their power is great.

Whatever censure they may deserve (and they have received it without stint, not only from Protestant, but more unsparingly from Roman Catholic sources), it would be vain to deny that many considerable advantages have been derived by mankind from the labors of the Jesuits. Their ardor in the study of ancient literature, and their labors in the instruction of youth, greatly contributed to the progress of polite learning. They have produced a greater number of successful authors than all the other religious fraternities taken together; and they can boast of many eminent masters in the separate branches of science, many distinguished mathematicians, antiquarians, critics, and even some orators of high reputation. But their greatest usefulness has been in the missionary field. No corner of the world has been neglected by them; perils by land and perils by water, perils from wild beasts and perils from possibly wilder human animals, perils of climate and perils of hunger and want, everything has been braved by devoted men of the society in their self-sacrificing efforts to extend the bounds of that Church, membership in which they regard as indispensable to salvation. This much we have deemed it not amiss to say, though our province is neither to commend nor condemn, but simply to recite facts of general interest.

**JANSENISTS.**—This was the name of a numerous party of members of the Roman Church who adopted the views of Cornelius Jansenius, bishop of Ypres, in the Netherlands. The Jansenist controversy was preceded and suggested by that of the Jesuits and Dominicans on the subject of grace and free-will. It was opened by the publication of the "Augustinus" of Jansenius. It cost Jansenius twenty years of incessant labor, and was published in 1640, after his death. His professed object was to show, not what ought to be believed on the subjects involved in the Molinist controversy, but simply what St. Augustine believed.

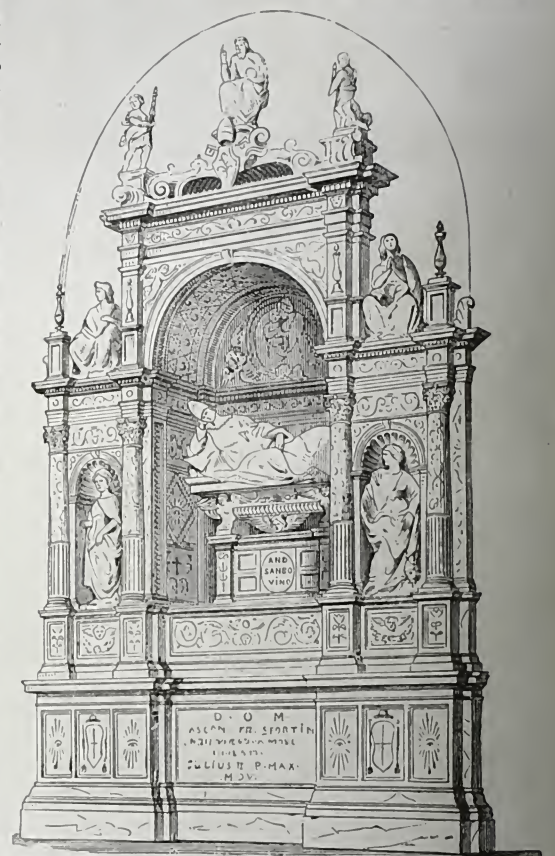
The Jesuits attacked the "Augustinus" violently, and persuaded Urban VIII. to pronounce it erroneous and secure its prohibition by the inquisitors. But the doctors of Louvain, and other theologians in the Netherlands, defended the work. A bitter controversy arose and soon extended to France. The Jesuits were numerous and powerful in France, but the opposite party included many men of the highest piety and greatest learning and genius. ARNAULD, NICOLE, PASCAL and QUESNEL [see the articles at these names]—subsequently called the Port Royalists—were conspicuous among them. They taught and exemplified the inner divine life of love and faith as constituting the reality of religion. They devoted themselves to education, and to the composition of books of instruction, in all departments of learning. They produced practical and devotional works of the most admirable character. They sought to persuade the world that God had sanctioned their cause and doctrine by miracles in their behalf. A severe and systematic persecution of them, instigated and kept up by the Jesuits, ending in the complete destruction of their headquarters at Port Royal (1679), broke up the order, and the members dispersed. Some yielded to the pressure, while a number of them took refuge in Holland and established an independent Church, in separation from the Roman obedience, which still exists, with the seat of its episcopate at Utrecht. It is an interesting circumstance that Dr. Reinkens, the bishop of the "Old Catholic" organization recently inaugurated in Germany, was consecrated by the Jansenist bishop of Utrecht.

The Jansenists were learned, pure, spiritual, though inclined to mysticism. Their theology was that of Augustine. But there was something of superstition and fanaticism in their views. They made penitence to consist largely in voluntary self-inflicted punishment. They were ascetic in their views of the necessity of fasting, of hard labor and of constant prayer. Their credulity in reference to miracles wrought in their behalf was real and fairly chargeable upon their enthusiasm. But, on the other hand, their merit and services to the cause of pure religion were unquestionably great.

**OLD CATHOLIC CHURCH.**—The Old Catholic movement took its rise in Germany, where it still has its headquarters, though it has spread into other Roman Catholic countries of Europe, and even beyond Europe. Its points of difference from the Roman Church are laid down in a manifesto issued by the Old Catholic Congress which met at Munich, September 22, 1871. We make a brief extract: "We, therefore, claim our full rights as members of the Catholic Church, and refuse to be thrust out of Church communion or of the ecclesiastical or civil rights appertaining thereto." They deny the validity of their excommunication by the Papal authorities. They say: "From the standpoint of the confession of faith contained in the Tridentine Creed, we reject the doctrines introduced under the pontificate of Pius IX., in contradiction to the teach-

ing of the Church and the principles observed from the Apostolic Council downward, especially the dogma of 'the infallible teaching office,' and supreme ordinary and immediate jurisdiction of the Pope." "We adhere to the ancient constitution of the Church," etc.

In fact, the movement was not designed to establish a new sect, but to effect reforms within the Roman Catholic Church. The movement has been given an ecclesiastical head, Dr. Reinkens, late professor of ecclesiastical history at Breslau, having been chosen missionary bishop for the Old Catholics of Germany. He was consecrated at Rotterdam by the Jansenist bishop of Deventer, on August 11, 1873, according to the Roman rite, but with no recognition of the Pope's supremacy.



TOMB OF STA. MARIA DEL POPOLO, IN THE CHURCH OF THAT NAME IN ROME.

What is to be the result of the movement must be left for time to unravel, but this at least is certain, that its supporters are very numerous, and the number is rapidly growing, and they include a large proportion of the learned and influential Roman Catholic clergy of Germany, and a goodly number in France and elsewhere. It is also evident that the movement has the air of calm consideration and conscientious rectitude that are important indices of permanence and advancement.

**ROME FEE, ROME PENNYING, ROME SCOT, ROME SHOT.** Terms applied to PETER'S PENNY, which see.

**ROMEYN** (ro-mîn'), THEODORIC D., D.D., and JOHN BRODHEAD, D.D., father and son, both eminent divines of the Reformed Dutch Church. The former was born at Hackensack, New Jersey,



January 12, 1744, and educated at the college at Princeton, in that State, where he graduated in 1765. He was settled in the ministry in his native town in 1766, and remained there until 1784, when he accepted the care of a church in Schenectady, New York. His death occurred in 1804. He was a man of extensive learning, and one of its most active patrons. It was chiefly by his efforts that Union College was founded at Schenectady, not long after his removal to that place. He was distinguished for his piety, was an eloquent preacher and enjoyed in a high degree the respect and esteem of his contemporaries. The latter was born in 1778, at Schenectady, New York. He

subject and induced to remember it. He died February 25, 1825, at the age of forty-seven years.

**ROMULUS** (rom'u-lus), according to the old Roman poetic legend, was twin-brother of REMUS, their father being Mars and their mother Ilia or Rea Silvia, the daughter of Numitor. The entire story of their birth and early history, culminating in the founding of Rome by Romulus and the death of Remus, is a pleasant romance of the early Roman type, as indeed is the account of Romulus' exploits as king, and his death, when he is said to have been borne away in clouds and darkness by his divine father. It is now generally admitted that the whole story is a fable. See **ROME**.

**RONGE** (rong'eh), JOHN, born at Bischofswalde, in Silesia, in 1813, was ordained a Romish priest in 1840; but soon afterward he was suspended for alleged heretical teachings, and in 1844 he published a letter denouncing the exhibition of the "holy coat," which had just been proclaimed by Bishop Arnoldi, of Treves. He was excommunicated, but still made rapid headway in gaining adherents, and in 1845 a German Catholic Church, independent of the Roman see, was founded. In 1848 he was compelled to seek refuge in England, where, with the assistance of his wife, he established a kinder-garten in his house. He published "A Practical Guide to the English Kinder-Garten," by John and Bertha Ronge," and "An Autobiography and Justification."

**ROOD**. This is a Saxon word which signifies a cross or crucifix. The term is more particularly applied to the large cross erected in Romish churches over the entrance of the chancel or choir. This is often of very large size, and when complete is, like other crucifixes, accompanied by the figures of St. John and the Virgin, placed one on each side of the foot of the cross; but these are often omitted. Lights are frequently placed in front of these roods, especially on certain festivals of the Church.

**ROOD-ARCH**, the arch which supported the ceiling of the rood screen.

**ROOD-BEAM**, the crossbeam on which the rood was placed.

**ROOD-LOFT**, the gallery or screen in churches or cathedrals on which the rood was placed.

**ROOD-TOWER**. This name is sometimes applied to a tower built over the intersection of a cruciform church, as the term *rood-arch* is sometimes applied to the arch between the nave and the chancel, from its being immediately over the rood-loft.

**ROOD-SCREEN**, a screen which separated the choir of a cathedral or the chancel of a church from the nave, and on the top of which the rood was placed on a floor or gallery. These screens were of either wood or stone, and they were ornamented in the style of the age in which they were

erected. Some in the Perpendicular period are exceedingly fine.

**ROOF**. See **HOUSE**.

**ROOM**. See **HOUSE**.

**ROOT**. The Hebrew word so translated, besides its literal signification, is often used figuratively. Individuals and communities are poetically likened to a tree; the root then designates the chief part mentioned, as of the wicked, Isa. v. 24, of Ephraim, Hos. ix. 16. It also implies the lowest part of anything, and so a stock, race, Isa. xiv. 29, the seat or dwelling of a people, Jud. v. 14, ground of a dispute, Job xix. 28. The same word signifies a sprout, and thus is used metaphorically of the Messiah, Isa. xi. 10.

**ROQUES** (rôk), PIERRE, author of "The Evangelical Pastor" and other excellent works, was born at La Caille, France, in 1685. He became pastor of a Protestant church in Bâle in 1710, became eminent as a preacher no less than as a writer, and died in 1748.

**ROSARY** (ro'-za-re). The form of devotion known by this name consists of fifteen Pater Nosters and Glorias and one hundred and fifty Ave Marias, said in decades, of one Pater, ten Aves and a Gloria, preceded by the creed. A string of beads is used to assist in this devotion, each bead representing a single prayer. It is uncertain when the rosary was introduced, as beads were used as an assistance in devotion when importance began to be attached to the number of prayers which were offered. Peter the Hermit has got the credit of having introduced the rosary in its present form during the crusades.

**ROSARY OF THE BLESSED VIRGIN MARY** is the title of a rosary composed in honor of the Virgin by Alan de la Roche, a Jacobin, and approved by Sixtus IV., A. D. 1470.

**ROSCELLINUS** (ros-sel-le'nus), founder, of the scholastic sect of the Nominalists, was a native of Brittany, where he flourished toward the end of the eleventh and the commencement of the twelfth century. Being presented with a canonry in the diocese of Soissons, he delivered lectures at the request of the chapter, in which, contrary to the principles of Aristotle, he taught that universals subsist, not prior to individual bodies nor after them, but within them, and that they are mere names or words by which kinds of individuals are expressed. Hence he and his followers obtained the name of nominalists, and their opponents that of realists. By applying this doctrine to the trinity he brought on himself a suspicion of heresy and of arithmeism, and was obliged to retract. Fatigued at length with controversy and persecution, he retired into Aqu-



ROOD.

taine, where he distinguished himself by his piety and charity. The time of his death is unknown.

**ROSE** (rôz). Song Sol. ii. 1 and Isa. xxxv. 1 are the only passages in the Bible where our version finds the rose. In neither instance is it supported by the Septuagint, which, in the Song, gives vaguely enough "flower of the plain," and in Isaiah makes it a lily. Both Rosenmüller and Gesenius, laying stress on the etymology, insist on some plant with a bulbous root, the former preferring the narcissus, the latter the autumnal crocus, and it must be allowed that the presumptions are very faint in favor of the best-known and most admired of all our flowers. Yet there are different species which still grow wild in the Holy Land, and we have the incidental evidence of the son of Sirach to show that the Jews were familiar with it, Wis. ii. 8; xxiv. 18; xl. 17; l. 8.

**ROSE**. 1. An ornament used in mouldings in Norman work. 2. The badge of the Tudors, and found on buildings erected in their reigns.

**ROSE, HUGH JAMES, B.D.**, and **HENRY JOHN**, brothers who attained some eminence as English divines and as writers. The former was born at Little Hoorsted, Surrey, in 1795, and educated at Trinity College, Cambridge, gained the first Bell's scholarship in 1814 and took his degree in 1817. He was made deacon in 1818, and having been ordained, became vicar of Horsesham in 1821, and rector of Hadleigh in 1830; he exchanged the latter for Fairstead and Wesley, in Essex, in 1833, and this again for St. Thomas', Southwark, where he remained till his death. He was also prebend of Chichester from 1827 to 1833, Christian advocate at Cambridge from 1829 to 1833, professor of divinity in the university of Durham from 1833, domestic chaplain to the archbishop of Canterbury from 1834, and principal of King's College, London, from 1836. He embarked for Calais, October, 1838, on a tour for his health, which was so shattered that he died at Florence the following year. He was a most prolific writer, but his works are mostly of a controversial character, and hence of a measurably local and temporal interest. Among his best known publications is the valuable "Biographical Dictionary" which he projected and planned, but did not live to complete. His brother was also educated at Cambridge, graduating as fourteenth wrangler in 1821; he became a Fellow of Cambridge in 1824, and soon after a rural dean; in 1837 he became rector of Houghton Conquest, Bedfordshire. Like Hugh, he was a voluminous writer, and many of his publications were of marked value. Among his chief works was a "History of the Christian Religion and Church during the First Three Centuries," from Neander, and "The Laws of Moses Viewed in Connection with the History and Character of the Jews," etc. He was also editorially connected with the "Encyclopedia Britannica," and was co-editor of Schnorr's Bible Prints.

**ROSE-WINDOW**, a circular window with mullions and tracery springing from the centre, sometimes called a marigold or Catherine-wheel window. Rose-windows received much attention, and they were often erected in a most ornate style, with complicated tracery and of vast dimensions, as may be seen in St. Mary's, Cheltenham, St. David's in Wales, Durham Cathedral and else-

where in England; and they may be often seen in the French cathedrals.

**ROSELINI, IPPOLITO** (ip-po-le'to ro-sel-le'ne), one of the most celebrated archaeologists of modern times, was born at Pisa in 1800, completed his studies at the university of his native town in 1821, and three years later obtained the chair of Oriental languages, which he had prosecuted at Bologna meanwhile with great zeal under the celebrated Cardinal Mezzofanti. Having made Egyptian antiquities his peculiar study, he followed eagerly in the steps of the illustrious Champollion, whom he accompanied first to Paris and then to Egypt in the prosecution of his researches; and on whose death he undertook the publication of the splendid work, the result of their united efforts, entitled the "Monuments of Egypt and Nubia," etc. He died in 1843.

**ROSEN** (ro'-zen), **FRIEDRICH AUGUST**, a distinguished Orientalist, was born at Hanover in 1805. He studied at the universities of Leipzig and Berlin, and afterward studied Sanscrit under Professor Bopp. Having distinguished himself by the publication of his "Sanscrit Roots," he was appointed professor of Oriental languages in the London University, a post which he held for several years. He was afterward professor of Sanscrit in University College, honorary foreign secretary to the Asiatic Society, and secretary to the Oriental Translation Committee. His studies and literary labors were gradually concentrated on the earliest Indian literature, and he began to publish, but did not live to complete, the hymns of the *Rig Veda*, with a Latin translation. He edited the "Essays" of his friend Colebrooke and the "Algebra" of Mohammed Ben Musa, with an English translation; prepared the catalogue of Syriac manuscripts in the British Museum, which was published by Forshall, and contributed many articles on Oriental literature and geography to the "Penny Cyclopaedia." Rosen was the correspondent of the most eminent foreign scholars, and was as much esteemed for the charms of his

character as he was respected for his scholarship. He died suddenly at London, September 12, 1837.

**ROSENMÜLLER** (ro-zen-mool'ler), the name of two German divines.

**JOHANN GEORG** was born at Unmerstadt, December 18, 1736. He was successively pastor at Hildburghausen, Hessburg and Königsberg, in Franconia, and professor of theology at Erlangen, at Geissen and at Leipzig, at which last place he also held the office of pastor of the church of St. Thomas and superintendent. He died there March 14, 1815. He exerted considerable



PORTICO DE LA GLORIA OF THE CATHEDRAL OF SANTIAGO.—See **ROME**, CHURCH OF.

was educated at Columbia College, where he graduated in 1795. He studied theology under the guidance of his father, and subsequently under that of the Rev. Dr. Livingston. In 1798 he was licensed to preach, and the following year was ordained and installed pastor of the Reformed Dutch church at Rhinebeck, where he remained until 1803, when he was transferred to the Presbyterian church in the city of Schenectady. The next year he removed to the First Presbyterian Church in Albany, as successor to the Rev. Dr. Nott, where he continued about four years, when he removed to the Presbyterian church then located in Cedar street, New York, of which he was the first pastor, and where he remained until his death. He was an eloquent and impressive preacher, and no one could listen to him without being interested in the

influence both on religious opinion and on education in Germany during his long and active life, and is now remembered chiefly as the author of "Scholia" on the New Testament.

**ERNST FRIEDRICH KARL**, son of the preceding, was born December 10, 1768, at Hessburg, near Hildburghausen. After studying at Erlangen and Giessen, he entered the university of Leipzig, where the rest of his life was spent. In 1792 he became a docent there; in 1796, professor-extraordinary of Arabic; and in 1813 ordinary professor of Oriental languages—an office which he held till his death, on the 17th of September, 1835. His time was divided between the duties of his professorship and the pursuit of Biblical studies. Of



his numerous publications, all of which are of high value, the most important is his "Scholia" on the Old Testament. The "Scholia" of the younger Rosenmüller are far superior to those of his father, which have been justly severely criticised. They belong to the lower order of sacred criticism, and are occupied with the investigation of the meaning of words and phrases. Nor is it the inner, full, theological import of words and phrases that Rosenmüller seeks; he is content with knowing how to translate the New Testament into Latin. He does not look at it as a storehouse of divine truth, which, as truth, is to be profoundly studied, and has its close relations and dependencies, like all other truths. Such a commentator was Calvin; but very far from it the elder Rosenmüller. As far as lower criticism, from a man who had no relish for the sublime truths of the gospel can go, so far his "Scholia" are, and will continue to be, valuable. They will guide to the vestibule of the temple; they will not show the glories within.

**ROSETTA** (ro-zet'tah) **STONE**. This is a very celebrated stone, so called because it was found at the village of Rosetta, in Egypt. It is now



ROSE OF JERICHO.—See ROSE.

in the British Museum in London, and it has accomplished much for the students of hieroglyphics. It is a piece of black basalt, three feet long and two feet six inches broad, and on it are three inscriptions, one of them in sacred characters, or, as they are termed, *hieroglyphics*; the second in enchorial characters, or those which were commonly used in the country; and the third in Greek. It appeared that the meaning of these inscriptions is identical; that the matter was a royal decree, and that it was ordered to be published in the three forms so that it might be intelligible to all who understood the different characters. The reports, however, of Dr. Young and of Champollion state that the matter contained in the Greek merely gives the substance of the other inscriptions; still, it has aided very materially in advancing the knowledge of hieroglyphical writing. According to the Greek inscription, the stone was erected in the reign of Ptolemy Epiphanes, A. C. 194, whose benevolence it describes, and it enumerates his victories and the principal transactions of his reign.

**ROSEWELL** (rōz'wel), THOMAS and SAMUEL, father and son, both eminent as ministers of the gospel. The father began his ministerial career as a clergyman of the Church of England,

in 1657, as rector of Sutton Mandeville, but was ejected for nonconformity in 1662. He became minister of Rotherhithe in 1674, but in 1684 one of his sermons gave great offence to the civil authorities, and he was arrested, tried, convicted and pardoned on the charge of high treason. He died in 1692. The son, Samuel, entered the ministry as assistant at Silver Street Chapel, London, where he soon became pastor. He wrote the commentary on the Ephesians in Matthew Henry's great work, besides a pamphlet, "The Arraignment and Trial of Thomas Rosewell." A volume of and several single sermons were also published, and evinced great pulpit power. He died in 1722.

**ROSH**. 1. One of the sons of Benjamin, Gen. xli. 21. 2. What is rendered "chief prince" in the Authorized Version at Ezek. xxxviii. 2, 3; xxxix. 1, is by many authorities made "prince of Rosh." The reading then becomes, "Gog, prince of Rosh, Mesch and Tubal." This seems to be more natural than "Gog, chief prince of Mesch and Tubal," especially as this rather peculiar designation of "chief prince" would be repeated three times. Besides, evidence exists of an ancient people called Rosh, or Rhos, supposed to be the original stem from which the Russi, or modern Russians, have derived their race and name. "Prince of Rosh," therefore, appears on the whole to be the preferable translation.

**ROSICRUCIANS** (ro-ze-kroo'shanz), a sect of visionary speculators who existed in Germany about the beginning of the seventeenth century. They claimed to have a much higher antiquity; but it is probable that if any body of philosophers who adopted this title ever existed in reality they were the alchemists, fire-philosophers or Paracelsists of the sixteenth century, who adopted this mode of giving vogue and fashion to their tenets. It has been held that Andrea, a German scholar, was the original propagator of the stories respecting the Rosicrucians. They have been associated with Freemasonry, but without due proof, with the Cabbalists, the Illuminati, etc.

**ROSIN** (roz'en), Ezek. xxvii. 17, margin. Here rosin is meant, as in the text. See BALM. But the "rosin" of the Apocrypha, S. of 3 Chil. 23, was probably naphtha, which is a natural product of Babylonia and other parts.

**ROSSINI** (ros-se'ne), GIOACCHIMO, the most distinguished music composer of this century, was born on the 29th of February, 1792, at Pesaro, Italy. His mother was a singer in a peripatetic opera company, and his father a horn-blower. He was partially taught by Padre Mattei of Bologna, but derived his style from Mozart and Haydn, of whom he was an enthusiastic student. He became known as a composer in 1812, and wrote a large number of secular pieces, the most noted of which was "The Barber of Seville;" but the composition which brings him into these pages is his "Stabat Mater," which was his last production, and it alone would make his name and fame enduring. He died in 1868.

**ROTA ROMANA**, a court of papal jurisdiction, founded by John XXII., consisting of twelve prelates.

**ROTHERHAM** (roth'er-ham), THOMAS, archbishop of York, was born at Rotherham, in Yorkshire, on the feast of St. Bartholomew, 1423.

He was educated in his native town and at King's College, Cambridge. After receiving various ecclesiastical preferments, he became chaplain to Edward IV., and later bishop of Rochester. In 1474 he was appointed lord-chancellor, and in 1480 archbishop of York. He died at Cawood in 1500. Among his benefactions the best remembered are those to Lincoln College, Oxford, so great that he was considered its second founder, endowing it with large revenues, finishing the buildings and giving it a code of statutes.

**ROTHWELL** (roth'wel), RICHARD, an English divine, was born in Lancashire, England, near Bolton in the Moors, about A. D. 1563. He received his education at Cambridge, where he distinguished himself as a skillful linguist, a subtle disputant and an eloquent orator. After spending a number of years in the university, he was ordained presbyter by Archbishop Whitgift. He became a preacher of singular power, and knew no other joy than to devote the energies of a vigorous constitution to the glory of his heavenly Father. He afterward spent most of his time in Durham, having gone there at the proposal of Lady Bowes. When it was suggested to him that on account of the fierce disposition of the people, and their never having heard the gospel, they might deal unkindly with him, he answered, "If I thought I should not meet the devil there, I would not go; he and I have been at odds in other places, and I hope we shall not agree there." He did indeed meet with opposition, and his life was attempted; but by his patience and courage he overcame, and was the instrument of doing much good. His death, which took place in 1627, in the sixty-fourth year of his age, was most happy. It is not known that he left any writings. He seems to have confined himself entirely to preaching.

**ROU** (roo), JEAN, an eminent French Protestant writer, born in Paris, in 1638. He spent most of his life in England and Holland. He died in 1711. Among his numerous productions the most notable is his "Seduction Avoided," being a series of letters from Bossuet, on the one hand, and from Rou and De Vrillac on the other, and showing the efforts of the first to "seduce" the others from their Protestant faith, and their successful "avoidance" of the snares.

**ROUNDHEADS** (rownd'hedz), a name of reproach applied to the adherents of Cromwell.

**ROUS, ROUSE or ROWSE, FRANCIS**, was born in 1579, at Halton, in Cornwall, England. He was educated at Oxford, in Broadgates Hall, now Pembroke College, and after leaving the university he studied law. During the reign of Charles I. he was a member of Parliament, and in 1643 he was made provost of Eton College. In 1653 he sat in the House of Commons for Devonshire, and in 1656 for Cornwall. He sat in the House of Lords next year, and he occupied a seat in Cromwell's privy council, and he was one of the few laymen whom the House of Commons sent to the Westminster Assembly. He was the author of a great number of works, which were sought after in their day but are no longer in demand, but his name has continued to the present day in connection with the version of the Book of Psalms which he produced, and which after certain modifications was adopted by the Church of Scotland, and is still in use by that Church, by the Irish, the Canadian and other Presbyterian Churches.

**ROUSSEAU** (roos-so'), JEAN JACQUES, one of the most eloquent writers and one of the most eccentric characters of the age, was born at Geneva, in 1712. He was son of a watchmaker, and was successively apprenticed to a notary and to an engraver, but his restless disposition would not suffer him to remain with either. At the age of sixteen he was found by a priest wandering through the Savoy, and almost in a state of starvation. The priest placed him in a monastery, but the restraint of the place was irksome to him, and he soon found the means of escape. He fled to Annecy, where he met with the famous Madame de Warens, a recent convert to the Catholic faith, who devoted part of her fortune to deeds of charity. For eight years he remained the guest of this amiable woman, who had been to him a mother and a friend. In 1742 he was at Venice, as secretary to the French ambassador, and it was not till his thirty-eighth year that he made his debut as an author by winning the prize offered by the academy of Dijon for the best essay on the question, "Whether the progress of arts and sciences has tended to the purification of morals?" From this time his writings were numerous and various.



ROSE OF SHARON (*Cistus roseus*).—See ROSE.

In 1760 he published his "New Heloise," a kind of romance, in which the writer endeavors to show the superior value of conjugal to maidenly virtue. A treatise "On the Social Contract" was his next work, and his bold though superficial speculations on the condition and destiny of man and society produced considerable alarm and irritation. In 1762 appeared "Emile," wherein the author professes to embody his system of education. It is, however, much to be lamented that while tracing out the education of a young man, and drawing a most affecting picture of the divine Author of Christianity, as also of the sublime beauties of the gospel, he attacks with blind, misguided fury the miracles and prophecies on which that divine revelation rests, building his system of salvation on reason and natural religion. The book was prohibited in Switzerland and France, anathematized by the archbishop of Paris, and publicly burned in the streets of Geneva by the hangman. Rousseau withdrew to Switzerland, and there wrote his "Letters from the Mountain," a sort of defence of "Emile." He soon afterward visited England, and made the friend-

ship of Hume, the historian, whom he afterward solemnly renounced, and returning to France, died suddenly, in 1778, not without the suspicion of suicide.

Rousseau was the author of other works besides those we have noticed, all of them exhibiting his peculiar warmth and energy of style and vigor of thinking, but his productions, with all their fascination of splendid and passionate eloquence, have no place among the lights that men love and walk by. His social and political theories have no basis more solid than his personal feelings, and these he interpreted falsely.

**ROUSSEL** (roo-sel'), GERARD, whose name is sometimes found as RUFFI, and is Latinized into RUFUS, was born near Amiens, and became a distinguished Reformer. The first notice we find of him is in 1526, as chaplain to Marguerite, sister of Francis I., and ten years later he was made bishop of Orléans. His active efforts for reform secured him violent enemies in the Church, though he sought reform in the Roman body and had no thought of separation from it. He died in 1550, without leaving any tangible fruits of his great labors.

**ROUTH** (routh), MARTIN JOSEPH, D.D., was born in 1755, at South Elmham, near Beccles, England. He entered Magdalen College, Oxford, in 1770, and in 1776 he became a Fellow. In 1781 he was made librarian, and he afterward was appointed senior proctor and junior dean of arts. In 1791 he was placed at the head of his college as president, and he held this office with great honor for many years, as he died in the one hundredth year of his age, in 1854, after a long life of great usefulness in the university. His most important works are "Reliquiae Sacrae" and his "Life of James II." He bequeathed his extensive and valuable library to the rising university of Durham.

**ROW** (ro), JOHN. There have been three eminent Scottish divines of this name—father, son and grandson. The first was born near Stirling, about 1526, and in 1550 was agent of the Scottish clergy at the Vatican, Rome, but was converted to the views of the Reformers, and became a Protestant minister and a distinguished leader of the great Reformation in his native land. He was one of the six ministers who composed the Confession and "First Book of Discipline of the Church of Scotland." He died in 1580. His eldest son was born at Perth in 1568, was educated at the university of Edinburgh and became minister of Carnock, Fifeshire, in 1592, where he remained fifty-two years. It is said he could read the Hebrew Bible at the early age of seven years. He died in 1646, leaving among his writings a valuable "History of the Kirk of Scotland, with Additions and Illustrations by his Sons," which, after lying unprinted for more than two hundred years, was published by the Wodrow Society in 1842. The third of the name was even more distinguished than his father. He was born at Carnock, in 1598, and like his father and grandfather became early eminent for his intimate acquaintance with the Hebrew and Greek Scriptures. He was for many years rector of the Perth Grammar-School, and in 1652 he was made principal of King's College, Aberdeen, but at the Restoration was compelled to resign this important position, when he retired into private life, living in the

parish of Kinellar, where he died in 1672, leaving a number of valuable works, chiefly on his favorite subjects—the Hebrew and Greek Scriptures. It is not worth while to enumerate his writings, as they have been superseded by later writers.

**ROWE** (ro), ELIZABETH, an English authoress, distinguished alike in her life and in her writings by a truly Christlike spirit. She was born in 1674, at Ilchester, Somersetshire, England, her father, Rev. Walter Singer, being a dissenting minister of some note. She exhibited poetic tastes very young, and it is said that she could scarcely write even a brief note of friendship without betraying the poetic bent of her mind. Among her earlier friends were Bishop Ken, Dr. Watts and Hon. Mr. Thynne, the latter of whom was her tutor for some time. When scarcely nineteen years of age, at the suggestion of Bishop Ken, she wrote her "Paraphrase of the Thirty-eighth Chapter of Job," which gained her



THE ROSE OF SHARON.—See ROSE.

no slight repute. She had several suitors for her hand, among them Matthew Prior, but declined all until, in 1710, she married Thomas Rowe, himself a poet of no mean talents. Her married life was very happy and very brief, her husband dying in 1715. She survived her husband twenty-two years, devoting her life to active Christian charity and her leisure to literary pursuits, among the fruits of the latter being: "Poems on Several Occasions, by Philomela;" "Friendship in Death, in Twenty Letters from the Dead to the Living;" "Letters, Moral and Entertaining, in Prose and Verse;" "History of Joseph," a poem; "Devout Exercises of the Heart, in Meditation and Soliloquy, Praise and Prayer," revised by the Rev. Dr. Isaac Watts, and a volume of "Miscellaneous Works, in Prose and Verse, to which are added Poems by Thomas Rowe, and the Lives of the Authors," the last-named being published after Mrs. Rowe's death.

**ROWLAND** (ro'land), DAVID S., a Congregational minister of Windsor, Connecticut, born at Fairfield, in that State, in 1719, graduated at



Yale College in 1743. He was first settled in Plainfield, and subsequently at Providence, Rhode Island, where he remained twelve or thirteen years. At the commencement of the Revolution he removed, and March 27, 1776, was installed pastor of the First Church in Windsor, where he resided, greatly esteemed for his talents, piety and usefulness, until his death, January 13, 1794.

**ROWLAND** (ro'land), **HENRY AUGUSTUS**, D.D., was born in 1804, at Windsor, Connecticut, and educated at Yale College, whence he went to Andover Theological Seminary. In 1830 he settled at Fayetteville, North Carolina, from which he removed to the church in Pearl street, New York, and subsequently to Honesdale, Pennsylvania. He next settled in Newark, New Jersey, as pastor of the Park Street Presbyterian Church, where he remained until his death. He died in 1860, leaving several published sermons and other minor works to attest the clearness of his views and his earnestness as an evangelical preacher.



THE RUBENS MEMORIAL CHAPEL, ANTWERP, ERECTED BY THE PAINTER'S WIDOW.

**ROWLAND**, **THOMAS**, D.D., a clergyman of the English Established Church, born in Philadelphia, in 1771. His father, the Rev. John Hamilton Rowland, was a missionary from the Church of England to the province of Pennsylvania, and at the time mentioned resided in Philadelphia. During the troubles which arose between the mother country and her colonies, Mr. Rowland removed to Nova Scotia, and ministered in a church at Shelburne. His son, the subject of this paragraph, received the rudiments of his education on Staten Island, under the instruction of the Rev. Mr. Moore, father of Rt. Rev. Richard Canning Moore, D.D., for years bishop of Virginia. Thence he went to King's College, Nova Scotia. In 1796 he received ordination from the hands of Bishop Charles Inglis, and subsequently succeeded his father in the parish of Shelburne. He performed the duties of this, his only parochial charge, for more than fifty years, until age and infirmities obliged him to resign. He then returned to the United States to spend the remainder of his days with an only daughter, residing at Manchester, Alleghany county, Pennsylvania, where he died, March 14, 1853, in the eighty-second year of his age.

**ROWLAND**, **WILLIAM GORSUCH**, an English divine, born August 14, 1770. He received his education at the Royal Free Grammar School in Shrewsbury, of which his father, the Rev. John Rowland, was one of the tutors for twenty-seven years. He then went to Oxford, where he took his first degree, in 1790, was admitted to holy orders, and in 1793 assumed the curacy of Holy Cross and of St. Giles, Shrewsbury, where he remained thirty-two years. In 1814 he was collated to the prebendary stall of Carborough, in the cathedral church of Lichfield, and in 1823 was elected one of the ministers of St. Mary's, Shrewsbury. He was a most liberal patron of this church, giving at one time more than three thousand pounds to effect various improvements connected with it, and showed himself to be a most indefatigable friend of education, not only by his pecuniary benefactions, but also by his personal labors. From early life he had felt the importance of affording to youth a Scriptural education, and he accordingly assisted in the establishment of the first Sunday-school in Shrewsbury.

As a friend of the laboring classes he was also instrumental in the establishment of a savings bank in the county of Salop; and he was accustomed for many years annually to distribute several hundred pounds weight of beef to the humbler classes of his parishioners. Mr. Rowland lived to the venerable age of eighty-one years, dying

November 28, 1851.

**ROYE** (roy), **WILLIAM**, was a celebrated friar who aided Tyndale in his translation of the New Testament into English. He is also famous for his keen satire on the Romish priesthood and on Cardinal Wolsey, entitled

"Rede me and be not wrothe,  
For I say no thyng but trothe."

He was burned in Portugal for heresy.

**RUBENS** (ru'benz), **PETER PAUL**, the most distinguished painter of the Flemish school, was born at Siegen, in Westphalia, in 1577. When he was ten years old, his mother, then a widow, returned to her native place—Antwerp. He received an excellent education; and after studying in his own country, especially under Otto Van Veen, he went to Italy, where he improved himself by copying the works of the best masters, but chiefly Titian. While in Italy he was employed by the duke of Mantua, not only as an artist, but on an embassy to Madrid. He returned to Antwerp in 1608, and was soon after made court-painter to the archduke Albert, Spanish governor of the Low Countries. In 1620 he

was employed by the princess Mary de Medici to adorn the gallery of the Luxembourg with a series of paintings illustrative of the principal scenes of her life. While thus engaged, he became known to the duke of Buckingham, who purchased his museum. He was afterward employed by the Infanta Isabella and the king of Spain in some important negotiations, which he executed with such credit as to be appointed secretary of the privy-council. On going to England with a commission from the Infanta, he obtained the favor of Charles I. While here he painted the fine picture called "Peace and War," now in the National Gallery, the Apotheosis of James I. (or of William the Silent, as it is now named), and the picture of Charles I. as St. George, for which he was knighted and received a chain of gold. Rubens acquired immense wealth, and was twice married, the second time, in 1631, to a lovely girl of sixteen. He died at Antwerp, in 1640. Rubens, beyond all comparison, was the most rapid in execution of the great masters; and according to Sir Joshua Reynolds, he was the greatest master of the mechanical part of his art that ever existed. His works are very numerous and very diversified in subject. There are nearly a hundred in the picture gallery at Munich. The "Descent from the Cross," at Antwerp, is perhaps his master-piece, though his "Last Judgment" will stand comparison with it.

**RUBRIC** (ru'brik), the order of the liturgy of the Roman Catholic Church and of the Protestant Episcopal Church. The directions printed in books of law and in prayer-books are so termed because they were originally distinguished by being in red ink.

**RUBRUQUIS** (roob-roo-keess'), **GUILLAUME DE**, a distinguished traveler and missionary of the Middle Ages, whose real name was **WILLEM DE RUYSBROEK**, was born in Brabant, probably about 1230. He entered the Franciscan order, set out for the Holy Land, and in 1253 was sent by Louis IX., who was then in Palestine, on an embassy to Manchu, the great khan of Tartary, and in search of the famous but undiscoverable Prester John. He was accompanied by two other monks, and had interviews with Batu Khan and his son, the great Sartak and the grand Khan Manchu. After an absence of two years and a half, Rubruquis returned to Syria and entered the Franciscan monastery at Acre. He sent the narrative of his journey to Louis, and wished to visit France, but whether he did is not known. He was living in 1293. His narrative is full of curious information, and is remarkable for accuracy and sobriety.

**RUBY** (ru'be), a precious gem of a rose-red color belonging to the class corundum. The word occurs in several places in our version, Job xxviii. 18; Prov. iii. 15; viii. 11; xx. 15; xxxi. 10; Lam. iv. 7, but it is not probable that the ruby is meant. Some critics are disposed to understand pearls. Pearls, however, would ill suit the last-cited passage. But it seems more reasonable to understand, with other critics, red coral. For the sardius, Ex. xxviii. 17; xxxix. 10; Ezek. xxviii. 13, the margin gives "ruby." Perhaps the word translated agate really means ruby. See **AGATE**.

**RUCHRATH** (rook'rat), **JOHANN**, called **JOHANN VON WESEL**, born about 1410,

at Ober-Wesel-on-the-Rhine, attained eminence as a pre-Reformation reformer, though he somewhat marred his good name by recanting in his old age to escape torture and death. He was for some years a professor of divinity at Erfurt, and for seventeen years preached at Worms. He wrote "Concerning the Authority, Duty and Power of Pastors" and a "Treatise against Indulgences;" and as a natural consequence, there being no other answer possible to his powerful arguments, was arraigned for "heresy." He was then in his seventieth year, his mind was no longer equal to the ordeal, and he recanted. He died in 1481, two years before Luther's birth.

**RUDBORNE** (rud'born), **THOMAS**, bishop of Saint David's in the fifteenth century, was a native of Hertfordshire, or, as some say, of the county of Wilts. He was a member, and afterward warden, of Merton College, Oxford, the great gateway and tower of which edifice were built under his auspices and after his own design. In the earlier part of his life he had been one of the clerical advisers who instigated Henry V. in enforcing his pretensions to the French crown, and had even accompanied that monarch as chaplain on the celebrated expedition which terminated in the victory of Agincourt. In the following reign he was elevated to the mitre, which he wore something less than ten years, dying about the year 1442.

**RUDD**, **JOHN CHURCHILL**, D.D., a clergyman of the Protestant Episcopal Church, was born at Norwich, Connecticut, May 24, 1779. His parents were Presbyterian; but on removing to the city of New York, in 1800, he joined the denomination of which he was an ornament through life. He received a good academical, but not a collegiate, education, and was admitted to holy orders by Bishop Benjamin Moore, in 1805. In December of the same year he became rector of St. John's Church, Elizabethtown, New Jersey, where he remained until 1826, and where, in addition to the care of the parish, he also superintended the education of young men. In 1826 he removed to Auburn, in Western New York, where he became rector of St. Peter's Church, and likewise for three years had charge of an academy. In 1828 he was elected president of Geneva College, but declined. In 1827 he established the "Gospel Messenger and Church Record," a weekly religious journal, of which he continued to be editor and proprietor until his death, a period of nearly twenty-two years. In 1831 he resigned the rectorship of St. Peter's Church, and in 1836 removed the place of publication of his paper to Utica. Dr. Rudd was for twelve years a delegate from the diocese of New Jersey to the General Convention of the Protestant Episcopal Church, beginning with the year 1811. In 1832 he was a delegate to it from the diocese of New York, and from 1833, when the diocese of Western New York was organized, he was a member and president of the standing committee thereof until the close of his life. He was also a trustee of Geneva College, and held a professorship in Hobart Hall Academy. In addition to what he wrote for his own and other periodicals, he published only one small volume and a few sermons and tracts. Bishop Delancey, when alluding to his death before the convention of the diocese in 1849, said, "Dr. Rudd was a most useful laborer in the Church, firm in his principles, but kind and catholic in his feelings." Dr. Rudd died at Utica, November 15, 1848, in the sixty-eighth

year of his age, and his remains were removed to a vault under St. John's Church, Elizabethtown, New Jersey, where he had ministered more than twenty years.

**RUDIMENTS** (ru'de-ments), Col. ii. 8, 20. See **ELEMENTS**.

**RUDOLPH** or **RUDOLF** (roo'dolf), or **RODOLPH** (ro'dolf), II., son of Maximilian II., born at Vienna in 1552, was made king of Hungary in 1572, of Bohemia and of the Romans in 1575, and the following year was elected emperor on his father's death. He was an irresolute as well as an unfortunate monarch; when his dominions were invaded by the Turks, he showed neither spirit nor courage to repel the attack, and when his brother Matthias revolted from him he yielded up to him, with little opposition, successively, the sovereignty of Austria, Moravia, Hungary, Bohemia, etc. His weakness made him the perfectly willing tool of the Roman Church in its opposition to the Reformation. The celebrated confederation of Protestant princes under the elector palatine Frederick IV. was formed in his reign. He was very superstitious; and notwithstanding he patronized learned men, he yet had the weakness to listen to the suggestions of astrologers. He died, unmarried, January 20, 1612, aged sixty.

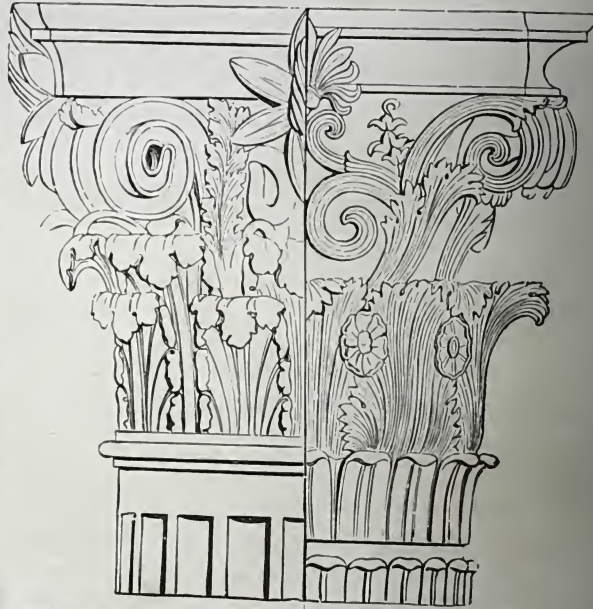
**RUE**, a plant on which the Pharisees were careful to pay tithe, Luke xi. 42. Common rue is a native of the South of Europe, a half-shrubby plant of a peculiar yellowish-green color. Every part of it is marked by transparent dots, filled with volatile oil. Rue possesses powerful stimulant, anti-spasmodic and tonic properties. The odor is peculiar and strong, the taste of the leaves intensely bitter and aromatic. Rue is sometimes called "herb of grace" and cultivated as an ornamental plant.

**RUFINA** (roo-fe'na), a Christian martyr under Valerian, was the daughter of an eminent gentleman at Rome. Her suitor, who had professed Christianity, to avoid danger and save his fortune, renounced his faith. He then endeavored to entice Rufina from her profession, but she remained steadfast. She afterward left the city; and when her suitor found her unyielding, he informed against her, which occasioned her apprehension. She passed through several tortures, but remaining inflexible, was beheaded, A. D. 257. Her sister Secunda, alike true, shared her martyrdom.

**RUFINUS** (roo-fe'nus), by some called **TORANUS**, a priest of Aquileia, in the fourth century. He became attached to St. Jerome, and accompanied him to the East; but being persecuted by the Arians, he was banished to a remote part of Palestine. After his return he founded a monastery on Mount Olivet, and employed himself in translating Greek authors into Latin. His

version of Origen gave such offence to his old acquaintance, Jerome, that he wrote bitterly against him, and Rufinus was cited to Rome by Pope Anastasius. The pope condemned his works, upon which he retired to Sicily, where he died about 410. The works of Josephus, the ecclesiastical history of Eusebius, and the writings of Gregory Nazianzen and St. Basil were also translated by Rufinus.

**RUFUS** (roo'fus), son of Simon the Cyrenian, who assisted our Saviour in carrying his cross, Mark xv. 21. Rufus probably was famous among the first Christians, since Mark names him with distinction. His father was probably the same as Simeon, mentioned Acts xiii. 1. In Rom. xvi. 13 Paul calls the mother of Rufus "his mother." Now, she could not be the mother of Paul unless Paul and Rufus were brothers, nor could she be the mother-in-law of Paul by natural relation to his wife unless Rufus was brother-in-law to Paul.



HALF THE CAPITAL OF THE TEMPLE AT TIVOLI (ROMAN).  
HALF THE CAPITAL OF THE MONUMENT OF LYCISTRATES (GREEK).  
ROMAN AND GREEK CORINTHIAN CAPITALS COMPARED.—See ROMAN ARCHITECTURE.

Perhaps, however, he means no more than that the mother of Rufus had favored him with those attentions and services, truly maternal, which a mother might have shown, and therefore the apostle salutes her son and herself under this affectionate recollection. This leads to an inquiry where this intimacy could have taken place. If Simeon the teacher at Antioch were her husband, then, as we know that Paul was long at Antioch, we see time, place and occasion of the services rendered by the mother of Rufus to Paul, and of mutual kindness and intimacy between them. As to the residence of this pious woman at Rome with her son Rufus, we may well suppose that her husband Simeon was dead at Antioch, and that she accompanied her son to the capital of the empire, where many Jews had settled. In what capacity Rufus dwelt at Rome we have no means of determining. If he were a Christian teacher, as his father had been, it would appear that he visited Philippi in his journeyings, where he suffered many adversities; for Polycarp, in his epistle to the Philippians, speaks of the "patience, which ye have seen set



forth before your eyes, in the blessed Ignatius and Zozimus and Rufus and in Paul himself." This association of persons contributes to confirm to Rufus the character of a distinguished teacher, and to mark him as the same Rufus, elect in the Lord, with whom Paul was familiar; his brother not only by profession and grace, but also by intimacy, and perhaps by constant residence in the same family.

excellent writings it is not easy to pursue our usual practice of naming two or three of the best known, for from the one named above to her last-written, "Watchwords from the Warfare of Life," all are worthy of and have attained a large circle of interested and approving readers, who will endorse the critique of a careful reviewer: "Their spirit is purely evangelical; their whole tendency is to promote true Christianity."



THE RUSSIAN PATRIARCHAL CHURCH, AT MOSCOW.—See RUSSIAN CHURCH.

**RUHAMAH** (ru-ha'mah), "having obtained mercy," a symbolical name which the prophet Hosea was instructed to apply to the female members of the covenant, in token of the purpose of mercy which was still in reserve for them, Hos. ii. 1.

**RUINART** (roo-e-nar'), THIERRI, a Benedictine monk, born at Rheims, in 1657, was an able theologian, and pupil, and subsequently an assistant, of Mabillon in his literary labors. He was the author of "The Acts of the Martyrs of the First Four Centuries," "History of the Persecution of the Vandals," "The Life of Mabillon" and "The Life of Pope Urban V.," besides an edition of Gregory of Tours. He died in 1709.

**RULER** (roo'ler). See **PRINCE**. Ruler of the synagogue, Mark v. 22. See **SYNAGOGUE**.

**RUMAH** (roo'mah), a place named as the habitation of the father of Jehoiaquim's mother, 2 Ki. xxiii. 36. It may be the same with Arumah.

**RUNDLE** (run'd'l), ELIZABETH, authoress of the celebrated work "The Schönberg-Cotta Family," and of a large number of works which have been for years, still are, and promise to be for many years to come, exceedingly popular, was the only child of the late John Rundle, banker and member of Parliament of Tavistock, Devonshire, England. She was born in 1826, and early in life acquired an enviable reputation as a linguist, artist, musician, poet and more especially as a Christian authoress. She married, at the age of twenty-five, Mr. Andrew P. Charles of London, but her fame attaches to her maiden name. Among her many

**RURAL** (roo'ral) **DEAN**. This order, which is now almost extinct, had the care and inspection of districts, now called deaneries.

**RUSH**. See **REED**.

**RUSLING** (rus'ling), JOSEPH, for twenty-five years a preacher connected with the Philadelphia Conference of the Methodist Episcopal Church, was a native of England, born about twelve miles from Epworth, Lincolnshire, May 12, 1788. When he was about twelve years of age his parents emigrated to this country and settled first in New York, and subsequently in Eastern New Jersey. They had been Wesleyans, and on making their home on this side the Atlantic connected themselves with the Methodist Episcopal Church. Like the majority of the sons of farmers of moderate means, Joseph enjoyed only the limited opportunities of education afforded by the country public school of his district, working meanwhile on his father's farm. At the age of twenty he was converted, and became an earnest member of the church of his parents. Four years later he felt called to the work of the gospel ministry, and promptly responded; and two years thereafter, in 1814, became connected with the conference, and continued the connection till 1839, in which year, July 6th, he died as those die who love the Lord and are faithful in his vineyard. Bishop James bears warm testimony to Mr. Rusling's fervid earnestness and peculiar power as a preacher of Christ. Besides numerous sermons, Mr. Rusling is known by several valuable contributions to religious and devotional literature, "Devotional Exercises," "Christian Companion"

and "Hymns for Sunday-schools" being the more important and valued.

**RUSHWORTH** (rush'wurth), JOHN, a distinguished partisan of the Cromwellian commonwealth and a historian of no mean abilities, was born in Northumberland in 1607 and died in 1690. The truthfulness and impartiality of his historical statements have been extravagantly lauded by some and strongly denied by others, according to their bias; but the truth is probably that he aimed to be honest, but his warm prejudices warped his judgment.

**RUSSELL** (rus'sel), JOHN. "A wise man and a good," says Sir T. Moore, "and one of the most learned men, undoubtedly, that England had in his time." He was chancellor of the university of Oxford, and after being engaged in political missions was made bishop of Rochester and of Lincoln, and appointed privy seal, and was chancellor under Edward V. and Richard III. The latter king, however, took the great seal from him in 1485. He died in 1494.

**RUSSELL, LADY RACHEL**, was the second daughter of Thomas Wriothesley (rot'es-le), earl of Southampton. She was twice married—first to Lord Francis Vaughan, who died in 1667, and in 1669 she became the wife of Lord William Russell, and for fourteen years they enjoyed uninterrupted felicity. In 1683 he was arraigned for complicity in the Rye-house plot, and unjustly condemned and executed. He was refused a legal adviser and allowed only an amanuensis, and by his choice his noble wife acted in that capacity. While making every human exertion to obtain a mitigation of the sentence, while nobly offering to accompany him into perpetual exile, his heroic and lovely wife never for a moment desired him to swerve from the strictest honor and



LADY RACHEL RUSSELL.

integrity. Lord Russell said, "There was a signal providence of God in giving me such a wife, where there was birth, fortune, great understanding, pure religion and a great kindness to me." She parted from him at last without shedding a tear, and retired in silent anguish to her wretched and dreary home. Though, after the execution of Lord Russell, his lady was deeply affected, yet her mind never sank. She survived him forty years, but refused to enter again into the marriage state. She died at the age of eighty-seven, in 1723. Lady Russell was a woman of

deep, ardent and unaffected piety, and an excellent understanding. Her "Letters," which do equal credit to her understanding and heart, have been often reprinted. After the revolution the proceedings against Lord Russell were annulled. His portrait has been added to the national portrait-gallery of England.

**RUSSELL, MICHAEL, LL.D., D.C.L.**, bishop of Glasgow and Galloway, was born at Edinburgh, 1781; studied at Glasgow, and having received ordination, was in 1808 appointed to St. James' chapel, Leith, where he continued to officiate till his death. To extensive acquirements, theological and literary, Dr. Russell added the pen of a ready and elegant writer. His works on Palestine, Egypt and various other publications still hold their ground, and his "Connection of Sacred and Profane Histories" extended his fame far beyond the limits of his native land. On his elevation to the episcopal chair in 1837, the university of Oxford marked its respect for his character and attainments by conferring on him the degree of doctor of civil law by diploma—an honor never before bestowed on a Scotchman not educated at Oxford. He died in 1848.

**RUSSIAN** (roo'sh'an or rush'an) **CHURCH**, or the Greek Church in Russia, adheres, in the main, to the doctrines and ceremonies of the Greek Church in other parts of the East, although it is independent of the patriarch of Constantinople. See **ORIENTAL CHURCH**. Peter the Great made strenuous efforts to diminish the number of superstitions and puerile ceremonies which prevail in all the Greek Churches and to elevate the character of the clergy, but his success was very limited. Since his reign the czar has acquired an immense influence in the Church throughout his dominions, and is regarded as its head, and invested with a quasi-spiritual authority which secures to him reverence and obedience in spiritual things, not much inferior to that which is rendered by the Romanists to the Pope.

The Russian Church has displayed a toleration of other sects, and in this respect it contrasts favorably with the papal, yet it lays itself open to the charge of intolerance toward its own members by refusing to allow them under any circumstances to quit its communion. It approximates to the Romish Church in doctrine, but differs from it essentially in government and discipline, inasmuch as it rejects the claims of the Pope to supremacy, acknowledging the emperor as its temporal head, and submitting to be governed by a supreme synod, composed in part of lay members; in permitting all but bishops to retain their wives, if married before ordination; forbidding the use of images or corporeal representations of any kind, except pictures, which it uses lavishly; and more important than all, in permitting the free circulation of the Scriptures in the vulgar tongue. In government it is an episcopacy, composed of forty dioceses; of which four are governed by metropolitans, sixteen by archbishops and twenty by bishops. The churches are extremely numerous, and they are generally the best constructed and the most conspicuous edifices in all towns and villages. In Petersburg and Moscow the cathedrals are especially grand and of great magnitude, and the services are most imposing. In the towns and villages of Russia the churches are celebrated for the number and the magnitude of their bells, the incessant ringing of which appears to be one of the most characteristic parts of their ceremonial.

Like the Greek Church generally, the Russian acknowledges the authority of the first seven councils. The Bible, including the Deutero-canonical books as interpreted by the Church, is held to be the rule of faith. The reader is referred to the article on the **ORIENTAL CHURCH** for a condensed view of the doctrines and ordinances which obtain in the Greek Church, as these are characteristic of the Russian Church, of which the distinguishing particular is the headship which has been assumed by the emperor, and which has been admitted by the Church. There are a number of sects in Russia which differ from the Church in several points, chiefly in opposing the headship of the emperor, such as the Raschelniks, who regard him as Anti-christ.

**RUST**, Matt. vi. 19, 20; James v. 3. Two different Greek words are rendered "rust." The first has a more general meaning, perhaps equivalent



RUSSO-GREEK CHURCH, AT BUCHAREST, WALLACHIA.—See RUSSIAN CHURCH.

lent to our "wear and tear." "Tarnish" might better express the sense in the last-named passage.

**RUTER** (roo'ter), MARTIN, D.D., a minister of the Methodist Episcopal Church, was born at Charlestown, Massachusetts, April 3, 1785. He had very few educational advantages in early life, and when only sixteen years of age received his license to preach. He employed his time not only in the active work of the itineracy, but became thoroughly grounded in history, science and the languages. He was at one time principal of the New Market Wesleyan Academy, and was subsequently located at Cincinnati as the Western agent of the Methodist Book Concern. From 1834 to 1837 he was president of Alleghany College, and in the latter portion of his life he labored faithfully in mission work in Texas, but his physical strength gave way before the exposures and hardships incident to that work. He died May 16, 1838. He was the author of "History of Martyrs," "Ecclesiastical History" and other works.

**RUTH**. The book of Ruth, like the last four chapters of the book of Judges, is properly a supplement to that book, of which, in the ancient Hebrew canon, it formed a part.

The book of Ruth was certainly written after the establishment of the monarchy, see ch. i. 1, and probably about the time when David was coming into public life after he had been anointed by Samuel as the future king, ch. iv. 1, 7; 1 Sam. xvi. 13. It has generally been ascribed to that prophet, and internal indications favor the tradition.

The events, however, which it relates evidently belong to a much earlier period, for the author found it necessary to explain a custom here noticed which had since become obsolete, ch. iv. 1, 7. One circumstance which has been relied upon, in attempting to ascertain the date of these events, is the famine mentioned in ch. i. 1, which Bishop Patrick supposes to have been caused by the incursions of the Midianites just before the admin-

istration of Gideon, see Jud. vi. 4-6. But Usher and others, following the greater Hebrew chronology, with far higher probability assign the narrative to the times of Ehud and Shamgar. See Jud. iii. 12-14, 31. In any case, it seems necessary to suppose that in the genealogy in ch. iv. 18-22 some names have been omitted according to the frequent practice of the Hebrews. Compare Matt. i. 8 with 1 Chr. iii. 11, 12. These names should probably be supplied between Obed and Jesse.

This narrative of private life was doubtless included in the canon of Scripture chiefly on account of its relation to the family of David, and thus to the divine King and Head of the Church; and because the adoption of Ruth, a Moabitess, into the commonwealth of Israel and into the line of the ancestors of Messiah, intimates that through him the Gentiles should be sanctified and united to his people, so that there should be "one fold and one Shepherd." But it is also valuable as presenting to us admirable examples of faith, piety, patience, humility, industry and kindness in the common occurrences of life. It also forcibly teaches us that,



while we are always in this life exposed to change, there is no condition, however unfavorable, which is absolutely hopeless, for God can raise "the poor out of the dust," "that he may set him with princes;" and that a devout trust in his overruling Providence will not be disappointed; so that we may well exclaim with Bishop Hall, "Oh the sure and bountiful payment of the Almighty! Who ever forsook the Moab of this world for the true Israel, and did not at length rejoice in the change?"

This book contains Ruth's marriage into the family of Elimelech, the death of her father-in-law and husband, and her return with her widowed mother-in-law to Bethlehem, ch. i., where she gleaned in the fields of Boaz, whose kindness encourages her to claim from him the duty of a kinsman, ch. ii., iii.; her marriage to Boaz, and her descendants, with a genealogical table, ch. iv.

**RUTHERFORD** (ruth'er-ford), **SAMUEL**, a famous divine of the covenant, was born about 1600

ment met he passed away, March 20, 1661, with the words, "Glory, glory!" upon his lips.

**RUTHERFORTH** (ruth'er-forth), **THOMAS**, D.D., F.R.S., born in 1712, in Cambridge-shire, England, and was educated at St. John's, Cambridge, of which he became a Fellow, and afterward, in 1745, he was made regius professor of divinity at Cambridge. He was rector successively of Barrow, in Suffolk, Shenfield, in Essex, and Barley, in Hertfordshire, and in 1752 he was made archdeacon of Essex. He died in 1771. He was a ready writer, and left a number of works on religious, philosophical and kindred topics that have been in demand, and have been highly commended by competent critics.

**RUTLEDGE** (rut'lej), **FRANCIS HUGER**, D.D., bishop of the Protestant Episcopal Church in Florida, was born in Charleston, South Carolina, in 1800; he was the son of Chancellor Hugh Rutledge, and nephew of Edward (signer of the

of his alma mater. In 1839, he removed to Philadelphia, where he had charge of Saint Joseph's Church. He was afterward pastor of Saint John's Church in Frederick, Maryland. For nine years he presided over Georgetown College, and for nearly three years he was at the head of the college of the Holy Cross, Worcester, Massachusetts. He was widely and favorably known as an eloquent preacher and public lecturer. He died in Philadelphia, January 12, 1860.

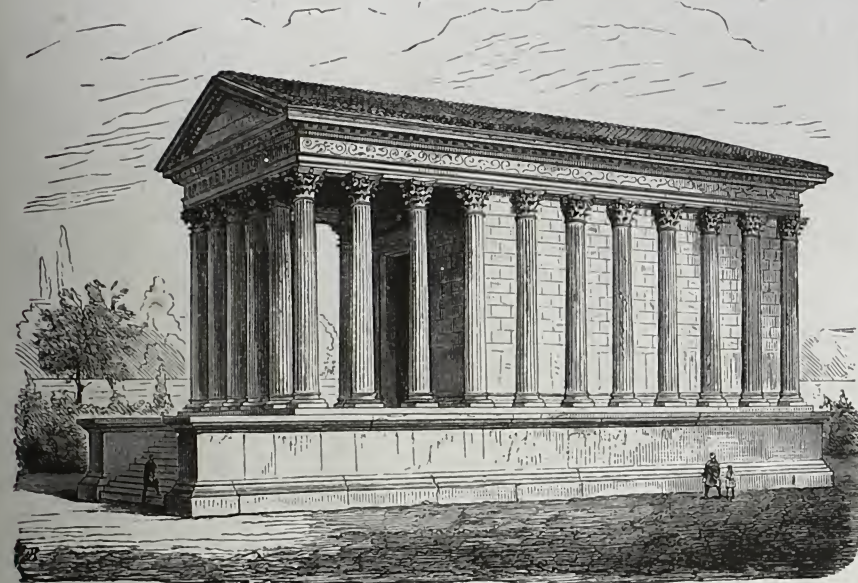
**RYE**. The word so rendered in Ex. ix. 32; Isa. xxviii. 25, is translated "fitches" in Ezck. iv. 9, "spelt" in the margin. Rye is a plant bearing naked seeds on a flat ear furnished with awns like barley. It grows on light soils unfit for wheat. But there is little doubt that the plant intended by the Hebrew word is not rye, but **SPELT**, which see.

**RYLAND** (ri'land), **JOHN**, D.D., an eminent English divine of the Baptist denomination, was born at Warwick in 1753. His precocity was remarkable, and he is said to have read a chapter in the Hebrew Bible before he was five years old. He entered the ministry in 1771, was first associated with his father at Northampton, then sole pastor, and removed to Bristol in 1793, where he became president of the Baptist College. He was one of the founders of the Baptist Missionary Society, of which institution he was senior secretary from 1815 to his death, in 1825.

**RYLE** (ril), **JOHN CHARLES**, an eminent evangelical clergyman of the Church of England whose admirable tracts have made his name favorably known in all parts of the United States no less than in his own land. He was born in 1816, and received his education at Christ Church, Oxford, where he graduated bachelor of arts in 1836; he was a Craven university scholar, and took a first-class in classical honors. He entered holy orders in 1841, and took the curacy of Exbury, in the New Forest. His advancements have been—rector of St. Thomas's, Winchester, 1843; rector of Helmingham, Suffolk, 1844, and vicar of Stradbroke, Suffolk, 1861. His tracts exceed two hundred in number, and not only have immense quantities of them been circulated in English-speaking countries, but many of them have been translated into French, German, Dutch, Italian, Portuguese, etc. Besides tracts, he has produced a large number of valuable books, among which the most admired have been—"Assurance," "Home Truths," "The Young Man's Christian Year," "Startling Questions," "The Priest, the Puritan and the Preacher," "Plain Speaking," "Spiritual Songs," "Expository Thoughts on the Gospels," "The Bishops and Clergy of Other Days," "The Christian Leaders of the Last Century," etc.

**RYVES** (rivz), **BRUNO**, an English clergyman and writer, born about 1596 or earlier, in Dorsetshire. The first record we find of him is as chaplain of Magdalen College, Oxford; after which he was vicar of Stanwell, Middlesex, rector of St. Martin's, Vintry, London, and chaplain to Charles I. He was sequestered and suffered severe persecution during the civil wars, but after the Restoration was rewarded by the appointments of chancellor of Chichester and dean of Windsor in 1660, registrar of the knights of the Garter in 1661, and rector of Acton, Middlesex. He wrote some controversial works of temporary interest, and he assisted Walton in the preparation of his Polyglot Bible.

**RYDER** (ri'der), **JAMES**, D.D., a divine of the Roman Catholic Church, was a native of Dublin, where he was born in October, 1800. He emigrated to this country at an early age, and pursued his academic studies at Georgetown College. He completed his theological course at Rome, and after being ordained he taught theology in the college of Spoleto. Returning to this country in 1828, he was appointed vice-president



"LA MAISON CARRÉE," AT NÎMES.—See ROMAN ARCHITECTURE, page 1410, and engraving on page 1411.

in the parish of Nisbet, Roxburghshire, and educated at the university of Edinburgh. In 1627 he was ordained minister of the parish of Anwoth, but without any engagement to the bishops. His pastorate was marked by its affectionate fidelity and great success, but in 1636 he was forbidden to exercise his ministry. The court of high commission confirmed the sentence, and he was ordered to confine himself to the city of Aberdeen during the king's pleasure. His principal offence was his preaching against the articles of Perth. He remained nearly two years in this virtual exile, and in February, 1638, he returned to his attached flock. The famous general assembly met in Glasgow that same year, and he was one of the delegates. By the commission of that assembly he was appointed professor of divinity at Saint Andrew's. He was in 1643 sent up to the Westminster Assembly. On returning to Saint Andrew's he was elected principal of the new college, and afterward rector of the university. After the Restoration he was deprived of office, confined to his house, and summoned to appear before Parliament on a charge of treason. But before Parlia-

ment met he passed away, March 20, 1661, with the words, "Glory, glory!" upon his lips.

S.

**SA**, or **SAA**, **DE** (deh sah), **EMANUEL**, a Jesuit scholar of note, born in 1530, at Condé, in Portugal, was professor of theology at Coimbra, and subsequently at Rome, but relinquished the latter and became a preacher in order to superintend a new edition of the Vulgate, at the desire of Pius V. He wrote "Scholia on the Gospels," "Notes on the whole Sacred Scriptures," etc. He died at Arona, in 1596.

**SAADI** (sa'de), **Sheikh MOSLIM EDDIN**, one of the most celebrated poets of Persia, and equally distinguished for his religious zeal and devoutness, was born at Shiraz, in 1175, and died in the one hundred and sixteenth year of his age. He studied at Bagdad, and pursued a religious course of life under the direction of the famous Sophi Abd al Kadir Ghilani, whom he accompanied on a pilgrimage to Mecca. He afterward made the same pilgrimage fourteen times. He fought against the infidels and extended his wanderings into India and Asia Minor. Being, however, taken prisoner by the Turks, he was put to work on the fortifications of Tripoli, but was redeemed by a merchant of Aleppo, who gave him his daughter in marriage, with a dowry. Toward the close of his life he built a hermitage near the walls of Shiraz, where he passed his time in exercises of piety; and his tomb, on the spot where he had lived, was long visited by the admirers of his genius and devotion. The "Gulistan" is the most celebrated of Saadi's works. It is a collection of unconnected moral stories, historical and fictitious, with admixture of verse. It has been several times translated into English, German, French and Dutch. The "Bostan" is of like character, but entirely in verse. His other works consist of miscellaneous odes and essays.

**SAADIAS** (sa-a-di'as), **BEN JOSEPH**, or **SAADAS GAON**, a Jewish rabbi, author of a book on the "Belief of the Jews" and an Arabic translation of the Old Testament, commentaries on Ezra and Daniel and "Explanation of Jezirah." He was born at Faioum, in Egypt, in 892, was for a number of years principal of the school at Sura, near Babylon, and died in 943.

**SABACHTHANI** (sa-bak-tha'ne), one of the words uttered by our Lord on the cross, Matt. xxvii. 46. See **ELI**, **ELI**.

**SABAOTH** (sa-ba'oth). The word is left untranslated in Rom. ix. 29; James v. 4. The Lord of Sabaoth is therefore equivalent to the Lord or Jehovah of hosts—i. e., of the armies of heaven.

**SABAT** (sa'bat), 1 Esd. v. 34, a person not identified.

**SABAT**, 1 Macc. xvi. 14, the same as **Sebat**. See **MONTHS**.

**SABATEAS** (sa-ba-te'as), 1 Esd. ix. 48, the same as **Shabbethai**, Neh. viii. 7.

**SABATEL-SEVI** (sā-bā-tā'e sā've), born in 1625, a false Christ, who seduced a great number of his fellow-Jews, and seemed likely to have effected a revolution in the East, when he was arrested. On being brought before the sultan Mohammed he avowed his fraud and embraced Islamism. He died in 1676.

**SABATHIANS** (sa-ba'the-anz) were the followers of a Novatian heretic named Sabathius.

**SABATIER** (sa-ba-te-ay'), or **SABBATHIER**, **PIERRE**, a native of Poitiers who was born in 1682, became a member of the order of the Benedictines of St. Maur, and was engaged for twenty years in making a collection of the Latin versions of the Bible, which was published



WALL OF SEVERUS, NEAR HOUSESTEAD, ENGLAND.—See close of article **ROME**, subhead **ROMAN EMPIRE**.

in 1743, under the title of "Bibliorum Sacrorum Latinae Versiones Antiquae." He died at Rheims, March 24, 1742.

**SABATUS** (sab'a-tus), 1 Esd. ix. 28, the same as **Zabad**, Ezra x. 27.

**SABBAN** (sab'ban), 1 Esd. viii. 63, a strange corruption for **Binnui**, Ezra viii. 33.

**SABBATARIANS** (sab-ba-ta're-anz), those who adhere to the Jewish Sabbath.

**SABBATATI** (sab-ba-ta'te), a name applied to the Waldenses, derived from the wooden *sabots* worn by many of them.

**SABBATH** (sab'bath), a Hebrew word signifying rest, generally applied to the seventh day of

the week observed as a sacred season of cessation from labor, but used also to designate other days or times set apart and sanctified in a similar way, Lev. xxv. 4. The original term sometimes denotes a week, Matt. xxviii. 1; Luke xxiv. 1; Acts xx. 7.

It is first mentioned when, the work of creation through six successive periods being completed, God is said to have rested on the seventh day and to have sanctified it, Gen. ii. 2, 3. We do not find in the records of the antediluvian world or in the histories of the early patriarchs any notice of the observance of this day. The first distinct mention of a weekly Sabbath is at the giving of the manna, when the Israelites were commanded to gather on the sixth day as much as would suffice them for two days, seeing that it would not fall on the sev-

enth; and while ordinarily that which was reserved became corrupt, yet the additional quantity collected and kept according to the divine command would continue wholesome on the Sabbath, Ex. xvi. 12-30. There would seem proof from this account that the weekly Sabbath was not the first instituted, and that the observance existed before the giving of the moral law.

Into that law it was solemnly incorporated, with great particularity of detail, reference being made both to the six days' work of creation and the seventh day's rest, and also to the deliverance of Israel from bondage, Ex. xx. 8-11; Dent. v. 12-15. They were to remember that they had been bondmen, and to grant their bondmen that rest which they had not been able to enjoy till their deliverance, which thus became to them a fresh inauguration of the weekly Sabbath.

The Sabbath thus commanded was observed



from sunset on one day to sunset on the next, Matt. viii. 16, with great strictness by the Hebrews. They were to abstain from all servile work, Ex. xxiii. 12. The violation of its sanctity was rebellion against God, and punishable with death, Ex. xxxv. 2. In the wilderness, as we have seen, they were not to gather manna, and generally they were not to light a fire for culinary purposes, neither to sow nor reap, Ex. xxxiv. 21. Neither were they to make a journey. This restriction seems to be based upon Ex. xvi. 29; it was afterward more precisely defined to intend that only a short specified distance—a Sabbath-day's journey, about two thousand paces or five or six furlongs—grounded on the space prescribed between the ark and the people, Josh. iii. 4, the same being perhaps between the tabernacle and the tents in the wilderness encampment, might be traversed on the Sabbath. Yet religious services, though involving labor, such as those of the tabernacle or temple, might be performed. Thus sacrifices might be prepared, Lev. vi. 8-13, and persons be circumcised on the Sabbath, John vii. 22, 23. We have little information from the law as to ritual observances

and observances were insisted on which made the salutary provision a yoke of bondage. Our Lord rectified this; he showed that "the Sabbath was made for man," for his welfare and spiritual training, "not man for the Sabbath," just to be tied to a hard, oppressive rule, Mark ii. 27; and by his own example he maintained the liberty of God's children. The Jews accused him of breaking the Sabbath, Mark ii. 23-26; John ix. 16. He did not break the Sabbath; he disregarded, indeed, the human gloss; he never violated the divine law; just as he repeatedly in other respects made the clear distinction between God's command and human superstition, censuring the formal religionists of the day for making void the commandment of God by their traditions, Matt. xv. 1-9. And similar warnings were given by the apostles, Col. ii. 16.

There are many questions connected with this subject which have given rise to discussion. Some of them must be briefly noticed.

It is doubted whether the Sabbath was merely an Israelitish observance, or whether it was intended to apply to the whole human family. In some passages already referred to it is connected with the deliverance from Egypt, and is termed a sign or covenant symbol of God's promises to Israel. But that by no means interferes with its higher object; and when it is stated, just after the narrative of creation, that God sanctified the seventh day, and when this is alleged in the commandment, and when that commandment is enshrined in the decalogue, confessedly standing in the highest position of the earlier revelation, it does seem hard to conclude that the Sabbath was merely a Mosaic rite. Now, let it be asked whether this was a salutary observance,

Surely not to unremitting earthly labor, not to those sensuous enjoyments which debase instead of elevating, which enervate instead of strengthening for renewed duties? If the Hebrew Sabbath-rest was typical, it was typical mainly of the rest of eternity; and as we have not yet entered that rest, we still need in our earthly course some figure of it.

It can hardly be denied that considerations of this kind have their weight; and seeing that the profanation of the Sabbath is always treated as a great moral fault, and that a blessing is pronounced on those, not literally of the seed of Israel, who hallowed it, Isa. lvi. 3-8, it is reasonable to conclude that the command touches, in some measure at least, the inhabitants of the world generally.

Along with the Jewish Sabbath there began to grow up the observance of another day from the time of our Lord's resurrection; and we read in the Christian Church of assemblies held on the first day of the week, John xx. 1, 19, 26, and of Christ's presence there, and of the breaking of bread on that day, Acts xx. 7, 8; 1 Cor. xvi. 2, and of a day—we cannot doubt that it was the same—called "the Lord's day," Rev. i. 10. Early Christian writers soon begin to mention it. Justin Martyr repeatedly speaks of it, showing that Christian assemblies were held on the Sunday which was observed on account of both the creation and our Lord's resurrection.

The day of Christian rest is the first in the week; the Hebrew Sabbath was the seventh. It has been urged that there ought to be a special enactment in Scripture for the change of day, and that, failing such enactment, the obligation cannot be supposed to be transferred. Some learned men have endeavored to show that the day originally sanctified after the creation was the first of the human week, that a change occurred on the deliverance of Israel from bondage, and that we now, in keeping the day of the Lord's resurrection, have reverted to the original observance, and are therefore under the original command; but their conclusions are extremely doubtful. Our Lord and his apostles taught by example quite as precisely as by precept, and their practice is enough to sanction the observance of the Lord's day. Besides, the dispensation changing, it was but fitting that there should be a change in this, else the bondage of the law might have attempted to restrain the liberty of the gospel.

And, indeed, an observance of the Jewish Sabbath did for some time prevail in the Christian Church in connection with the observance of the Lord's day. Probably this might be, at least at first, to conciliate the Jews. Care was, however, taken not to hallow it after the Jewish fashion, and censures were passed on those that so acted.

It has been already said that the rest-observance of the Sabbath had a typical meaning. It prefigured in some degree, no doubt, the gospel dispensation, more perhaps the millennial state, but in its highest and most assured intention the eternal rest of that glorious state into which God's Church will finally enter—a rest not of idleness but of active fulfillment of the divine will, not of constraint but of delightful freedom from all that can grieve or injure or annoy, so that every faculty of the restored man has its highest and most fitting employment, and therefore its perfect bliss. The apprehension of this, its final object, will furnish no uncertain guide to the right mode of hallowing now the day of rest.

It may be added that St. Paul's caution, Col. ii.

16, by no means precludes the consecrated service of the Lord's day; it had to do with the Jewish ritual, which, it has been already said, is not binding upon the Christian Church. Besides, the term "Sabbath" is not restricted to the weekly observance; it was applied, as above noted, to days in various festivals, Lev. xv. 29-31, when ordinary work was prohibited.

**SABBATH-DAY'S JOURNEY.** See JOURNEY.

**SABBATH OF LAZARUS,** in the Greek Church, the day preceding Palm Sunday.

**SABBATH, THE SECOND AFTER THE FIRST,** Luke vi. 1, perhaps the first Sabbath of a year that stood second in the Sabbatical cycle.

**SABBATHEUS** (sab-ba-the'us), 1 Esd. ix. 14, the same as Shabbethai, Ezra x. 15.

**SABBATICAL YEAR.** See JUBILEE.

**SABBEUS,** 1 Esd. ix. 32, the same as Shemaiah, Ezra x. 31.

**SABEANS** (sa-be'anz). There were at least two tribes of the name—1. Descendants of Seba, Isa. xlv. 14. 2. Those of Sheba, son of Joktan, and the tribes associated with his posterity, Joel iii. 8. See SEBA, SHEBA. Possibly the Sabeans mentioned in Job i. 15 were a marauding race, to be distinguished from the other two. The word rendered "Sabeans" in Ezek. xxiii. 42 is not a proper name; it should be translated "drunkards."

**SABELLIANS.** See SABELLIUS.

**SABELLIUS** (sa-bel'le-us), a distinguished heresiarch of the third century. He was an African by birth, and became a disciple of Noctus and an eminent Church teacher. He was one of the most profound thinkers who took part in the controversies respecting the nature of God and the mode of his existence. He was one of the so-called Monarchians, and especially insisted on the oneness of the Divine essence, treating the terms Father, Son and Holy Spirit as merely different names for the same person, according to the different relations in which he is conceived as standing to his creatures. Sabellius was opposed and formally condemned by Dionysius of Alexandria, but his followers long existed as a distinct sect.

**SABI** (sa'bi), 1 Esd. v. 34, probably a corruption of Zebaim, Ezra ii. 57.

**SABIANS** (sa-be-anz), a designation applied to the CHRISTIANS OF ST. JOHN, which sec. This title, according to some, was first applied to this Christian body by the Mohammedans, while others claim that they received the appellation from the fact, as they assert, with scarcely any reason even assigned, that they sprang from the ancient idolatrous sect of that name, which has been held by many to have been the original source of Mohammedanism. The idolatrous sect of Sabians, so far as anything can be known of them, worshiped the planets, or hosts of heaven; hence the name, from *saba*, "a host."

**SABIN** (sa'bin), or **SABINE** (sa'bin), ELIAH ROBINSON, the pioneer of Methodism in New Hampshire and in portions of Massachu-

setts, was the fifth of eight children of Nehemiah Sabin, a soldier of the Revolution. He was born at Tolland, Connecticut, September 10, 1776, but eight years later the family removed to the western part of Vermont, then an unbroken wilderness, and Elijah had no further opportunity to attend school. His thirst was so great for knowledge, however, that he studied under the most discouraging circumstances, carrying a book to the field with him and studying at intervals and even while at work, and frequently studying late at night by the light of a burning pitch-pine knot. By manhood he had acquired a fair education. He was converted at an early age. In 1798 he began preaching in Vermont; a year later he was received on probation into the New York Conference, and sent to Needham, Massachusetts; and in 1800, having passed a successful examination "respecting his moral character, gifts, grace and usefulness," and been adjudged "a pious and useful preacher," he was appointed to the Landaff Circuit in New Hampshire. His fame as a preacher grew apace, but meanwhile his health broke down, and at the end of two years he had to retire from active ministry, and was placed on the list of supernumeraries. In 1805, his health having improved, he was restored to active work, and, young as he was, was made presiding elder of the Vermont district. In 1809 the New England Conference was formed, and Mr. Sabin was assigned to the care of New London district, a charge he held two years, after which he served successfully in Boston and elsewhere, until 1811, when he was elected chaplain of the Massachusetts House of Representatives. He shortly afterward severed his connection with the conference as an itinerant, and settled in Hampden, Maine, taking charge of a union church, embracing Methodists, Baptists and Congregationalists. Here he remained until 1817, when his health completely broke down, and he was enabled, by the kindness of a Christian gentleman of means, to travel in the South in the hope of relief, but lived only to reach Augusta, Georgia, where he died on the 4th of May, 1818. He was peculiarly a preacher, and not a writer, though he left two or three small works.

**SABINIANUS** (sa-bin-e-a'nus), the sixty-sixth pope, succeeded Gregory I. in the year 604, and was succeeded in turn by Boniface III. in 607. He had a quiet pontificate, and is said to have been a good and worthy man.

**SABTA**, or **SABTAH** (sab'tah), a son of Cush, of the family of Ham, Gen. x. 7. From him descended a tribe of Cushites, located probably in the Ethiopian city Saba, or Sabat, on the south-west coast of the Red Sea, not far from the present Arkiko. But Kalisch prefers the statement of Josephus, who interprets Sabath of the Astabori, or tribes dwelling near the stream Astaboras, which forms the eastern river of the land Meroe, where there might formerly be a town Sabtah.

**SABTECHA**, or **SABTECHAH** (sab'te-kah), the youngest son of Cush, Gen. x. 7, the founder of an Ethiopian or Cushite tribe. On Egyptian monuments the word SBTCK, or Sabatoen, appears as the proper name of the Ethiopians; but the precise locality of this tribe has not been ascertained.

**SACAR** (sa'kar). 1. The father of Ahikam, one of David's warriors, 1 Chr. xi. 35. In 2 Sam.

xxiii. 33 he is called Sharar. 2. A Levite porter, 1 Chr. xxvi. 4.

**SACCOBENEDETTO** (sak'ko-ben-e-det'to), a garment worn by those under sentence of death by the Spanish Inquisition while on their way to execution. It was of linen, colored yellow, and besides two crosses had devils and flames painted upon it.

**SACCOPHORI** (sak-kof'o-re). 1. A body of Manichee heretics who were condemned to death by Theodosius. 2. A portion of Thessalian heretics whose name was derived from their custom of clothing themselves with sackcloth.

**SACERDOTALES** (sas-ser-do-ta'lez), the vestments worn by the clergy in the divine offices.

**SACHEVERELL** (sa-kev'er-cl), HENRY, an English divine who introduced politics into the pulpit, was born in 1672, and was educated at Oxford. In 1709 he was appointed preacher at St.



SACKCLOTH.—See the article.

Saviour's, Southwark, during which period he preached his two famous sermons, the object of which was to create alarm for the safety of the Church and to excite hostility against the dissenters. Being impeached in the House of Commons, he was sentenced to be suspended from preaching for three years. This persecution, however, established the fortune of Sacheverell, who was collated to a living near Shrewsbury, and the same month that his suspension terminated he was appointed to the valuable rectory of St. Andrew's, Holborn. His abilities, however, were poor and contemptible. He died in 1724.

**SACKBUT.** See MUSICAL INSTRUMENTS.

**SACKCLOTH** (sak'kloth) was used to denote both the rough hair (in the East commonly camels' hair) from which sacks or the coarser garments were made, and then these articles themselves, used by the poorest people or by mourners. To clothe one's self with sackcloth was to assume the symbol of mourning, which was also worn by spiritual mourners, penitents, like Elijah in the Old Testament times, or John the Baptist in the New, 2 Ki. i. 8; Matt. iii. 4.



PART OF A ROMAN WALL, AT ST. ALBANS (ANCIENT VERULAM), ENGLAND.—See ROME.

or special worship on the Sabbath. There was to be an additional burnt-offering of two lambs, Num. xxviii. 9, 10, and the show-bread was then to be changed, Lev. xxiv. 8. But in later times it was indisputably the practice to meet in the synagogues, when the sacred writings were read and expounded, and no doubt public prayers offered, Luke iv. 16. And perhaps the Psalms which were composed for the Sabbath-day may be taken as testimony that, still earlier, assemblies were held for praise and thanksgiving, see Ps. xcii. Sabbath-observance, like obedience to other laws, would seem in times of national declension to have been little regarded. We find the prophets frequently rebuking the people for their profanation or merely formal respect of it, Jer. xvii. 21-27; Ezek. xx. 12-24.

On the return from the captivity there was a more rigid sanctifying of the Sabbath. Nehemiah's exertions probably contributed to it, Neh. xiii. 15-22. In the Maccabean wars the Jews would not at first defend themselves on the sacred day; and whenever the necessity of doing so became apparent, they still refrained from attack, 1 Macc. ii. 32-41. No trace of such scrupulousness is found in the Old Testament; but gradually Pharisaic tradition overlaid the divine command,

Did it tell—not in the minute details with which superstition overloaded it, but in its grand principle and its practical working—for the good of man and beast? Was it a suspension, for the time, of the original destiny, consequent on Adam's sin, of grinding toil? Was it held out rather as a privilege to be welcomed than a burdensome duty uncasily to be discharged? If so, we can hardly imagine that the blessing of the earlier Church would be withheld from the latter. If the worshiping of God is incumbent on his creatures, and the assembling of themselves together necessary for instruction and for the fostering of piety, we should naturally expect that provision would be made for this, some time be marked out when worldly cares might be laid aside and God approached with calm serenity of spirit and the employment be begun in which saved men shall rejoice for ever in the world above. If it be said that it was typical, that it was a shadow which was to pass away, we must ask, Of what was it typical? and to what was it to give place? No good thing or observance of the earlier covenant was removed except to be replaced by something better, more spiritual, of higher privilege—as legal sacrifice by the oblation of Christ, circumcision by baptism. To what, then, was the Sabbath to give place?



**SACK, BRETHREN OF THE**, a religious order which was established about the beginning of the thirteenth century, and had monasteries in France, Germany, Italy and England. The brethren were very austere, for they neither ate flesh nor drank wine. Besides the sack which they wore, and from which they took the name, they went barelegged and had only wooden sandals upon their feet.

**SACRAMENT** (sak'ra-ment) is derived from the Latin word *sacramentum*, which signifies "an oath," particularly the oath taken by soldiers to be true to their country and general. The word was adopted by the writers of the Latin Church to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation they supposed was equally sacred with that of an oath. Of Sacraments, in this sense of the word, Protestant Churches admit of but two; and it is not easy to conceive how a greater number can be made out from Scripture if the definition of a Sacrament be just which is given by the Church of England. By that Church the meaning of the word Sacrament is declared to be "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us

**SACRAMENTALIST** (sak-ra-men'tal-ist), one who holds the doctrine of the real presence of Christ in the eucharist.

**SACRAMENTARIANS** (sak'ra-men-ta'-re-anz), those German Reformers in the sixteenth century who rejected both the Lutheran and Romish doctrine of the eucharist.

**SACRAMENTARY** (sak'ra-men'ta-re), in the Roman Catholic Church, a book containing the collects, prefaces and canon of the mass.

**SACRAMENTSHAUSLEIN** (sak-ra-men't-shaws'line), Among all the specimens of German art few objects can be found more remarkable than the sacramentshauslein of Adam Kraft. This marvelous structure, which is carved out of stone, is placed against a pillar beside the high altar in the church of St. Laurence, in Nuremberg. It is intended as a receptacle for the consecrated bread and wine. The delicate tracery ascends in tapering columns until it reaches the spring of the arch, where it bows its head like a snowdrop on its stem. There is nothing in all the range of art more delicate and beautiful.

**SACRARIUM** (sa-era're-um). 1. The portion of a church or cathedral in which the altar is placed. 2. An apartment attached to a church in which the consecrated vessels of the church and the garments in which the clergyman officiates are deposited.



HUMAN SACRIFICES.—See SACRIFICE, subhead SACRIFICE, HUMAN.

thereof." According to this definition, Baptism and the Lord's Supper are Sacraments, for each consists of an outward and visible sign of what is believed to be an inward and spiritual grace; both were ordained by Christ himself, and in the reception of each does the Christian solemnly devote himself to the service of his divine Master. The Romanists, however, add to this number Confirmation, Penance, Extreme Unction, Ordination and Marriage, holding in all seven Sacraments. See **ROME, CHURCH OF**. Numerous, however, as the Sacraments of the Romish Church are, a sect of Christians sprang up in England early in the last century who increased their number. The founder of this sect was a Dr. Deacon. According to these men, every rite and every phrase in the book called the Apostolical Constitutions was certainly in use among the apostles themselves. Still, however, they make a distinction between the greater and the lesser Sacraments. The greater Sacraments are only two, Baptism and the Lord's Supper. The lesser are no fewer than ten, viz., five belonging to Baptism—exorcism, anointing with oil, the white garment, a taste of milk and honey and anointing with chrism or ointment. The other five are, the sign of the cross, imposition of hands, unction of the sick, holy orders and matrimony. All Protestant Churches hold that Baptism and the Lord's Supper alone can be admitted as Sacraments, seeing that Christ, the Head and Lawgiver of the Church, established them and no others.

**SACRIFICE** (sak'ri-fiz), an offering made to God on an altar, by means of a regular minister, as an acknowledgment of his power and a payment of homage. Sacrifices (though the term is sometimes used to comprehend all the offerings made to God, or in any way devoted to his service and honor) differ from mere oblations in this, that in a sacrifice there is a real destruction or change of the thing offered; whereas an oblation is only a simple offering or gift, without any such change at all. Thus, all sorts of tithes and first-fruits, and whatever of men's worldly substance is consecrated to God for the support of his worship and the maintenance of his ministers, are offerings or oblations; and these, under the Jewish law, were either of living creatures or other things; but sacrifices, in the more peculiar sense of the term, were either wholly or in part consumed by fire. They have by divines been divided into bloody and unbloody. Bloody sacrifices were made of living creatures; unbloody, of the fruits of the earth. They have also been divided into expiatory, impetratory and eucharistical. The first kind were offered to obtain of God the forgiveness of sins, the second to procure some favor, and the third to express thankfulness for favors already received. Under one or other of these heads may all sacrifices be arranged, though we are told that the Egyptians had six hundred and sixty-six different kinds, a number surpassing all credibility.

Sacrifices have in all ages, and by almost every

nation, been regarded as necessary to placate the divine anger and render the deity propitious. Though the Gentiles had lost the knowledge of the true God, they still retained such a dread of him that they sometimes sacrificed their own offspring for the purpose of averting his anger. Unhappy and bewildered mortals, seeking relief from their guilty fears, hoped to atone for past crimes by offering up objects most dear to their affections; they gave their "first-born for their transgression, the fruit of their body for the sin of their soul."

Various have been the opinions of the learned concerning the origin of sacrifices. Some suppose that they had their origin in superstition, and were merely the inventions of men; others, that they originated in the natural sentiments of the human heart; others imagine that God, in order to prevent their being offered to idols, introduced them into his service, though he did not approve of them as good in themselves or as proper rites of worship.

An objection to the divine origin of sacrifices has been drawn from the Scriptures themselves, particularly Jer. vii. 22, 23. Dr. Doddridge, however, justly remarks that, according to the genius of the Hebrew language, one thing seems to be forbidden and another commanded, when the meaning only is that the latter is generally to be preferred to the former. The text before us is a remarkable instance of this, as likewise Joel ii. 13; Matt. vi. 19, 20; John vi. 27; Luke xii. 4, 5, and Col. iii. 2. And it is evident that Gen. xlv. 8; Ex. xvi. 8; John v. 30; vii. 19 and many other passages are to be expounded in the same comparative sense, so that the whole may be resolved into the apophthegm of the wise man: "To do justice and judgment is more acceptable to the Lord than sacrifice," Prov. xxi. 3.

But that animal sacrifices were not instituted by man seems extremely evident from the acknowledged universality of the practice, from the wonderful sameness of the manner in which the whole world offered these sacrifices, and from the expiation which was constantly supposed to be effected by them. Indeed, the Scriptures sufficiently indicate that sacrifices were instituted by divine appointment immediately after the entrance of sin, to prefigure the sacrifice of Christ. Accordingly, we find Abel, Noah, Abraham, Job and others offering sacrifices in the faith of the Messiah, and the divine acceptance of their sacrifices is particularly recorded. But in religious institutions the Most High has ever been jealous of his prerogative. He alone prescribes his own worship, and he regards as vain and presumptuous every pretence of honoring him which he has not commanded. The sacrifice of blood and death could not have been offered to him without impiety, nor would he have accepted it had not his high authority pointed the way by an explicit prescription.

Under the law sacrifices of various kinds were appointed for the children of Israel—the paschal lamb, Ex. xii. 3; the holocaust, or whole burnt-offering, Lev. vii. 8; the sin-offering, or sacrifice of expiation, Lev. iv. 3, 4; and the peace-offering, or sacrifice of thanksgiving, Lev. vii. 11, 12.

Such were the sacrifices of the Hebrews—sacrifices indeed very imperfect and altogether incapable in themselves to purify the soul. Paul has described these and other ceremonies in the law "as weak and beggarly elements," Gal. iv. 9. They represented grace and purity, but they did not communicate it. They convinced the sinner of the necessity to purify himself and make satisfaction to God, but they did not impart holiness to him. Of this fact the pious Jew was not in-

sensible. Hence the profound feeling of David: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise," Ps. li. 17. The Jews were taught that without these dispositions they could not present any offering agreeable to God, and he often explains himself on this matter in the prophets, Isa. i. 11-14; Jer. xxxv. 15; Amos v. 21, 22; Hos. xiv. 2-4; Joel ii. 12, 13, etc.; Ps. li. 16. But this is not all. The Psalmist often looks beyond even the sacrifice of a broken heart, Ps. ex. 4; xl. 6. All emblematically set forth the sacrifice of Christ, being the instituted types and shadows of it, Heb. ix. 9-15; x. 1. Accordingly, Christ abolished the whole of them when he offered his own sacrifice, Heb. x. 8-10; 1 Cor. v. 7. In illustrating this fundamental doctrine of Christianity, the apostle Paul, in his Epistle to the Hebrews, sets forth the excellence of the sacrifice of our great High-Priest above those of the law in various particulars.

The term sacrifice is often used in a metaphorical sense, and applied to the good works of believers, and to the duties of prayer and praise, as in the following passages: "But to do good and to communicate, forget not; for with such sacrifices God is well pleased," Heb. xiii. 16. "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is but your reasonable service," Rom. xii. 1.

**SACRIFICE, HUMAN**.—That the barbarous practice of human sacrifice existed among the nations which adjoined Palestine is unquestionable. The monuments of Egypt show that the inhabitants of that civilized land were familiar with the horrid custom. In a tomb discovered by Belzoni there is a scene depicted in which the serpent god is worshipped. Three human beings are beheaded while kneeling (page 53), and the serpent raises his head to receive their blood. In some of the illustrations given in this work it is shown that captives were immolated, but in others, as on page 1448, it is obvious that native Egyptians were sacrificed. That the custom was a religious one adds to the intensity of its character, and when its prevalence in Egypt and the East is considered, it is not strange that a stern interdiction and preclusion of such cruelty was inserted in the Jewish law. The incident recorded in 2 Ki. iii. 26, 27 shows the importance which was attached by the Moabites to human sacrifice, and the departure of the besiegers was calculated to confirm the king of Moab in his cruel faith. It was an act of wisdom to destroy the brazen serpent which Moses had made, as the Israelites had begun to regard it with superstitious reverence.

**SACRILEGE** (sak're-lég), Rom. ii. 22, the crime of profaning sacred things. The Jews were often guilty of it, though the word is not found except in the place noted. It was a sacrilegious act to introduce bargaining and trade into the temple, Matt. xxi. 12, 13.

The ancient Church distinguished several sorts of sacrilege. 1. The diverting of things appropriated to sacred purposes to other uses. 2. Robbing the graves, or defacing and spoiling the monuments of the dead. 3. Those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the Church to Pagans, in the time of the Diocletian persecution. 4. Profaning the sacraments, churches, altars, etc. 5. Molesting or hindering a clergyman in the performance of his office. 6. Depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist. The Romish casuists acknowledge all these but the last.

**SACRISTAN** (sa-kris'tan), an officer of a church who takes care of the vestments of the clergy, the sacred vessels and other things belonging to public worship.

**SACY** (sa'se), or **SAACI**, LOUIS ISAAC, an eminent French ecclesiastic, whose real name was **LE MAISTRE**, was born at Paris, in 1613. He entered into orders, and was chosen director of the nuns of Port Royal, where he settled, and to which he gave the chief part of his property. Persecuted as a Jansenist, he quitted Port Royal in 1661, and concealed himself, but his retreat was discovered in 1666, and he was sent to the Bastille, where he was confined three years. He spent his time chiefly in making a new translation of the Scriptures. This is the one known as the "Testament of Mons," which was condemned by Pope Clement IX. He was also joint author with others of a very valuable commentary on the Holy Scriptures. The name Saaci is only an anagram of Le Maistre's Christian name Isaac. He died in 1684.

**SADAMIAS** (sa-da-mi'as), 2 Esd. i. 1, a corruption of Shallum, Ezra vii. 2.

**SADAS** (sa'das), 1 Esd. v. 13, the same as Azgad, Ezra ii. 12.

**SADDEUS** (sad-de'us), 1 Esd. vii. 45. This name, apparently identical with Daddens, 1 Esd. vii. 46, is a corrupt form of Iddo, Ezra viii. 17.

**SADDLE** (sad'dl'). The ancient saddles were very simple, Gen. xxii. 3, like those at present in Egypt and Syria, a mat or a quilted cloth, a pad being sometimes used (see engravings on pages 214 and 215). Hence the garments placed upon the ass on which our Saviour rode, Matt. xxi. 7. The common pack-saddle of the camel is high and made of wood; the camel's hump fills the cavity, and carpets, cloaks, etc., are heaped upon this saddle to form a comfortable seat. But ladies and sick persons sometimes ride in a sort of covered chair or cradle thrown across the back of the camel. It was probably in the hollow of the framework of the pack-saddle that Rachel concealed her father's images, Gen. xxxi. 34.

**SADDLE-BACK TOWER**, a tower with a roof, the two sides of which meet in a horizontal line, thus forming two gables. The roof itself is called a saddle-roof.

**SADDUC** (sad'duk), 1 Esd. viii. 2, the same as Zadok, Ezra vii. 2.

**SADDUCEES** (sad'du-seez), one of the Jewish sects of which we read in the New Testament, doctrinally in sharp opposition to the Pharisees, but ready to work with them against the person and teaching of Jesus. Their origin is involved in some obscurity. They are said to have derived their name from Zadok, a scholar of Antigonus Socho, president of the Sanhedrim, who was himself a disciple of Simon the Just, and died 263 B. C. But this is a very questionable account. It was natural, when the Pharisaic tendency was developing itself, that an antagonistic mode of thought

would grow and, as time ran on, assume the form of a distinct school. And it may be that, when the name Pharisees had been appropriated by the one body, their rivals might assume that of Sadducees, as deduced from a word signifying just or righteous. If, however, it was an individual from whom the name was derived, it is not improbable that it was Zadok, the eminent high-priest in the time of David and Solomon. A body of persons regarding themselves as more enlightened than



CAPTIVES BEHEADED FOR SACRIFICE.—See SACRIFICE, subhead SACRIFICE, HUMAN.

others may well have formed a kind of sacerdotal aristocracy, and have called themselves the company or party of Zadok.

The tenets of the Sadducees may be gathered from the notices we have of them in the New Testament, illustrated by the account given by Josephus. They disregarded the traditions and unwritten laws which the Pharisees prized so highly, and professed to take the Scriptures as the sole authoritative guide of religion. Not perhaps that they practically threw away all observance of tradition, but they denied its divine authority. Some have asserted that they did not receive more than the five books of Moses. But this appears to be a mistake; they did not disagree with the rest of their nation in regard to the acceptance of the whole sacred canon. They denied the existence of angels and spirits, and maintained that there was no resurrection, Matt. xxii. 23, the soul according to them dying with the body, so that there could be no future state of reward or punishment. It was their maxim, therefore, that actions to be virtuous must not be done in hope of recompense. Another great principle of their belief was the absolute freedom of man's will, so that he had full power of himself to do good or evil as he chose, and then only could his actions have a moral value. But this tenet was pushed so far as almost entirely to exclude the divine interposition in the government of the world.

The Sadducees were by no means so numerous as the Pharisees, nor were their tenets so acceptable to the bulk of the people. Yet many of their body were men of wealth and influence. They were found in the supreme council, and it

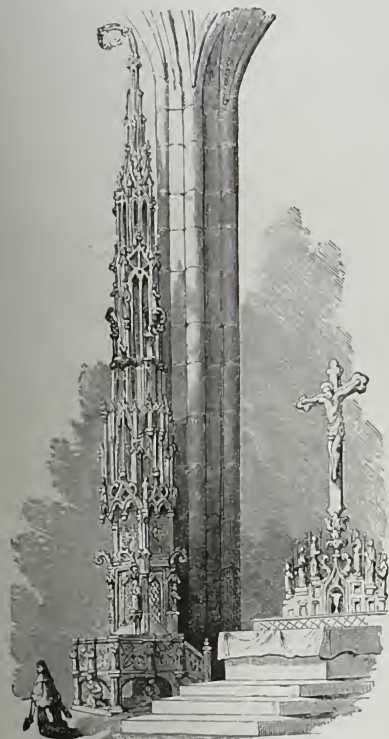


CAPTIVES IMMOLATED FOR SACRIFICE.—See SACRIFICE, subhead SACRIFICE, HUMAN.



was sometimes a Sadducee who filled the office of high-priest, Acts iv. 1; v. 17; xxiii. 6. Their party had, moreover, a political complexion; they were austere, it may be added, in their habits and severe in the administration of justice. After the first century of the Christian era they disappear from history.

**SADEEL** (sa-däl'), **ANTOINE**, a learned French Huguenot and theological writer, was born of a noble family, in the Maçonnais, in 1534. At an early age he preached the Reformed faith, for which, however, he was imprisoned, but obtained his release through the interposition of his royal patron, Henry of Navarre. When Henry became king of France, he made Sadeel his chaplain, and he attended that monarch in some of his campaigns; but on the reconciliation of the king to the Church of Rome, he retired to Geneva,



SACRAMENTSHAUSEIN.—See article.

where he was chosen pastor and Hebrew professor. He died in 1591.

**SADLEIR** (sad'leer), **FRANCIS**, D.D., provost of Trinity College, Dublin, born in 1774, was lineally descended from Sir Ralph Sadleir, chancellor of the duchy of Lancaster and privy councillor to Queen Elizabeth. In the year 1827 Dr. Sadleir succeeded Dr. Lloyd in the office of provost of Trinity College. He was an accomplished scholar and a most benevolent and kind-hearted man, and on more than one occasion declined a mitre, preferring to remain in the position of provost. He was one of the first commissioners selected for administering the funds set apart for the education of the poor of Ireland, which commission he continued to hold until a few months previous to his decease. In 1833 he was appointed, together with the primate, the lord chancellor and other high dignitaries and officials, to alter, as well as to amend, the laws relating to the tem-

poralities of the Church of Ireland, but he resigned that trust upon his appointment to the provostship. He died December 14, 1851, at Castle-Knock glebe, Dublin.

**SADOC** (sa'dok), a person in the line of our Lord's ancestry, Matt. i. 14.

**SADOC**, 2 Esd. i. 1, the same as Zadok, Ezra vii. 2.

**SADOLETO** (sa-do-le'to), **JACOPO**, a learned cardinal, was born at Modena, in 1477. He received his education at Ferrara, and attained great celebrity by his Latin poetry and philosophy. On the election of Leo X. to the pontificate he was made one of the secretaries, and soon after bishop of Carpentras. He suffered much from the vicissitudes of war, and was several times compelled to quit the city, leaving his palace, etc., to the plunder of the soldiery. Clement VII. restored him to his office; and the succeeding pontiff, Paul III., again recalled him to Rome, raised him to the purple and employed him on many negotiations. He was one of the most learned men of his learned age, and much esteemed for his wisdom and kindness by Protestants themselves. Erasmus often consulted him on literary and theological matters. He died in 1547.

**SAEMUND** (sä'mund), **SIGFUSSON**, a celebrated Icelandic priest, poet, legislator and historian of the eleventh century. He had a share in forming the ecclesiastical code, wrote a "History of Norway," and was the compiler of the collection of Scandinavian poetry and mythology termed "The Edda." He died in 1135.

**SAEWULF** (sä'wulf) is supposed to have been a merchant of Gloucester who left in manuscript an account of travels in the Holy Land, which have been quoted in more recent publications, as in volume vii. of Bohn's Library of Antiquity. Sæwulf lived in the latter part of the eleventh and first of the twelfth centuries.

**SAFFRON** (sa'fron). This substance is mentioned in conjunction with various perfumes and spices, Song Sol. iv. 14. It consists of the dried stigmas of the *Crocus sativus*, a plant which is a native of Greece and Asia Minor. There are three stigmas in the flower; and these with a portion of one style are plucked out when the calyx is fully expanded, spread upon paper and dried by kilns or the heat of the sun. They are narrow, threadlike and of an orange-yellow color. They have a penetrating aromatic odor, with a bitter taste, tingling the mouth and saliva yellow. The stigmas of nine flowers are required for a grain of saffron. This is what is called hay-saffron, the cake-saffron being a compound of saffron-flower, or bastard saffron, gum, etc. Saffron was formerly in high esteem as a medical stimulant; it is still used in the East medicinally and as a condiment.

**SAGE**, **JOHN**, born in 1652, in the parish of Creich, Fifeshire, Scotland, was educated at St. Andrew's, Edinburgh, and became a clergyman of the Scottish Episcopal Church in 1684. He officiated in Glasgow for a time, until the Revolution of 1688, after the close of which, in 1705, he was made bishop of Edinburgh. He died in 1711. He wrote a number of works, chiefly controversial, which were republished by the Spottiswoode Society in 1844-46, and are valued by Episcopalians.

**SAGITTARIUS** (sa-jit-tä're-us), **JOHANN CHRISTFRIED** and **CASPAR**, father and son, both eminent, learned Lutheran divines. The former was born at Breslau in 1617, and died at Jena in 1689; he was for some years professor of history at Jena, and his chief literary labor was as editor of Luther's works, though he published a number of dissertations. His son was born at Luneburg in 1643, and died in 1694 at Jena, where he had succeeded his father, in 1674, in the chair of history. He published a dissertation "On the Oracles" and quite a number of other works.

**SAILER** (sä'ler), **JOHANN MICHAEL**, Romish bishop of Ratisbon from 1829 till his death, in 1832, was born near Schrobenhausen, Bavaria, in 1751, and previous to his elevation to the bishopric had gained distinction as a theologian, as professor of divinity successively at Ingolstadt and Landshut. His chief publication was "A Prayer-Book for Catholic Christians," which became popular in the Roman Catholic Church.

**SAINCTES, DE** (deh sangkt), **CLAUDE**, a deputy to the Council of Trent, was born in 1525, and died in 1591, having been for sixteen years the zealous bishop of Evreux. His writings were controversial, and in their day were prized by Romanists.

**SAINT**. The word is applied to persons holy by profession and covenant, Ps. xvi. 3; to the angels, Dent. xxxiii. 2; to the holy dead, Matt. xxvii. 52. See **HOLINESS**. In the Romish Church the term is applied to persons who have distinguished themselves by acts of piety or of great service to the Church, and who, because of their great merit, are "canonized." The claims of these persons are duly examined and canvassed by a recognized court of inquiry at Rome, and when approved, they are placed among the number of the "Saints" by papal authority.

**SAINT-AMOUR, DE** (deh sang-ta-moor'), a French theologian and philosopher who distinguished himself in the defence of the privileges of the university of Paris, of which he was rector, against the encroachments of the Dominicans, who were sustained by the pope. He was professor of philosophy as well as rector of the university. He died in 1272, leaving several works, including one that made some stir at the time, "The Perils of the Latter Times."

**SAINT-CYRAN** (sang-se-rong'), **JOHN DU VERGER**, abbot of De Honrann, a learned ecclesiastical, born at Bayonne, in 1581, was educated in divinity at Louvaine, where he gained the friendship of Lipsius and was patronized by the bishop of Poitiers, who assigned to him the abbey of St. Cyran. He wrote various books, was universally esteemed for his learning and became celebrated in France for maintaining what were called two extraordinary paradoxes—that a person under certain circumstances may kill himself, and that bishops may take up arms. He was for some time persecuted by Richelieu, and was one of those who disapproved of the Council of Trent, and considered it as a political assembly rather than as an ecclesiastical meeting. He died in 1643.

**SAINT JOHN**, **JAMES AUGUSTUS**, was born in Carmarthenshire, in 1801. He settled in

London, and associated himself with J. S. Buckingham in conducting the "Oriental Herald." In 1827 he aided in establishing the "Weekly Review," and two years afterward he removed to Normandy; but a desire to examine the various countries of the East led him to Egypt, Nubia and other regions, and on his return he published a large number of works as the result of his travels. He has been a most voluminous writer. His chief productions have been a "Journal of a Residence in Norway," "Lives of Celebrated Travelers," "History, Manners and Customs of the Hindoos," "Egypt and Mohammed, or Travels in the Valley of the Nile," "The Hellenes, or Manners and Customs of Ancient Greece," "History of the Four Conquests of England," "Preaching of Christ." Besides these, he edited Sir Thomas Browne's "Religio Medici," Bunyan's "Pilgrim's Progress," "Locke's Philosophical Works," Sir Thomas More's "Utopia," Bacon's "Atlantis" and "Milton's Prose Works;" while a great number of minor works have flowed from his prolific pen. Several members of his family have also displayed unusual acquirements in literature.

**SAINT-LAMBERT** (lam'bert), **CHARLES FRANÇOIS**, was born in 1716, at Vezelize, in Lorraine. He became eminent in the literary world, and he distinguished himself as a contributor to the "Encyclopedie." The "Seasons" include his principal poetical works, which received great praise from his intimate friend and associate Voltaire. He was admitted as a member of the French Academy, and in 1798 he published "The Catechism;" and other works on philosophy followed, all of which were of an infidel character. He died in 1803.

**SAINT-MARTIN** (mar'tin), **ANTOINE JEAN**, who became celebrated as a French Orientalist, was born in 1791, at Paris. In early life his studies were influenced by Silvestre de Sacy, who, in 1820, secured his election to the Academy of Inscriptions. His most important literary works are—"Historical and Geographical Memoirs on Armenia" and "New Researches on the Epoch of the Death of Alexander and the Chronology of the Ptolemies." He became very famous by his "Historical Notice on the Zodiac of Denderah," which appeared in 1822. His latest effort was the preparation of an edition of Lebeau's "History of the Lower Empire," in twenty-one volumes. He died in 1832.

**SAINT MARTIN, LOUIS CLAUDE DE**, a celebrated French mystic, styled "The Unknown Philosopher," was born at Amboise in 1743. He was of an honorable family, and received a careful and religious education. The first book which gave a decided bent to his mind, and led him to meditation on divine mysteries, was the work of Abbadie on self-knowledge. For a short time he was set out to study law, and then he entered the army. He soon quitted it, however, and entered into holy orders. His cultivated and refined nature was attracted by the higher order of mysticism; and while desirous of spreading the spiritual doctrines which satisfied him, he aimed to do so unobtrusively. He was not a recluse, but moved and was welcomed in the best society. Saint Martin visited Italy in 1775 and 1787, and spent about three years at Strasburg after his return, where he found congenial society, and first studied the works of Jacob Bohme. He was expelled from Paris as a noble, in 1794, and retired into his na-

tive district. His first and best work is entitled "Error and Truth." He died at Annay, near Paris, in 1803.

**SAINT-MAUR** (mawr), **Lady J. W.**, deserves a place in this work because of her mental power and the direction in which she aimed at consecrating her talents. She became much impressed with the value of seamen to society; and in view of the dangers to which they are exposed and their limited opportunities of receiving instruction, she prepared and published an excellent collection of "Sacred Songs for British Seamen," which appeared in 1837. It has been well received by the class for whom it was intended.

**SAINT-PIERRE** (pe-air'), **CHARLES IRENEE CASTEL**, who became a prolific writer on politics and philosophy, was born in 1658, at Bar-le-Duc, in Normandy. He entered the priesthood, and his high literary standing secured his admission as a member of the French Academy. He was famed for the benevolence of his character, and his great aim was to secure the maintenance of a European peace by means of a diet of arbitration. In 1718 he criticised the policy of Louis XIV. so severely that the king in revenge had him expelled from the Academy. He was a friend of J. J. Rousseau, who esteemed him as "an honor to his age." He died in 1743.

**SAINT-PIERRE, DE, JACQUES HENRI BERNARDIN**, was born in 1737, at Havre, and educated at the college in Rouen. He entered the army as an engineer, from which he was dismissed for insubordination; after which he went to Russia. On his return to France he was appointed as an engineer in the Isle of France, but he only remained three years abroad. In 1771 he reached Paris, associated himself with Rousseau and other eminent men in the capital and devoted himself to literature. His publications began to appear in 1773, and they followed each other with due regularity for several years. His "Voyage to the Isle of France" was succeeded by his "Studies of Nature." Then followed his tale of "Paul and Virginia," which was speedily translated into different languages. In 1789 he published "The Desires of a Solitary," and in 1791 his "Indian Cottage," the "Harmonies of Nature" and his "Essay on Rousseau." He died in 1814, having enjoyed the friendship of the leading men of France, among his admirers being Louis XVI., Joseph Bonaparte and the first Napoleon. His "Paul and Virginia" has been recognized as a "classic" in the French language.

**SAINT-RUTH**, who rose to eminence as a general in the army of France, was famed for his ferocious cruelty and his savage persecution of the Huguenots. He was placed at the head of the army in Ireland which aimed at the restoration of James II., and he was killed July 12, 1690, at the battle of Aughrim. He lost his life at an early period of the action, and his army was defeated.

**SAINT-SIMON, DE, CLAUDE HENRI**, who was a French count, was born in 1760 at Paris. He was related to the due de Saint-Simon and the nephew of the bishop of Agde. He entered the army at an early age, and he served under General Washington in America. After the independence of the United States was acknowledged he spent several years in foreign countries. He engaged, along with Count Redern, in acquiring property

which was confiscated in France during the Revolution, but he was defrauded by Redern, and only saved about thirty thousand dollars out of an immense fortune. He aimed at being a social reformer; and adopting the principle that Christianity was progressive, he began to propagate his views. His first work on the "Scientific Labors of the Nineteenth Century" appeared in 1807, and in 1814, by the aid of Augustin Thierry, he issued "The Reorganization of European Society," and in 1825 he published his "New Christianity." As all such speculators attract attention in France, he became very famous, and his views were adopted with modifications by Comte, Chevalier, Carnot and Rodrigues, and ere long his followers were hopelessly divided in their theories and aims for remodeling and improving society. He died in 1825.

**SAINT-VICTOR, ADAM OF**, one of the most distinguished Latin hymnologists of the Middle Ages, flourished in the twelfth century.



SAFFRON.—See article.

He is called a Briton, but it is unknown whether he was a native of England or of Brittany. He studied at Paris, where he entered the religious foundation of Saint-Victor, and spent his whole life there, surviving till 1172, or more probably till 1192. He was buried in the cloister, and his epitaph, engraved on copper, existed till the French revolution. Adam of Saint-Victor was the personal friend of Thomas à Becket, who during his exile found a home at Saint-Victor's. Till recently but a small portion of his hymns were known, but through searches in the Imperial library of Paris a considerable addition has been made to their number.

**SAINT'S DAY**, a day on which, by special religious observances, the Church commemorates the birth or death of some saint.

**SALADIN** (sa-lah'din), **MALEK AU NASR SALAH EDDYN**, the great Egyptian sultan, was born in 1137, at the castle of Tccris on the Tigris. He succeeded as vizier his uncle, and on the death of the sultan Nonreddin he established the inde-



pendence of Egypt, and adding to it the provinces of Syria and Mesopotamia, assumed the title of sultan. He was attacked by the Crusaders and defeated at Ramleh, but gained a decisive victory over them at Tiberias; and in the same year he took Jerusalem, putting an end to the Christian kingdom there. Vexed at the loss of the Holy City, the Christians undertook the third crusade to recover it; but though led by the brave Richard Cœur de Lion, Saladin retained possession of it, though he had to surrender Acre after enduring a three years' siege. Saladin died the following year—1193—and even the Christians are said to have wept over his grave. He was a high-minded, chivalrous warrior, and though very successful, was humble-minded. It was his custom to send a standard-bearer through the ranks of his soldiers carrying aloft a shroud and exclaiming, "This is all that remains to Saladin the Great, the conqueror and the king, of all his glory."

**SALAH** (sa'lah), a son of Arphaxad, and the father of Eber, Gen. x. 24; xi. 12. Of his personal history nothing whatever is known.



GAZELLES AND HARES.—See ROE and HARE.

**SALAMIS** (sa'la-mis), one of the chief cities of Cyprus on the south-east coast of the island, visited by Paul and Barnabas on their first missionary tour, Acts xiii. 5. It was afterward called Constantia, and in still later times Famagusta.

**SALASADAI** (sa-la-sa'da-e), Jud. viii. 1, an ancestor of Judith.

**SALATHIEL** (sa-la'the-el), a descendant of the royal house of David, 1 Chr. iii. 17. He is more frequently called Shealtiel in the Old Testament. Salathiel seems to have been the son of Neri, Luke iii. 27, and he was placed in the line of succession to the throne, Matt. i. 12, on the failure of heirs through Jehoiachin. He was the father or grandfather of Zerubbabel.

**SALCAH** (sal'kah), **SALCHAH** (sal'kah), a city on the eastern frontier of Bashan, taken by the Israelites and assigned to the half-tribe of Manasseh, Deut. iii. 10; Josh. xii. 5, the border of Gad coming close up to it, 1 Chr. v. 11. It has been identified as the modern *Sulchad*, on the southern spur of the Jebel Hauran, seven hours south-east of Busrah, and is said to abound in vineyards.

**SALE**, **GEORGE**, the translator of the Koran into English, is said to have been a native of Kent, to have been born in 1680 and to have followed the profession of the law. Of his personal history little is known. An eminent English writer says of him: "This great Orientalist, when he quitted his studies, too often wanted a change of linen, and often wandered in the streets in search of some compassionate friend who would supply him with the meal of the day." His great work, the translation of the Koran, was published in 1734; it has long been the standard English version of the sacred book of the Mohammedans. It has been said that had Sale lived "he would have proved the English Herbelot."

**SALEM** (sa'lem), the original name of Jerusalem, Gen. xiv. 18, and which continued to be used poetically in later times, Ps. lxxvi. 2. See JERUSALEM.

**SALES**, **DE** (deh sal), **SAINT FRANÇOIS**, bishop of Geneva, founder of the Order of the Visitation, was born of a noble Savoyard family, at the château of Sales, near Geneva, in 1567. He was educated by the Jesuits at Paris, studied law at Padua, and having a strong bent to theology and a religious life, entered the Church. Earnest and successful as a preacher, he was sent, in 1594, with his kinsman, Louis de Sales, to preach in the duchy of Chablais, and bring back, if possible, to the Catholic Church followers of Calvin. His conferences with Théodore de Beza, Calvin's successor at Geneva, were, however, without result. He went to Paris in 1602, preached there with great success, and steadily refused the offers of dignities made by the French king. The same year he was appointed bishop of Geneva, and taking St. Charles Borromeo as his model, applied himself zealously to the reform of the diocese and its monasteries. He was disinterested and free from worldly ambition, declined the offer of a cardinal's hat and the renewed invitations of the king of France. In 1610 he founded the Order of the Visitation, of which the first directress was his friend Madame de Chantal. He was sent again to Paris in 1618, and died in 1622. His best known works are the "Introduction to the Devotional Life," "Philothée, or the Characteristics of the Love of God," and his "Spiritual Letters." He was canonized by Pope Alexander VII. in 1665.

**SALESBURY** (sälz'ber-re), **WILLIAM**, a Welsh philologist of the sixteenth century, was born at Plasisy, Llanrust, Denbighshire. He was educated at Broadgate Hall, Oxford, and afterward began the study of law. He appears to have devoted himself by preference to the acquisition of languages, of which he mastered nine, including Hebrew. To his skill as a Hebraist was due his appointment by the Welsh bishops to the charge of translating the New Testament into Welsh. Salesbury was interrupted in the task of

translating the Old Testament by a quarrel with one of the bishops about the etymology of a word. He died about 1595.

**SALIM** (sa'lim), a place mentioned to indicate the locality where John the Baptist was baptizing, John iii. 23. It may be the *Salim* said to be about eight miles south of Scythopolis or Bethshean, but we can hardly believe it yet exactly identified. See *ANON*.

**SALISBURY**, **JOHN OF**. See *JOHN* (39) OF *SALISBURY*.

**SALL** (sawl), **ANDREW**, D.D., born near Cashel, Ireland, about 1612, became a Jesuit, and, having won some fame as a scholar, was made lecturer in the University of Salamanca. After some years, however, his religious views underwent a change, and he returned to Ireland, renounced the Roman Church and joined the Church of England. He wrote several powerful works, setting forth the errors of Rome and the scripturalness of the faith and practice of the Church he had connected himself with. He died in 1682.

**SALLAI** (sal'li). 1. A Benjamite, Neh. xi. 8. 2. A priest, Neh. xii. 20; he is most likely the same with Sallu, Neh. xii. 7.

**SALLE**, **DE LA** (deh lah sal), **JEAN BAPTISTE**, was born in 1651, at Rheims, became famous as the founder of the celebrated "Institution of Brethren of the Christian Schools." The object of the order was to carry the advantages of education to the poor for whose instruction no provision existed. The order extended in France, it was introduced into Ireland, and in the large cities of the United States the members of this fraternity are placed in charge of the denominational schools which are established under the supervision of the Romish priesthood.

**SALLOW SUNDAY**, another name for Palm Sunday, so called in Russia because of the custom of substituting willows for palms.

**SALLU** (sal'lu). 1. A Benjamite, 1 Chr. ix. 7; Neh. xi. 7. 2. A priest in the days of Joshua, Neh. xii. 7; the representative of his family in the time of Joiakim was Kallai, Neh. xii. 20.

**SALLUMUS** (sal'lu-mus), 1 Esd. ix. 25, the same as Shallum, Ezra x. 24.

**SALMA** (sal'ma), **SALMAH** (sal'mah), the son of Nahshon and father of Boaz, 1 Chr. ii. 11. He is also called Salmon, Ruth iv. 20, 21. 2. A son of Caleb, the son of Hur, called the "father"—i. e., founder—of Bethlehem, 1 Chr. ii. 51. But there is reason to believe that this Salma was identical with the first-named, and that he was adopted by Caleb or called his son because his inheritance, Bethlehem, was part of Caleb's territory.

**SALMANASAR** (sal-ma-na'sar), 2 Esd. xiii. 40, the same as Shalmaneser.

**SALMANASSER** (sal-ma-nas'ser), Hos. xi. 5, margin. See *SHALMANESER*.

**SALMASIUS** (sal-ma'sh'us), **CLAUDIUS**, or **SAUMAISE**, **DE** (deh so-mäz'), **CLAUDE**, an erudite writer, born at Saumur, in 1588, was descended from a respectable family. He was

educated under the supervision of his father, subsequently studied at Paris and then went to Heidelberg, where he publicly professed the Protestant religion, a predilection for which he had imbibed from the precepts and example of his mother. He elicited the admiration of the university by his learning and continued application. His literary reputation procured him pressing and most

liberal offers from Venice, Oxford and even from the pope; but he declined them all, and in 1632 settled in Holland, where he succeeded Scaliger as professor at Leyden. In 1640, on the death of his father, he visited Burgundy, and received the strongest solicitations from Richelieu, accompanied by the offer of a pension of twelve thousand livres a year, to settle in France; but this he again rejected, preferring the independence and freedom of Holland to the servility of a courtier. He died September 3, 1653. Salmasius was universally acknowledged to be the most learned man of his era. He was well acquainted with all the languages of Europe, and in Greek, Latin, Hebrew and the other Oriental tongues he was a most perfect master. His works are very numerous.



CAPTURING A GAZELLE.—See ROE. From an Egyptian Sculpture.

**SALMERON** (sal-mō-rōn'), **ALPHONSUS**, a native of Toledo, born in 1511. He completed his education at Paris, and became one of the first as well as the most zealous followers of Ignatius Loyola, traveling through Germany, Poland, the Low Countries and Ireland. He was sent by Paul III. as a delegate to the Council of Trent, where he won great distinction as a learned and eloquent orator. He was subsequently very active in the establishment of the Jesuits' College at Naples, where he died, February 13, 1585. He wrote many works, mostly theological.

**SALMON** (sal'mon), Ruth iv. 20, 21. See *SALMA*.

**SALMON**, Ps. lxxviii. 14. See *ZALMON*.

**SALMON** (sal'mon), **NATHANIEL**, an English divine and antiquary, who wrote and published many works, all devoted to antiquarian researches, which were popular in their day. He died in 1742.

**SALMONE** (sal-mō'ne), a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.

**SALOM** (sa'loim). 1. Bar. i. 7, Shallum, father of Hilkiah, the high-priest. 2. 1 Macc. ii. 26, Salu, Num. xxv. 14.

**SALOME** (sa-lo'me). 1. A woman of Galilee who accompanied Jesus in some of his journeys,

and ministered unto him, and was one of those who witnessed his crucifixion and resurrection, Mark xv. 40; xvi. 1. It is gathered, by comparing these texts with Matt. xxvii. 56, that she was the wife of Zebedee and mother of the apostles James and John. 2. The name (though not given in Scripture) of that daughter of Herodias whose dancing before her uncle and father-in-law, Herod Antipas, was instrumental in procuring the decapitation of John the Baptist. See *HERODIAN FAMILY*; *JOHN THE BAPTIST*. There is a singular tradition that Salome accompanied her mother Herodias and her father-in-law Herod Antipas in their banishment; and that the emperor having obliged them to go into Spain, as she passed over a river that was frozen, the ice broke under her feet, and she sunk in up to her neck; when, the ice uniting again, she remained thus suspended by it, and suffered the same punishment she had made John the Baptist undergo. But none of the ancients mention this; and Josephus tells us she first married

Philip the tetrarch, son of Herod the Great and Cleopatra, who died about A. D. 33 or 34, and afterward Aristobulus, son of Herod king of Chalcis, her cousin-german, by whom she had several children. Thus she lived thirty years after the exile of her father-in-law.

**SALT**. This substance is procured in Palestine from the rock salt at the south end of the Dead Sea, and also from the salt deposits on the shores of that lake, see Zeph. ii. 9, and from various marshes. From this last source Dr. Thomson tells us that most of the salt now used is procured. "It is not manufactured by boiling clean salt water, nor quarried from mines, but is obtained from marshes along the sea-shore . . . or from salt lakes in the interior, which dry up in summer, as the one in the desert north of Palmyra, and the great lake of Jebbul, south-east of Aleppo." Much earth and impurity is collected with this salt; and with the chloride of sodium, which easily dissolves in water, much insoluble sulphate of lime is mixed, so that there is an insipid residuum, the salt which has "lost its savor," and which travelers assure us they have seen literally "trodden under foot," Matt. v. 13. Salt was used for rubbing the bodies of new-born children, Ezek. xvi. 4, for the purpose of hardening the skin, also for seasoning the food, Job vi. 6. It was mixed with the provender of cattle, Isa. xxx. 24. Meat-offerings were to be seasoned with salt, Lev. ii. 13; compare Ezek. xliii. 24, where it is prescribed for burnt-offerings; and it has been thought that the sacred perfume was to have it as one of the ingredients, Ex. xxx. 35, margin. Perhaps its preserving quality was the reason of these directions; or it might be that what man found savory was regarded as most fit to be offered to God. Salt, therefore, was largely required, and there seems to have been a chamber in the temple in which it was stored.

Salt, however, destroys vegetation. Cities when demolished were sown with salt, Jud. ix. 45, as devoted to perpetual sterility. Hence the word is figuratively employed to denote barrenness, Deut. xxix. 23; Jer. xvii. 6. For "covenant of salt" see *COVENANT*. The eating of bread and salt to-

gether is an Arab custom in making a covenant, compare Ezra iv. 24, margin.

**SALT**, **CITY OF**, a town in the wilderness of Judah. It must have been near to the southern extremity of the Dead Sea, as it is mentioned in conjunction with En-gedi, Josh. xv. 62. Perhaps it was in or close by the valley of Salt.

**SALT**, **PILLAR OF**, Gen. xix. 26. See *LOT*. Josephus and others speak of a pillar which they identified with Lot's wife. It is encrusted with saline deposit, and it is probably forty feet high, and no doubt a natural production formed by the action of winter rains. The Mohammedans say that she was a native of Sodom and an infidel; that Gabriel raised the cities so high that the barking of the dogs and the crowing of the cocks were heard by the inhabitants of heaven; and that then he overturned the cities, so that their foundations were upward, and in the ruin a great stone fell on Lot's wife and she died.

**SALT SEA**, Gen. xiv. 3. See *SEA*.

**SALT**, **VALLEY OF**, a valley at one time apparently well known by this name, and forming a convenient battle-ground between Judah and Edom. It is mentioned in a few passages as the scene of two great victories gained by the arms of Israel over Edom—one by David, 2 Sam. viii. 13, the other by Amaziah, 2 Ki. xiv. 7. See *TEEN*, Robinson and Porter concur in identifying this

valley with the tract adjoining the Salt Mountain (the Jebel Usdum of the Arabs), forming the upper part of the Arabah, or plain to the south of the Salt Sea, and also, as Robinson notes, "the boundary between the ancient territories of Judah and Edom." There seems no valid reason for calling in question this identification.

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GAZELLES.—See ROE.



tives of his experiences and discoveries in Abyssinia, in Egypt, etc. He was born at Lichfield, in 1780, and died in 1827, leaving his greatest work, on the "Antiquities, and especially the Hieroglyphics, of Egypt," in an incomplete state. His completed works, however, are certainly of standard value.

**SALTER** (saw'l'ter), RICHARD, D.D., a distinguished Congregationalist divine, born in 1723, in Boston, and graduated in 1739 from Harvard. He first studied for the medical profession, but soon after entering upon its practice he felt himself called of God to the gospel ministry. He was ordained June 27, 1744, Mansfield, Connecticut, being his first and only church, where he labored faithfully and successfully for more than



PILLAR OF SALT.—See SALT, PILLAR OF, and LOT.

forty years, going to his reward April 14, 1789. He was a Fellow of Yale from 1771 till 1780, and in 1782 that college conferred on him the degree of doctor of divinity.

**SALTER**, SAMUEL, D.D., a learned divine, born at Norwich, and educated at the Charterhouse as well as at Benet College, Cambridge, of which he became a Fellow, was appointed tutor to the children of Sir Philip Yorke, subsequently Lord Hardwicke, and to this connection he was indebted for his preferment in the Church, which included, in 1756, rectorship of St. Bartholomew, London, and in 1761 mastership of the Charterhouse, and he was also collated to a prebend of Norwich. He died May 2, 1778. He was a man of great abilities, eminent as a scholar, as also popular as a preacher, and blessed with such a retentive memory that he always delivered his sermons without using notes.

**SALTMARSH** (sawlt'marsh), JOHN, an English divine of the early half of the seventeenth century who gained some celebrity by several works advancing extreme Antinomian views. His writings were severely handled and successfully replied to by Gataker. He died in 1647.

**SALU** (sa'lu), a Simeonite chief, Num. xxv. 14.

**SALUM** (sa'lum). 1. 1 Esd. v. 23, identical with Shallum, Ezra ii. 42. 2. 1 Esd. viii. 1, Shallum, the father of the high-priest Hilkiah.

**SALUTATION** (sal-u-ta'shun). By this term is meant the friendly greeting which in ancient, as in modern times, has been wont to take place between persons when meeting or parting, also when sending epistolary communications to each other. In substance, there is no great diversity in this respect among different nations, so long as simple manners and good faith prevail among them. The salutation is always, in one form or another, an expression of personal regard and good wishes, but the forms, both as to word and action, naturally vary. On meeting, the most customary form of salutation in the East, from the earliest times, has been the *salaam*, or bespeaking peace to each other—"Peace be to thee" or "with thee," John xx. 19; Luke xxiv. 36; and to salute one was literally "to ask of him peace," or wish it for him, Ex. xviii. 7; John xviii. 15. The giving hail, or joy, of later times, had much the same meaning, Matt. xxvii. 29; Luke i. 28. Sometimes it took a more distinctly religious form, as at Ruth ii. 4: "The Lord (Jehovah) be with you;" and sometimes again a more tender and endearing one, with a kiss. At parting the prevailing form was much the same as at meeting—"Go in peace," 1 Sam. i. 17; Mark v. 34; but sometimes a formal blessing was pronounced, as was natural, especially when the parting was

of a more anxious kind, Gen. xxiv. 60; xxviii. 3. Such salutations, of course, unless where they were mere matters of form, implied a good understanding between the parties as to their respective aims and positions; and when a serious divergence or antagonism in these respects discovered itself, they could not be honestly or cordially exchanged. Hence St. John forbids Christians to wish joy and prosperity to those who were teachers of false doctrine, 2 John 10. As regards salutations by epistle, we have many examples in the apostolic writings of the New Testament, both of a shorter and longer form. Those sent to individuals, for example in Rom. xvi., are commonly expressed in a single word—salute. But for the churches or individuals addressed, the salutation usually takes the more solemn form of "Grace be to you and peace," or "Grace, mercy and peace," and these from God the Father and the Lord Jesus Christ. But James employs the simple "greeting," or to

wish joy; so, also, in the joint epistle of the apostles, elders and brethren assembled at Jerusalem, they sent to the churches greeting, Acts xv. 23. There was, therefore, no absolute uniformity in the Christian Church in the matter of salutations; but generally they took, if not a more religious, yet a more decidedly Christian, character, connecting themselves expressly with God and Christ.

**SALVATION** (sal-va'shun). This word is sometimes used generally for deliverance or preservation, Ex. xiv. 13, but more frequently and particularly for the deliverance of mankind from the power of sin and Satan by the Lord Jesus Christ, Zech. ix. 9; Luke i. 69, 77; Rom. i. 16; Heb. v. 9 and elsewhere. Hence it comprises all the blessings of the new covenant, having their fullness and consummation in the life of everlasting glory, 1 Pet. i. 5, 9. So that the gospel is termed "the gospel of salvation," Eph. i. 13. And as God is the author of salvation, he is sometimes said to be the "salvation" of his people, Ps. xxvii. 1. Similarly salvation is ascribed to him, Rev. xix. 1, because it is his gift, compare Eph. ii. 8, 9. Christ has procured this salvation, and therefore it is that emphatically he is called the Saviour, Matt. i. 21.

**SALVIANUS** (sal-ve-a'nus), one of the Fathers of the Church, an elegant writer who flourished in the fifth century. Neither the place nor the date of his birth is known. For some years he lived at Treves, where he married, but afterward was settled at Marseilles. He was accustomed to write homilies for bishops who were not skillful in composition. Of his numerous works there now remain only eight books upon Providence, four books against avarice and nine epistles.

**SAMAEEL** (sam'a-el), Judith viii. 1, an ancestor of Judith, perhaps Shelumiel, Num. i. 6.

**SAMAIAS** (sa-mi'as). 1. 1 Esd. i. 9, the same as Shemaiah, 2 Chr. xxxv. 9. 2. 1 Esd. viii. 39, same as Shemaiah, Ezra viii. 13. 3. Tob. v. 13.

**SAMARIA** (sa-ma're-a), a celebrated city of Palestine, founded by Omri king of Israel. The hill on which the city was built belonged to Shemer. And of him Omri purchased it for two talents of silver, and the city that he built thereon he called Samaria, after the name of the former owner, 1 Ki. xvi. 18, 23, 24. Thenceforth it was the metropolis of the northern kingdom, the rival of Jerusalem, and generally the residence of the Israelitish monarchs, 1 Ki. xvi. 29; xx. 43, though they had also a palace at Jezreel, 2 Ki. viii. 29. The worship of Baal was set up in Samaria by Ahab, who built there an altar and a temple to the idol-god, 1 Ki. xvi. 32, which were destroyed by Jehu, 2 Ki. x. 18-28.

Samaria was unsuccessfully besieged by the Syrians in the reigns of Ahab and Joram, 1 Ki. xx. 1-21; 2 Ki. vi. 24-33; vii. It was ultimately taken by the Assyrians after a siege of three years in the reign of Hoshea, 2 Ki. xvii. 5, 6; xviii. 9, 10. The inhabitants were carried into captivity, and colonists put in their place, 2 Ki. xvii. 24. This city continued a place of importance for some time after the Babylonish exile; then it was taken by Alexander the Great, who placed a body of Syro-Macedonians in it. Subsequently, Samaria was utterly destroyed by John Hyrcanus. It must, however, have been ere long rebuilt, for in the time of

Alexander Jannæus it was reckoned one of the cities possessed by the Jews. Pompey assigned it to the province of Syria; Gabinius fortified it afresh; Augustus gave it to Herod the Great, who embellished it, settled a colony of veterans there and strengthened its defences. He also gave it the name of Sebaste in honor of the emperor, *Sebastos* being the Greek equivalent of Augustus. But it began to decay, overshadowed by its neighbor Nablous, and it is now but a mass of ruins adjacent to the modern village of *Sebastieh*.

The name Samaria often occurs in a more extended sense, not only as the capital of the northern kingdom, but as that kingdom itself. Thus the sovereigns are called kings of Samaria as well as of Israel, 1 Ki. xxi. 1; 2 Ki. i. 3; and we also read of "the cities of Samaria," 2 Ki. xvii. 24. In New Testament times Samaria was one of the great divisions of Palestine lying between Galilee and Judea; so that any one who would pass straight from one of these provinces to the other "must needs go through Samaria," John iv. 4. It occupied the ancient territories of the tribes of Ephraim and Western Manasseh.

**SAMARIA**, 1 Macc. v. 66. This can hardly be the celebrated city of the name. An error has been supposed for Marissa—i. e., Mareslah.

**SAMARITAN** (sa-mar'e-tan). This name must have originally and properly designated an inhabitant of the city of Samaria. But afterward Samaria acquired a more enlarged signification, and sometimes was taken to include the whole of the northern state, 1 Ki. xiii. 32; Ezek. xvi. 46, 51, 53, 55; Hos. viii. 5, 6; Amos iii. 9. Hence the term Samaritan might also be extended. It is very questionable, however, whether it ever was applied to the inhabitants generally of the kingdom; and indeed it is used in the Old Testament but once, 2 Ki. xvii. 29, and there it signifies the population introduced by the king of Assyria into the cities of Samaria. By these "cities of Samaria," of course, can be understood only those in the centre of Palestine, north of Judah, and excluding the trans-Jordanic territory, and also that of Galilee, both which appear to have been previously overrun by the Assyrian kings, 1 Chr. v. 26. It was the posterity of this population, intermixed with the Israelites who had been left, that bore afterward the name Samaritans, as we find it in the New Testament.

The introduction of the eastern tribes was probably effected by Esar-haddon or one of his generals, Ezra iv. 2, 10, and they were brought from Babylonia and other neighboring provinces, 2 Ki. xvii. 24. These tribes were utterly ignorant of the true God and worshiped their own false deities, and the remnant of Israel were but too ready to unite with them in their idolatry. But this gross conduct in the Lord's land was not to remain unpunished. He sent lions among them; for the beasts of the field had doubtless increased after the desolation occasioned by the Assyrian invasions. Then application was made to the king, and one of the priests who had been carried away was brought back to teach the people "the manner of the god of the land." The result was that though Jehovah was nominally worshiped, it was but as one deity among many, the idols of each respective tribe being equally honored by them, 2 Ki. xvii. 25-41. And thus they continued, the mixed population of Hebrews and Gentiles, their religion a miserable medley in which the false and foul far overbore the pure and true.

We read nothing more of them till after the Jews' return from Babylon. Then they desired to take part with Zerubbabel in rebuilding the temple at Jerusalem. They must have relied on the Hebrew element among them. But of course they were refused; and then, filled with envy and bitter malice, they represented to the Persian kings the danger of allowing Jerusalem to rise again to honor and influence; and of course in this representation they laid as much stress as possible on their being mainly composed of eastern nations. Their opposition was successful. For several years the work was forbidden at Jerusalem, Ezra iv.

Later we find the same enmity, Neh. iv., vi. It was brought to a culmination by the erection of a rival temple on Mount Gerizim. Manasseh, a priest who had been expelled from Jerusalem for an unlawful marriage, obtained leave from Darius Nothus, king of Persia, to build this temple about 409 B. C. And as various Jewish apostates from

James and John, who desired nothing less than the utter destruction of such a people. Their compassionate master rebuked their fiery zeal; he was come "not to destroy men's lives, but to save them," Luke ix. 52-56. He himself once made a deep impression on a Samaritan town. It was matter of surprise, indeed, that a Jew should ask drink of a woman of Samaria; but his loving discourse taught her her error, and his weighty words overcame all national prejudice, so that many Samaritans believed on him and besought him to tarry with them; nor did he refuse their request, John iv. 1-41.

After his resurrection the Lord commanded that his gospel should be preached in Samaria as well as in Judea, Acts i. 8; and very joyful ere long, we are expressly told, was Samaria when the glad tidings of salvation were proclaimed in her streets and miracles were wrought there, and by the apostles' hands the Holy Ghost was conferred, Acts viii. 5-25. And there was joy in heaven, too, that the



THE VALLEY OF SALT.—See SALT, VALLEY OF.

time to time resorted to them, the Samaritans possessed additional claims to Hebrew descent, and holding superstitiously to their copy of the Pentateuch, professed to observe the law more strictly than the Jews themselves. The most intense hatred thenceforward subsisted between the Jews and the Samaritans. Every kind of communication was forbidden. The productions of Samaria, and all articles of diet among them, were pronounced as unclean as swine's flesh. The Samaritans were never to be received as proselytes to the Jews' religion, and they were declared incapable of partaking of the resurrection to eternal life.

The history of the Samaritans illustrates many circumstances in the gospel narrative. The charge our Lord gave first to his apostles was not to go into the way of the Gentiles, nor to enter into any city of the Samaritans, Matt. x. 5. There they would be little likely to be listened to. And when he himself was intending to pass through a Samaritan village, and was inhospitably rejected there because it was seen that he was journeying to Jerusalem, the old hatred readily flamed out in

wanderers, the despised and the outcast were received into the flock of Christ.

It need not be supposed that Samaritans, properly so called, occupied all the cities and villages of Samaria. It is likely, indeed, that the number of their settlements had gradually diminished, so that in our Lord's time they were most chiefly congregated in the central part of this district. Yet they were by no means an unimportant people. It was through their complaints of the treatment they had received from Pilate that that governor was displaced. Vespasian had to deal severely with them; still they continued numerous, and were considered to be determined enemies of Christianity. Little need be said of their later history. They have dwindled down to about two hundred, who still at Nablous tenaciously cling to their law and to the sepulchres of their fathers, celebrating the Passover, with minute attention to the prescribed rites, on Mount Gerizim.

**SAMARITAN PENTATEUCH, THE.** The Pentateuch exists in the Samaritan or the



ancient Hebrew character—that is, the language is Hebrew, but written with letters varying from those in which for many centuries Hebrew has been expressed. Yet this Pentateuch is not a mere servile copy of Hebrew made by only a change of character; it is an independent edition, preserved with jealous care among the Samaritans, and presenting several readings different from those in the Hebrew Pentateuch.

Biblical critics are by no means agreed upon its origin. Many imagine that it is not older than the establishment, some time after the Babylonish captivity, of independent Samaritan worship and of a temple on Gerizim; but there are good reasons for believing its prior existence. There must have been copies of the law among the ten tribes at the time of the disruption, for it was Jeroboam's great anxiety to prevent his people from resorting to Jerusalem for sacrifice according to the law that

lonish captivity, when the Samaritans were violently opposed to the Jews, they would have adopted the sacred book from their enemies. And it may be added that we have in the existence of the Samaritan Pentateuch a strong argument for the antiquity of the whole. Had any portion of it, as some have imagined, been composed and introduced in the later times of the kingdom of Judah, surely we should never have had a Samaritan Pentateuch; for it is obvious that the Samaritans would never have cared to preserve what their adversaries had lately concocted and attributed to Moses.

Scholars have differed respecting the critical value of the Samaritan Pentateuch. Some have regarded its readings as preferable very frequently to those of the Hebrew copies. Gesenius, however, is of a different opinion. He admits only four readings, Gen. iv. 8; xiv. 14; xxii. 13; xlix.



SAMARIA.—See article.

induced him to set up the golden calves at Beth-el and Dan, 1 Ki. xii. 26-33; and we cannot suppose Israelitish prophets like Elijah and Elisha ignorant of the Pentateuch. That there are traces of it in the writings of Hosea and Amos, who prophesied chiefly in the northern kingdom, has been proved. Copies, no doubt, were rare, and in a time of almost universal apostasy the law would be little regarded; but yet the existence of the book—of course in the old character—in Israel before the Assyrian deportation is most probable. When the Assyrian king sent back one of the priests to teach the mixed people "the manner of the god of the land," though the worship continued of a debased kind, yet the teachings given were surely based on some written document. And then we find Josiah, in his reformation, which extended over Samaria, rather appealing to "the book of the covenant," as Hezekiah had done before him, than introducing it afresh, 2 Ki. xxxiii. 21. It is less likely that, after the Baby-

14, to be superior to the Hebrew. And the first of these is the only one, of any consequence, the words, "Let us go into the field," as Cain's address to his brother, being introduced. But a recent writer questions Gesenius' conclusions. He has not succeeded in overthrowing them; and the Samaritan Pentateuch is critically of little value. It may be added that there is a remarkable similarity, not yet fully accounted for, between the Samaritan and the Septuagint text.

The Samaritan Pentateuch has been translated into the Samaritan dialect, which is a mixture of Hebrew and Aramaean. There is also an Arabic version extant in Samaritan characters.

**SAMATUS** (sa-ma'tus), 1 Esd. ix. 34, a name mentioned in the list of those who put away their foreign wives.

**SAMEIUS** (sa-mi'us), 1 Esd. ix. 21, the same as Shemaiah, Ezra x. 21.

**SAMGAR-NEBO** (sam'gar-ne'bo), one of the king of Babylon's princes, Jer. xxxix. 3.

**SAMI** (sa'mi), 1 Esd. v. 28, identical with Shobai, Ezra ii. 42.

**SAMIS** (sa'mis), 1 Esd. ix. 34, the same as Shimci, Ezra x. 38.

**SAMLAH** (sam'lah), one of the ancient kings who reigned in Edom, Gen. xxxvi. 36, 37.

**SAMMANS** (sam'manz), **SCHAMANS** or **SHAMANS** (sha'manz) (as the first letter is differently pronounced), were originally worshipers of the heavens (in Chaldee *Shemim*) and the heavenly bodies. Such were the ancient Chaldeans, Syrians and Canaanites. From these early Sammans seem to have sprung the Sammanes or Sammanians, an ancient sect of philosophers in India from whom Dr. Priestley thinks the Hindoo religion was originally derived. "The Sammanians, being persecuted by the Brahmins and driven by them out of India proper, are thought to have taken refuge in Pegu, Siam and other countries beyond the Ganges; and it is supposed that the religion of those countries was derived from their principles. The religion of the lamas in Thibet is also said to be a reformed Schamanism." And from the same source this author, with probability, derives the modern Schamans of Siberia, who are opposed to the worshipers of Delai Lama. The Sammans of India are at present described as wholly illiterate; but their predecessors are said to have written many books on philosophy and religion.

**SAMMUS** (sam'mus), 1 Esd. ix. 43, the same as Shema, Neh. viii. 4.

**SAMOS** (sa'mos), an island in the Aegean Sea, off the coast of Ionia, about five miles from the promontory of Trogyllium, over against Miletus. It was celebrated as the seat of Juno-worship and as the birthplace of Pythagoras. St. Paul put in there when on his voyage toward Jerusalem, Acts xx. 15. Many Jews were settled in Samos, 1 Macc. xv. 23.

**SAMOTHRACIA** (sam-o-thra'shi'ah), a lofty and conspicuous island north of Lemnos, in the Aegean Sea, off the coast of Thrace, where the Hebrus empties itself. It was formerly celebrated for the mysteries of Ceres and Proserpine. Originally called Dardania, it was afterward occupied by the Thracians, and also at a later period by Samians, whence its compound name. It is now called *Samotraki* or *Samandrakhi*. St. Paul touched at Samothracia on his first voyage to Europe, Acts xvi. 11.

**SAMPSAMES** (sam-psa'meez), 1 Macc. xv. 23, probably a place thought to be on the coast of the Black Sea.

**SAMPSON** (sam'sun), who was the twenty-fifth archbishop of Menevia, or St. David's in Wales, became famous for his desertion of his charge because of a contagious sickness which he dreaded. He retired to Dol, in Bretagne, and there he either found a see vacant or he attempted to form one, to the great discontent of the bishop of Tours. The strife between his successors at Dol and the archbishops of Tours continued for a long time, but it was ultimately decided by one of the popes in favor of the archbishop of Tours; yet

the bishops of Dol have the cross still carried before them in processions, and they take precedence of all other bishops in the province. On the abdication of Sampson the see of St. David's lost its metropolitan character, and his successors were only bishops of St. David's, though all the Welsh bishops received their consecration from them till the time of Henry I., when Bishop Bernard, a Norman who was forced on them by the king and not chosen by the clergy, yielded submission to the see of Canterbury. Sampson died

February, 1749, and his early years were spent in laboring on his father's farm. But his talents and inclinations led him to seek a different sphere of life, and he succeeded in gaining admission to Yale in 1769, whence he graduated, in 1773, with distinction in a class which was notable for the number of eminent men it contained. He was ordained on the 15th of February, 1775, and settled as pastor at Plympton, Massachusetts, where he remained for twenty-one years, when an affection of the head and a partial failure of his voice com-

**SAMPSON, FRANCIS S.**, D.D., born near Dover Mills, Goochland county, Virginia, in November, 1814, and died April 9, 1854, not yet forty years of age, yet in his brief life Dr. Sampson achieved an enviable fame as a learned, godly and successful minister of the cross. He received his early training in the school and family of Rev. Thornton Rogers, who was his maternal uncle, and is said to have been a truly devoted servant of Christ. At seventeen he experienced a change of heart and joined the Presbyterian church in



RUINS OF SAMARIA.—See article.

and was buried at Dol, though his relics were afterward removed to Middleton, in Dorsetshire, where a magnificent abbey, built by King Athelstane, was dedicated to his honor—a proceeding which seems inconsistent with the story of his having fled when urgent duty called him to remain at his post. His death is believed to have occurred about the beginning of the tenth century, but the date is unknown.

**SAMPSON, EZRA**, a divine of the Congregationalist Church, was noted for his learning, no less than for his peculiar force as a pulpit orator. He was born at Middleborough, Massachusetts, in 183

pelled him to resign his charge. Removing to Hudson, New York, he devoted himself to literary pursuits, preaching occasionally in the Presbyterian church of that place. In 1820 he removed to New York city, where he resided with his children until his death, December 12, 1823. He published "The Beauties of the Bible," a number of single sermons and some political effusions called forth by the patriotic spirit of the times (1775 and following years), besides a "Historical Dictionary for Schools." The two works named went through several editions each, and long held an important place in popular esteem.

Charlottesville. He graduated master of arts from the university of Virginia in July, 1836, and in November entered the Union Theological Seminary, where his scholarly attainments secured him the position of teacher of Hebrew, early in 1838, when he had scarcely half completed his theological course. In 1839 he was licensed to preach, and in 1841 ordained as an evangelist by the presbytery of East Hanover. A severe attack of pleurisy, in 1846, brought on by fatigue and exposure in preaching, though not fatal, so shattered his constitution that he never fully recovered, and in 1848 crossed the Atlantic in the hope of relief. He spent nearly a year at Halle and Berlin, and



returned home in August, 1849, so much improved in health that the anxiety of his friends was somewhat relieved. Meanwhile, in October, 1848, he had been chosen professor of Oriental languages and literature in the Union Theological Seminary, and on his return assumed the duties of that position; but the restoration of his health was deceptive, and he soon felt assured that his end was not far distant. On Sunday, April 2, 1854, he preached in the college church with remarkable power and fervor. That night he retired to bed apparently in his usual health, but ere morning he was seriously ill, and within one week of intense suffering he calmly fell asleep in Jesus, April 9. His "Lecture on the Authority of the Sacred Canon and the Integrity of the Sacred Text," and his "Critical Commentary on the Epistle to the Hebrews," are enduring monuments to Dr. Sampson's erudition and his reverence for inspired truth.

**SAMPSON, THOMAS**, was a learned and greatly esteemed Puritan divine. He was born in 1517, and educated at Oxford. In 1551 he became rector of Allhallows, in London, and dean of Chichester in 1554, but during the reign of

even the most unbridled actions of men for the furtherance of his own wise purposes; and it was this alliance which first of all inflamed the Israelitish champion against the oppressors of his countrymen. The marriage was celebrated pretty much after the fashion in which weddings are now celebrated in the same region. There was jollity and feasting for seven days, and riddles were put forth for the amusement of the company. Samson had his riddle, from his discovery of honey in the carcass of a lion he had slain; but none of the guests could solve it. And so quarrels arose; and Samson plundered the Philistines, and left his wife, who was given to another, Jud. xiv. When his anger was appeased, Samson was desirous of being reconciled to his wife; but discovering what had been done with her, he resolved to destroy the Philistines' corn. So, having collected three hundred foxes or jackals, he tied them in pairs, fastened a firebrand to each pair and turned them loose. He had become in a degree sensible of his mission, to plague the enemies of Israel, and he intended to inflict a widespread desolation. Standing corn, shocks, vines and olives were to be destroyed throughout the whole district; hence the number of the jackals employed. A train of conse-



SAMARITAN COINS.—See SAMARIA.

Mary he had to fly to the Continent, and he resided at Strasburg until the accession of Elizabeth, when on his return he refused the see of Norwich. He was made a prebendary of Durham, and in 1561 he was appointed to the responsible position of dean of Christ Church College, in Oxford. In his zeal for Puritanism he declaimed against the habits and vestments of the clergy, and at length he was deprived of his deanery and imprisoned. His chief works were, a "Letter to the Trew Professors of Christes Gospell," "A Warning to Take Heed of Fowler's Psalter," "A Brief Collection of the Church and Ceremonies thereof," and "Prayers and Meditations." He edited some of the sermons of Bradford the martyr, and he translated certain of the works of Chrysostom. He died in 1589.

**SAMPSON** (sam'sun), one of the most noted judges of Israel. His birth was foretold by an angel of the Lord, who commanded that the child should be "a Nazarite unto God from the womb." He was of the tribe of Dan and a native of Zorah, where his father Manoah dwelt, Jud. xiii.

Samson, of unsurpassed bodily strength, was also a man of ungovernable will. He resolved, contrary to his parents' wish, to contract a marriage with a Philistine female. God, however, can overrule

quences followed. The Philistines, maddened with the injury they had received, burnt Samson's wife and her father as the original cause of their disasters; and Samson took vengeance by a slaughter of the Philistines. This people were now convinced of the necessity of securing so dangerous a foe; they therefore entered the territory of Judah in force and demanded that he should be given up to them. The men of Judah, cowed and fearful, agreed to this, and Samson permitted himself to be bound; but he was no sooner among the Philistines, who were delighted to see him a captive, than he burst his bonds; and seizing the jaw-bone of an ass, no doubt a heavy implement, he fell upon his enemies and destroyed one thousand of them. And when he was exhausted by this achievement, ready to faint with thirst, he cried unto the Lord, and a spring of water gushed forth from a hollow, not in the jaw-bone, but in the place called Lehi, or "jaw," from the wonderful event which had just occurred there. This fountain, "the spring of the caller," would seem to have been still flowing at the time the sacred penman wrote, a standing witness of the truth of the record, Jud. xv. 1-19. Of course skeptics have found much to ridicule in this narrative; but he who admits the power of God will not be perplexed by such objections.

Samson was now an acknowledged chief. He "judged Israel," Jud. xv. 20, not perhaps as an ordinary magistrate in peaceful times, or as a commander heading the hosts of Israel in battle, but rather as a single warrior of unequalled strength and activity, dealing fearful blows and preparing for that more regular national struggle, wherein the Philistine yoke in the days of Samson, Saul, and David, would be ultimately broken.

The next incident in Samson's life was an illicit connection with a harlot at Gaza. The Gazites beset the gates, and thought that they should trap and kill him. But with his marvelous arms he tore down the gates, and carried them and the posts and the bar to the top of an eminence looking toward Hebron, Jud. xvi. 1-3.

Untaught by experience, Samson yielded again to the lures of a Philistine woman, told her the secret of his strength, and was consequently seized and blinded, and made like a slave to work at a mill, such as those, no doubt, the sound of which is yet heard ringing in Gaza, Jud. xvi. 4-21. In his misery, thoughts of repentant sorrow filled the fallen champion's heart. And his hair began to grow again and his strength to return, and he had one more opportunity of destroying the Philistines.

It was the feast of their god Dagon; and they were holding festival, and brought out Samson to amuse them. Multitudes were congregated in Dagon's temple, common people and lords of high degree, and three thousand were on the flat roof, when Samson, having lifted his voice in prayer to God, bore down the two pillars he had been permitted to clasp, and died with the vast assembly in the ruin that ensued. He thus slew more in his death than he had done in his life. He was buried in the tomb of Manoah his father, Jud. xvi. 22-31.

Samson is reckoned among the worthies whose faith is celebrated, Heb. xi. 32. The date of his story cannot be accurately determined; perhaps it coincided with the priesthood of Eli; and the festival in the house of Dagon might be on occasion of the capture of the sacred ark, 1 Sam. iv.

**SAMPSON DE NANTEUIL** deserves a place in this work because of his contribution to religious literature in a dark age. He lived in the middle of the twelfth century, and was a retainer of Adelaide de Condé, the lady of Horn-castle, Lincolnshire. The work by which he is known is a metrical Anglo-Norman translation of the Proverbs of Solomon, accompanied with a gloss or interpretation. A manuscript copy of it is preserved in the Harleian Library.

**SAMUEL** (sam'u-el), a great prophet, the last judge of Israel before the monarchy, which he inaugurated, from whom too the succession of the prophets downward continued without interruption till after the captivity. He was son of Elkanah, a Levite, descended from that Korah who perished in the wilderness, Num. xvi.; xxvi. 11.

It was at Ramathaim-zophim that Elkanah lived. His best-loved wife Hannah was for some time childless, but on her prayer and vow at Shiloh, confirmed by Eli's blessing, God granted her this boy, whom, when she had weaned him, she carried, as she had vowed, to Shiloh, that he might minister there before the Lord. He was a Nazarite from his birth, and seems to have been a child of gracious temper, attracting general favor, 1 Sam. i.; ii. 26. A remarkable revelation was made to him while yet young of the punishment

which God would inflict on Eli's house for the profligacy of his sons; and it would seem that after this, such revelation being continued, his fame as a seer or prophet was established through the whole country. The catastrophe followed in which the sacred ark was taken, and Eli died. Afterward, it is difficult to say how long, the people were gathered at Mizpeh, when a great victory was gained over the Philistines, and Samuel's authority as a judge was confirmed. Little is recorded in detail of his administration. For a number of years he judged Israel—this is the sum of what is told—though whether his authority was recognized by all the tribes may admit of question. The places to which he is said to have gone on circuit were all in the south of Palestine, 1 Sam. vii.; and when he appointed his sons to office it was in Beersheba, the extreme south.

Samuel was now advancing in years, and his sons did not follow the pattern of his integrity.

uel died, and here he was buried amid the general lamentation of the people, 1 Sam. xxv. 1, who when the kingdom was established were obliged to acknowledge that his conduct had been without a stain, 1 Sam. xii. 1-5. It is nowhere stated at what age Samuel died. He lived, it is evident, through the greater portion of Saul's reign, for David had come into public life some time before the prophet's death, and David was but thirty when Saul fell on Gilboa. He was mourned by all Israel, and buried in Ramah, 1 Sam. xxv. 1; xxviii. 3, at the place, according to an ancient tradition, still known as *Nebi Samuel*.

**SAMUEL, FIRST AND SECOND BOOKS OF.** The two books of Samuel originally formed only one, which was called "The Book of Samuel," but was divided by the Greek translators into two, and designated "The First and Second Books of Kings." Their authorship is uncertain, but there is great probability in the ancient opin-

time a new era of prophecy began, which extended, with scarcely any interruption, to the days of Malachi. Samuel is spoken of, in Acts iii. 24, as the first of this succession of prophets, whose chief object was to foreshow the redemption of Christ and to prepare the way for his coming, as well as to give religious instruction to the people. The maintenance of this succession was doubtless greatly assisted by the schools of the prophets, so frequently alluded to in the subsequent history, which are supposed to have been first established under Samuel.

These two books extend over a period of one hundred and fifty-four years, according to Usher, or one hundred and thirty-two, according to Hales. **THE FIRST BOOK OF SAMUEL** begins with an account of the birth and early ministry of that prophet; it describes the low and oppressed condition of the people at that period, the appointment of Samuel as judge, and his eminently useful services, both as a prophet and as a ruler, and



SAMARIA: THE ANCIENT CITY RESTORED.—See SAMARIA.

Public affairs were therefore in an unsettled state, and it would seem that an invasion by the king of Ammon was apprehended, 1 Sam. xii. 12. Hence the elders of Israel proposed the establishment of a monarchy. The proposal was very distasteful to the prophet, who appears to have viewed it as a reflection on his own administration, 1 Sam. viii. 6. But laying the matter before the Lord, he was directed to inaugurate a king, and Saul was accordingly appointed. As a prophet, however, and possibly as administering justice, Samuel retained all his influence, 1 Sam. vii. 15. He was authorized to convey God's commands to Saul, to rebuke him for disobedience, and to pronounce sentence on him at last, that for his sin his kingdom should be transferred to another. That other he was commissioned to anoint, though Saul's suspicions were now aroused, and it was clear that he would not hesitate in revenge to commit any atrocious crime, 1 Sam. xvi. 1, 2. The person anointed was David, after which Samuel dwelt quietly at Ramah, where he had gathered prophetic schools, and whither David subsequently fled to him, 1 Sam. xix. 18-24. Here, too, Sam-

uel, founded on various passages in the books of Chronicles, that they were the productions of contemporary prophets, with a few explanatory insertions by their successors. Thus, the first sixteen chapters, with a few subsequent portions, may be attributed to Samuel, whose name, according to Hebrew custom, is given to the whole, and the rest to Nathan and Gad.

The great subject of these books is the institution of the monarchy and its establishment in the family of David. The divine plan of redemption is thus presented in a new aspect, exhibiting the delegation of royal authority by the Invisible King to the hands of a human representative. From the time when "the man after God's own heart" was seated on the throne, the Spirit of prophecy delights to employ the emblems of royalty to set forth the spiritual glories of Messiah, see Ps. ii., xlv., lxxii., cx., whilst the inspired history of the line of David opens a track by which, step after step, we are led on to Him in whom the independent successions of prophets, priests and kings finally meet.

It is remarkable, too, that almost at the same

mentions the degeneracy of his sons. It then relates the change in the mode of government by the introduction of the monarchy, an event which had been prophetically anticipated by Moses four hundred years before, see Deut. xvii. 14. As this was a change of great importance in the national history, the circumstances attending it are related in detail. Under divine direction Saul is appointed king, but not conducting himself in the government according to the command of God, he is rejected, and the son of Jesse is chosen by God and anointed as his successor. David is then, by the arrangements of Providence, brought before the eyes of the nation and into relationship with Saul, who, however, being jealous of his growing popularity, attempts his life, drives him from court into the wilderness and subjects him to the most harassing persecutions. These are overruled by God to prepare David for the work he had to do, developing his fortitude and prudence, and making him intimately acquainted with the power of the dreaded Philistines and other enemies whom he was afterward to subjugate.

The history of David is important, not only on



account of the great moral and spiritual lessons which it affords, but also for the understanding of many other parts of Scripture, particularly the Psalms and much of the New Testament. As an ancestor of Messiah according to the flesh, and as a representative of him and of his people, both in his conflicts and in his triumphs, his whole life is invested with peculiar interest.

This book may be divided into two parts:

I. THE CONCLUSION OF THE TIMES OF THE JUDGES, comprising the birth and early life of Sammel, the wickedness of Eli's sons and denun-

Adullam, ch. xviii.-xxii. 1-5; the slaughter of the priests at Nob, ch. xxii. 6-23; David's rescue of Keilah, and flight into the wilderness and to Gath, ch. xxiii.-xxvii.; renewal of war by the Philistines, Saul and the witch of Endor, ch. xxviii.; David's dismissal by the Philistine princes, and pursuit of the Amalekites, ch. xxix., xxx.; defeat of the Israelites by the Philistines, and death of Saul and his sons, ch. xxxi.

THE SECOND BOOK OF SAMUEL is wholly occupied with the history of the reign of David, embracing a period of forty years. It commences

with his accession to the sovereignty of Judah, and exhibits his growing strength until his authority is established over all Israel. It relates the capture of Jerusalem, which he constituted the capital of his kingdom, both for civil and sacred purposes; his subjugation of the whole of the promised land and of the adjacent nations on the east and south which had so greatly molested the Israelites, thus extending his sway to the utmost boundaries of the land promised to Abraham, and his zealous and successful efforts to promote the prosperity of his people, to provide for the worship of God and to effect the reformation of religion. In connection with these events are impartially recorded his grievous aberrations from the path of duty, and the painful chastisements, both domestic and public, with which he was visited in consequence.

In the history of David begins the fulfillment of Jacob's prediction respecting the pre-eminence of the tribe of Judah, Gen. xlix. 8. The elevation of the shepherd of Bethlehem to the throne is followed by the greatness of his family and of the tribe, and the men of Judah appear as the foremost on all important occasions. This accomplishment of the first part of the ancient prophecies respecting the favored tribe could not but engage the attention of pious Israelites to other portions which remained yet to be fulfilled, respecting Him to whom the "gathering of the people" was to be.

The contents of this book may be arranged under two general divisions:

I. THE TRIUMPHS OF DAVID, comprising David's lamentation over Saul and Jonathan, ch. i.; his election as king, first over Judah, and then over all Israel, ch. ii.-iv.; his capture of Jerusalem and victories over the Philistines, ch. v.; the bringing up of the ark to Jerusalem, ch. vi.; his desire to build a temple, God's covenant of mercy with him, and his prayer and thanksgiving, ch. vii.; the subjugation of the Philistines, Moabites, Syrians, Ammonites, etc., ch. viii.-x.

II. THE TROUBLES OF DAVID, with their cause; his repentance and subsequent history, including David's sin in respect to Uriah, and Nathan's reproof, ch. xi., xii.; Amnon's sin and murder by Absalom, ch. xiii.; Absalom's rebellion, ending in his defeat and death, ch. xiv.-xix.; rebellion of Sheba and its suppression, ch. xx.; avengement of the Gibeonites, ch. xxi. 1-14; battles with the Philistines, ch. xxi. 15-22; David's psalm of thanksgiving and last words, ch. xxii., xxiii. 1-7; his chief military officers, ch. xxiii. 8-39; his offence in numbering the people, with its punishment; his prayer and sacrifice, ch. xxiv.

SAMUEL, JACOB, who devoted himself to the work of a missionary, chose to labor among the Jews in India, Persia and Arabia. His acquaintance with the population of those countries directed the course of his literary labors, and accordingly his first work was "The Remnant Found, or the Place of Israel's Hiding Discovered; being a Summary of Proof showing that the Jews of Daghistan, on the Caspian Sea, are the Remnant of the Ten Tribes." In 1844 he published, as the result of his personal exploration, "A Journal of a Missionary Tour through the Desert of Arabia to Bagdad." Both these works are of unusual interest, although it is probable that judicious readers will hesitate to adopt all his conclusions in his first publication.

SAMUEL, MAROCCANUS, a Jew who was converted to Christianity and wrote in Arabic a book of twenty-seven chapters on the coming of the Messiah. His work was translated into Latin by Bonhomme, and into various other languages.

SAMUEL, or SAMUELL, WILLIAM, lived in the middle of the sixteenth century. In his works he describes himself as a "Minister of Christ's Kirche," London. His first work was an "Abridgement of God's Statutes, in Meeter," which appeared in 1551. In 1556 he published "A Prayer to God," also in metre; and in 1558 he issued an "Abridgment from the Bible," in the style of the metre of Sternhold. Next appeared "The Love of God," and lastly, in 1569, "An Abridgement of all the Canonical Books of the Olde Testament," written in Sternhold's metre. These works show the character of his mind and indicate the quaint and fanciful taste which then existed, and which was satisfied with getting even sacred things in a rhyming dress.

SANABASSAR (san-a-bas'sar), 1 Esd. ii. 12, 15, the same as Sheshbazzar, Ezra ii. 8, 11.

SANABASSARUS (san-a-bas'sa-rus), 1 Esd. vi. 18, 20, the same as Sheshbazzar, Ezra v. 14, 16.

SANASIB (san'a-sib), 1 Esd. v. 24, a name mentioned in the list of the Jews that returned home.

SANBALLAT (san-bal'lat), a native of Horonaim, in Moab, who seems to have held some post of authority in the time of Nehemiah. He stirred up the Samaritans to impede the purpose of Nehemiah to rebuild the walls of Jerusalem, and imputed rebellion to the Jews, Neh. ii. 10, 19, 20. When Nehemiah returned to the Persian court, Sanballat gained great influence in Jerusalem; and a son of Joiada, the son of Eliashib the high-priest, became his son-in-law, which provoked Nehemiah's anger, when he heard it on resuming his government, Neh. xiii. 28. Sanballat afterward obtained leave from Darius Nothus to erect a temple on Gerizim, where he placed his son-in-law as high-priest. Josephus mistakenly attributes this to the time of Darius Codomannus.

SANCHEZ (san'cheth), PETER ANTHONY, a Spanish divine, born at Vigo, in Galicia, in 1740, became canon of the cathedral of St. James and professor of divinity at his native place, where he was admired as a preacher and esteemed for his charity. He died in 1806. His works comprise a "System of Sacred Theology," "Sacred Annals," "A Treatise on Toleration," "History of the Church of Africa," "Essay on Pulpit Eloquence," "Sermons," and on "The Means of Encouraging Industry."

SANCHEZ, THOMAS, a learned Jesuit, was born at Cordoba, in 1551. He acquired a great reputation for chastity and self-mortification. He died at Granada, May 19, 1610, and was buried with extraordinary magnificence. His treatises on the "Decalogue," on "Monastic Vows," etc., display great genius, but in his chief work, "On the Sacrament of Marriage," he has used language which is too frequently coarse and indelicate.

SANCHONIATHON (san-ko-ne'a-thon), a Phœnician author who, if the fragments of his works that have reached us be genuine, and if such a person ever existed, must be regarded as the most ancient writer of whom we have any knowledge, after Moses. His father's name was Thabion, and he himself was chief hierophant of the Phœnicians. According to some, he was a native of Berytus, but Athenæus and Suidas make him a Tyrian. As to the period when he flourished, all is uncertain. Some accounts carry him back to the era of Semiramis, others assign him to the period of the Trojan war. St. Martin, however, endeavors to prove that he was a contemporary of Gideon, the judge of Israel, and flourished during the fourteenth century before the Christian era. The titles of the three principal works of this writer are as follows: 1. "Of the Physical System of Hermes;" 2. "Egyptian Theology;" 3. "Phœnician History," cited also under other titles, one of which is "Theology of the Phœnicians." All these works were written in Phœnician. The history was translated into the Greek language by Herennius Philo, a native of Byblus, who lived in the second century of our era. It is from this translation that we obtain all the fragments of Sanchoniathon that have reached our times. Philo had divided his translation into nine books, of which Porphyry made use in his diatribe against the Christians. It is from the fourth book of his last work that Eusebius took, for an end directly opposite to this, the passages that have come down to us. And thus we have these documents relative to the mythology and history of the Phœnicians from the fourth hand.

St. Martin and others are inclined to the opinion that the three works mentioned above as having been written by Sanchoniathon were only so many parts of one main production. According to Porphyry, the Phœnician history of Sanchoniathon was divided into eight books, while we learn, on the other hand, from Eusebius, that the version of Philo consisted of nine. Hence it has been supposed that the Greek translator had united two works, and that thus the treatise on the physical system of Hermes, or that on Egyptian theology, became a kind of introduction to the Phœnician history, and increased the number of books in the latter by one. And it has been further supposed that the two titles of "Egyptian Theology" and "Physical System of Hermes" belonged both to one and the same work.

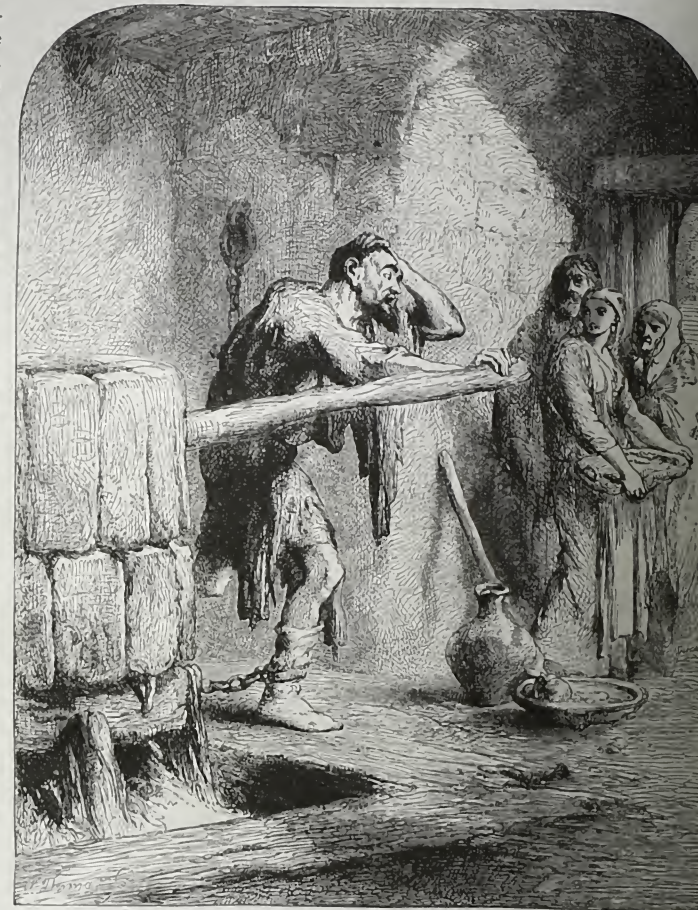
The long interval of time between Sanchoniathon and his translator renders it extremely probable that the latter must often have erred in rendering into Greek the ideas of his Phœnician original; and we may suppose, too, that occasionally Philo may have been tempted to substitute some of his own. And yet, at the same time, the fragments of Sanchoniathon contain so many things evidently of Oriental origin that it is extremely difficult to believe they were forged by Philo. A difference of opinion, however, ever has existed, and will continue to exist, on this head. Grotius and other writers highly extol the fragments in question on account of the agreement which they discover between them and the books of the Old Testament. Cumberland and Meiners, on the other hand, only see in them an attempt to prop up the religious system of the Phœnicians and Egyptians, and discover in them no other principle but those of the Porch concealed under Phœnician names. In 1836 a work appeared in Germany with the title "Sanchoniathon's Early History of the Phœnicians, condensed from the lately-found Manuscript of Philo's Complete Translation of that work. With Annotations by Fr. Wagenfeld and a Preface by Dr. G. F. Grotefend." This was followed, in 1837, by a work purporting to be the Greek version of Philo, with a Latin translation by Wagenfeld. The whole was a forgery, clumsily executed.

SANCROFT (san'kroft), WILLIAM, D.D., was born in 1616, at Fressingfield, in Suffolk.

He entered Emmanuel College, Cambridge, where he rose to be a Fellow; but refusing to sign the Solemn League and Covenant, he was deprived. On the accession of Charles II. he was made rector of Houghton le Spring, in Durham, and in 1661 was appointed a prebendary of Durham cathedral. Next year he was chosen master of Emmanuel College, and in 1663 he was raised to the deanery of York. In 1664 honors flowed in on him, for he was made dean of St. Paul's and prebendary of London. Four years afterward the archdeaconry of Canterbury was given to him, and in 1677 he reached the primacy, being made archbishop of Canterbury. He was one of the seven bishops who refused to order the reading of the indulgence



SAMSON AND THE LION.—See SAMSON.



SAMSON IN CAPTIVITY.—See SAMSON.

which James II. had resolved on carrying into effect, and accordingly he and his recusant brethren were committed to the Tower, and their acquittal, received by acclamation all over the kingdom, was recognized by James as fatal to his policy. He refused to take the oath of allegiance to William and Mary, and in 1691 he was deprived of his see, whereupon Tillotson was appointed in his place. He and seven other bishops, with about four hundred of the clergy, were removed from their charges, and thus the Nonjurors were established under the leadership of Sancroft. His literary works are unimportant. He was present at the dying scene of Charles II. Addressing the king, he said, "It is time to speak out; for, sir, you are about to appear before a Judge who is no respecter of persons." The king answered not a word. Sancroft died in 1693.



**SANCTIFICATION** (sank-te-fi-ka'shun), **SANCTIFY** (sank-te-fi). To sanctify is spoken sometimes of God and sometimes of men.

Of God, when he manifests his glory and vindicates his high perfections; thus he is said to "sanctify" his great name, Ezek. xxxvi. 23. Or when he sets apart some person or thing to a holy office or use; thus the Father is said to "sanctify" Messiah, John x. 36; God "sanctified" the seventh day, Gen. ii. 3; and so the first-born of Israel were sanctified by his command, Ex. xiii. 2. Also when he frees anything from pollution, imparting holiness or rendering clean and fit for holy use and service. Hence believers in Christ who had entered on a new life were said to be "sanctified," 1 Cor. vi. 11, and creatures of God, such as meats, to be "sanctified by the word of God and prayer," 1 Tim. iv. 5.

Again, the term is used of men when they pay fitting honor to the Deity. Thus they are commanded to "sanctify" the Lord of hosts, Isa. viii. 13; and Moses and Aaron were censured because they did not so "sanctify" the Lord in the eyes of the children of Israel, Num. xx. 12.

Sanctification and justification, though distinct in their nature, are inseparable and equally necessary in the salvation of the sinner. Because of guilt and transgression, the sinner needs pardon



SANDALS.—See article.

and a title to heaven; and because of the corruption of nature, the sinner needs the renewal and sanctification of his soul, without which he would have no meetness for heaven. In justification the title is acquired, and in sanctification the spirituality and holiness are wrought, which enables the Christian to enjoy the inheritance. Thus, Christ becomes to the believer "wisdom and righteousness and sanctification and redemption," 1 Cor. i. 30. So, also, Paul teaches in Eph. i. 4, 7, that those who have forgiveness of sins are also made "holy and without blame before him in love." As a blind man could have no enjoyment in a picture-gallery, and a deaf man could have no pleasure in a concert-room, so the sinner in an unrenewed state could have no enjoyment in the spiritual engagements of heaven. Even if he were pardoned and brought into heaven, he would be miserable, for as God is holy, and heaven is the scene of holy things, it follows that without holiness no man can see God. Hence the importance of sanctification in our salvation; for, as in our fall we lost all righteousness and became guilty, and therefore need pardon, so also have we lost our original spirituality, and hence we need renewal and sanctification. Now, Christ as a Saviour, through his atoning work, secures our pardon, and as our purifier he also renews our nature by his Spirit, and so prepares us for eternal fellowship with the redeemed in glory.

**SANCTIONS** (sank'sh-unz), **DIVINE**, are those acts or laws of the Supreme Being which render any thing obligatory, or the promises and penalties attached to them.

**SANCTUARY** (sank'chu-a-re), a holy or sanctified place, used apparently for the holy land in which God would plant his people, Ex. xv. 17; more generally for the tabernacle, Ex. xxv. 8, and the temple, 1 Chr. xxii. 19; sometimes for the holy place exclusive of the court of the tabernacle, Lev. iv. 6. The word is also applied to God's holy habitation in heaven, Ps. cii. 19. And as the sacred places had the privilege of an asylum, the term "sanctuary" sometimes signifies a place of refuge or protection, Isa. viii. 14.

**SANCTUS** (sank'tus), a Christian martyr under Marcus Antoninus, was a deacon of Vienna. When put to the torture, he bore it with great fortitude, only exclaiming, "I am a Christian." Red-hot plates of brass were applied to the most tender parts of his body, which contracted the sinews; but remaining inflexible, he was remanded to prison. According to tradition, on being brought out from his confinement, a few days after, his tormentors were astonished to find his wounds healed and his person as perfect as before. He was again tortured, and reconducted to prison, where he remained some time after. He at length received the crown of martyrdom by being beheaded, which took place about the middle of the second century.

**SAND**. The sand of the sea is often used as the symbol of multitude, Gen. xxii. 17, or abundance, Gen. xii. 41; also of intolerable weight, Job vi. 3. There is a passage in which Job speaks of multiplying his days like the sand, Job xxix. 18.

**SANDAL** (san'dal), a covering for the feet, usually denoted by the word translated "shoe" in the Authorized Version. It was usually a sole of hide, leather or wood, bound on to the foot by thongs; but it may sometimes denote such shoes and buskins as eventually came into use.

Ladies of rank appear to have paid great attention to the beauty of their sandals, Sol. Song vii. 1; though, if the bride in that book was an Egyptian princess, as some suppose, the exclamation, "How beautiful are thy feet with sandals, O prince's daughter!" may imply admiration of a luxury properly Egyptian, as the ladies of that country were noted for their sumptuous sandals. But this taste was probably general, for at the present day the dress-slippers of ladies of rank are among the richest articles of their attire.

It does not seem probable that the sandals of the Hebrews differed much from those used in Egypt, excepting, perhaps, that from the greater roughness of their country, they were usually of more substantial make and materials. The Egyptian sandals varied slightly in form; those worn by the upper classes and by women were usually pointed and turned up at the end, like our skates and many of the Eastern slippers at the present day. Those of the middle classes who were in the habit of wearing sandals often preferred walking barefooted. Shoes or low boots are sometimes found at Thebes; but these are believed by Sir J. G. Wilkinson to have been of late date and to have belonged to Greeks, since no persons are represented in the paintings as wearing them, except

foreigners. They were of leather, generally of a green color, laced in front by thongs, which passed through small loops on either side, and were principally used, as in Greece and Etruria, by women.

In transferring a possession or domain it was customary to deliver a sandal, Ruth iv. 7, as in the Middle Ages a glove. Hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. So Ps. lx. 10: "Upon the land of Edom do I cast my sandal"—i.e., I possess, occupy it, claim it as my own. In Ruth, as above, the delivering of a sandal signified that the next of kin transferred to another a sacred obligation, and he was hence called "sandal-loosed."

It was undoubtedly the custom to take off the sandals on holy ground, in the act of worship and in the presence of a superior. Hence the command to take the sandals from the feet under such circumstances, Ex. iii. 5. This is still the well-known custom of the East, an Oriental taking off his shoe in cases in which a European would remove his hat. The shoes of the modern Orientals are, however, made to slip off easily, which was not the case with sandals, that required to be unbound with some trouble. This operation was usually performed by servants; and hence the act of unloosing the sandals of another became a familiar symbol of servitude, Luke iii. 16; John i. 27. So, also, when a man's sandals had been removed, they were usually left in charge of a servant. In some of the Egyptian paintings servants are represented with their master's sandals on their arm; it thus became another conventional mark of a servile condition to bear the sandals of another, Matt. iii. 11.

**SANDEMAN** (san'de-man), **ROBERT**, a Scotch controversialist, was born at Perth, in 1723, and educated at St. Andrew's. He promulgated peculiar theological views as to the nature of justifying faith, and became the recognized head of the small sect known as Sandemanians. In 1765 he came to New England, made many proselytes, and died in 1772. The chief practices in which the sect differs from others are, the weekly administration of the Lord's Supper, weekly offerings for the poor, washing each other's feet, etc.

**SANDEMANIANS** (san-de-ma'ne-anz), a sect founded in 1723, in Scotland, by John Glass or Glas, sometimes called Glassites, but better known as above, because Robert Sandeman, a son-in-law of the founder, having espoused the new sect, made amendments and additions to its tenets, and to some extent reorganized it. It never attained large proportions, though a few congregations were formed in England. They teach that Scriptural faith is a simple assent to the divine testimony in regard to Christ. They commune with no other denomination and admit none to their communion except their own members. They hold to a weekly celebration of the Lord's Supper; a weekly love-feast, which consists of their dining together at each other's houses in the interval between the morning and afternoon service; the kiss of charity, used at the admission of a new member, and at other times when they deem it necessary and proper; weekly collection before the Lord's Supper for the support of the poor and paying their expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as

that every one is to consider all that he has in his possession and power liable to the calls of the poor and the Church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but, apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, etc.

They contend for a plurality of elders, pastors or bishops in each church, and the necessity of the presence of two elders in every act of discipline and at the administration of the Lord's Supper. In the choice of these elders want of learning and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus (but second marriages disqualify for the office); and they are ordained by prayer and fasting, imposition of hands and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it.

**SANDERS** (san'derz), **BILLINGTON McCARTER**, a Baptist divine of some eminence, born in Columbia county, Georgia, December 2, 1789, and was early left an orphan, his father dying in his seventh and his mother in his ninth year, but fortunately found an excellent home in a Christian household. Having received a fair preparatory training, he entered Franklin College, Athens, Georgia, probably in 1806, remaining about two years, when in 1808 he went to South Carolina College, whence he graduated in December, 1809. He held the position of rector of the Columbia County Academy, Applington, for a time, represented the county in the State Legislature for one year, declining re-election, and for several years was one of the judges of the Superior Court, all of which positions he filled with honor. In 1823, or early in 1824, however, he was led to enter the ministry, and immediately commenced preaching; he was ordained January 25, 1825. After successfully filling the pastorate of Union Church, Warren county, for some time, he was induced to take the supervision of the Mercer Institute, then projected by the Georgia Baptist Association, which grew under his charge till it became the Mercer College, of which he was made president, and refusing to serve in that capacity after the first year, was made its treasurer; it still flourished and grew until it became the Mercer University. He is deservedly revered as its founder, on account of his active agency in its inception and development. Meanwhile he was faithfully attentive to the spiritual work of the ministry, being pastor four years of the Shiloh Church, Penfield, ten years after that at Greenesborough, and then seven years at Penfield. He was very prominent in the Association, being for several years its clerk, for nine years its moderator, and for six years he was president of the Georgia Baptist Convention. He died March 12, 1854, after three years of illness, deeply mourned not only by his own denomination, but by Christians of every name.

**SANDERS, DANIEL CLARKE, D.D.**, a Unitarian clergyman and president of the university of Vermont, born in Sturbridge, Massachusetts, May 3, 1768; was admitted into Har-

vard College in 1784, took his degree in 1788, was made preceptor of Cambridgetown Grammar School, and was a resident in college; studied theology, and was licensed to preach in 1790. On the 12th of June, 1794, he was ordained, and settled at Vergennes, in Vermont; in 1799 was dismissed from the church at Vergennes at his own request, whereupon he immediately removed to Burlington in that State. The same year Harvard University conferred on him the degree of doctor of divinity. In 1810 he was unanimously elected president of the university of Vermont; in 1812 was elected an honorary member of the Society in Boston for Promoting Christian Knowledge, Piety and Charity; and in 1813 was elected a member of the American Antiquarian Society. March 24, 1814, the American troops, under General Wade Hampton, having taken possession of the college buildings, the course of instruction was entirely suspended and his connection with the college was dissolved. In the autumn of that year he went to Boston, and was soon invited to Medfield, where he was settled May 24, 1815. He continued his pastoral relation with the church and people there until May 17, 1829, when, owing to divisions among his people in regard to religious creeds, which more or less affected all the towns in New England, he was dismissed. He never again settled as a pastor over any church. For fifty years he kept a meteorological table of the weather, which he continued to the very day of his death. Dr. Sanders died at Medfield, Massachusetts, October 18, 1850, aged eighty-two. On the day of his death he went out at two o'clock P. M., apparently in good health, and on his return he fell dead at his house-gate.

**SANDERS, NICOLAS**, a zealous Romish controversialist, was born at Charlewood, Surrey, and educated at Winchester School, as also at New College, Oxford. He became professor of canon law at Oxford, but was soon after banished on account of his religious tenets. He then was made professor of theology at Louvain. He attended Cardinal Hosius at the Council of Trent, subsequently went to Poland, and was sent to Ireland by Gregory XIII. as his nuncio, where during the civil troubles, to avoid falling into the hands of the English, he wandered about in the woods and bogs, and perished of want in 1581. His principal work is his treatise against the Reformation, entitled "De Origine ac Progressu Schismatis Anglicani."

**SANDERS, STEPHEN CREAGH, LL.D.**, bishop of the united diocese of Cashel, Emly, Waterford and Lismore, born in 1799 and educated at the university of Dublin, was a man of profound learning, but of unobtrusive manners. In 1836 he was consecrated bishop of Cashel and Emly, and in 1839 was invested with jurisdiction over the other sees. He died November 15, 1842.

**SANDERSON** (san'der-sun), **ROBERT, D.D.**, was born in 1662, at Rotherham, in Yorkshire. He was educated at Oxford, where he became a Fellow of Lincoln College in 1606. In 1608 he was appointed reader (lecturer) in logic, and in 1611 he was ordained. He held the office of subrector of his college, and in 1616 he was raised to be proctor of the university. He held

the living of Wilberton, in Lincolnshire, for a short time, whence he was removed to Boothby Pannell, which he retained for more than forty years. Honors continued to flow in on him. Prebendary of Lincoln, of Oxford and of Southwell, chaplain to Charles I. and regius professor of divinity, with a canonry in Christ Church College, these showed the esteem in which he was held, and these offices were conferred on him in 1642. Next year the Parliament selected him as a member of the Westminster Assembly, but he never took his seat. He was opposed to the proceedings of the friends of the Covenant, and helped to draw up a document against their courses. In 1660 he was made bishop of London. He was a voluminous writer, and his sermons have gone through numerous editions. His treatises on logic, on conscience and on the Church stood their ground for a long time, and even at the present day two editions of his works have commanded a great sale. He died January 29, 1662.

**SANDFORD** (sand'ford), **DANIEL, D.D.**, was born near Dublin in 1766, and educated at Oxford. Having been ordained, he was settled in Edinburgh in 1792, where he became greatly dis-



ANCIENT SHOES.—SEE SANDALS

tinguished as a preacher. In 1806 he was made bishop of Edinburgh. He died in 1830. His son, Sir Daniel Keyte Sandford, Knt., D.C.L., became still more famous, because of his great attainments in Greek literature. He was educated at Christ Church, Oxford, and at the early age of twenty-one years he assumed the duties of the Greek chair in the university of Glasgow, and here his fame shone out with great brilliancy. He became so eminent that the electors of Glasgow returned him to the House of Commons as a member for the city. His publications all bore on the culture of Greek literature, and his influence was felt not only in Glasgow, but in all the other universities of the kingdom. He received the honor of knighthood in 1830 because of his high literary standing. He died in 1838.

**SANDFORD, JOHN**, who was son to Bishop Sandford of Edinburgh and brother of Sir D. K. Sandford, was educated at Balliol College, Oxford, where he graduated as first in classics in 1824. In 1844 he was made honorary canon of Worcester, and archdeacon of Coventry in 1851. Three years afterward he became rector of Alve, and his reputation was now so well established among literary men that he was appointed Bampton lecturer in Oxford in 1861, his theme being "The Mission and the Extension of the Church at Home." His



published works include sermons, charges and lectures. His wife took a high place also in the literary world as a biographer and a writer on subjects connected with the social condition of women.

**SANDIFORD** (san'de-ford), RALPH, who was a member of the Society of Friends, became famous as the author of one of the earliest works against the slave trade. He was threatened with a severe penalty if he permitted it to be circulated, but he distributed it without fear wherever he thought it would be read. Franklin says, "About the year 1728 or 1729 I myself printed a book for Ralph Sandiford, another of your friends in this city, against keeping negroes in slavery, two editions of which he distributed gratis. And about the year 1736 I printed another book on the same subject for Benjamin Lay, who also professed being one of your friends, and he distributed the books chiefly among them. By these instances it appears that the seed was indeed sown in the good ground of your profession, though much earlier than the time (1758) you mention." Sandiford published another work, entitled "The Mystery

he sailed for Europe in discharge of his mission among the English, the Scotch and the Irish; also upon the Continent of Europe, particularly in Germany and France. Although forty years of age, he went through a full course of study of the French and German languages, to enable himself to address each and all in their own tongue. In his preaching there was a clearness and a pathos rarely surpassed. Many testimonies were borne to the efficacy of his mission; and his memory is still precious among many survivors who knew him personally—his name being familiar wherever the Society is known. David Sands also wrote with precision and force. His journals, letters and essays furnish good specimens of English literature. His foreign tour did not terminate until he was about the age of threescore years. The remainder of his days was spent more immediately at or near his family residence in Cornwall, Orange county, New York, where he died in 1818.

**SANDSTORM.** All travelers in Central Arabia and in the deserts of Africa are aware of the dangers to which they are exposed from storms of sand.



SANDSTORM OF THE DESERT.—See SANDSTORM, and DESERT.

of Iniquity; in a Brief Examination of the Practice of the Times, etc., by R. S., 1739, 12mo," thus showing how early the Friends engaged in seeking a social reform in the American colonies.

**SANDS** (sandz), DAVID, a minister of the Society of Friends, was born on Long Island, New York, October 4, 1745. His parents were Presbyterian, and his early education was unusually good for that period. Such was his desire for the acquisition of knowledge that, when studying in his boyhood, his close application threatened to injure his health. On arriving at manhood he embarked in mercantile pursuits, for which he possessed a natural tact, combined with an intuitive knowledge of human nature. At this period of his life his mind was much perplexed on the subject of religion, and did not become composed until he embraced the distinctive principles and habits of the followers of George Fox. At a nearly simultaneous period he married a wife of that Society, who encouraged him in those labors of love which occupied the greater portion of his earthly pilgrimage. He commenced his public ministry in 1772, by visiting various parts of New England, New York, Philadelphia and Canada. In 1794

It is nearly certain that the army of Sennacherib was destroyed by such an agency, 2 Ki. xix. Bruce, in his travels, describes the awful effect of the heated wind and sand that carry desolation in their course. Large caravans of pilgrims and commercial travelers have often been overwhelmed by these awful catastrophes. See SIMOON.

**SANDYS, SANDS, or SANDES** (san'des), EDMUND, D.D., archbishop of York, was born at Hawkshead, in Lancashire, England, in the year 1519. He received his education at Cambridge. In 1542 he was junior proctor of the university, and in or about the year 1547 was elected master of Catherine Hall. In 1548 he was vicar of Haversham, and the year following was presented to a prebend in the cathedral of Peterborough. The same year he took the degree of doctor of divinity. In 1552 Edward VI. granted him a prebend in the church of Carlisle. At the time of the king's decease, in 1553, Dr. Sandys was vice-chancellor of Cambridge, and having espoused the cause of Lady Jane Grey, he rendered himself obnoxious to the vindictive Mary. In consequence of this, on her accession to the throne he was imprisoned in the Tower of London,

where he remained twenty-nine weeks. He was, however, through the mediation of Sir Thomas Holeroff, the night-marshal, set at liberty; but it having been suggested to Gardiner that he was the greatest heretic in the country, the bishop caused immediate search to be made for him. He, however, escaped to Flanders, whence he had to flee to Strasburg. In his exile he lost his wife, his child and his health. He went to Zurich. On the death of Mary he returned to England, and was appointed by Elizabeth one of the nine Protestant divines who were to hold a disputation before both houses of Parliament with the same number of the Romish persuasion. He was subsequently bishop of Worcester, then of London, and at length archbishop of York. He was consulted on every occasion and appointed to every work which demanded extensive learning and a strong mind. He was one of the commissioners to revise the Liturgy, and was one of the translators of the "Bishops' Bible." He was most bitter in his hostility to popery, and ever exhibited a mind of the sternest order. Attempts were made to ruin his character, but he died, after a life of continual strife occasioned by the turbulence of the times, in the confidence of the Church, July 10, 1588, in the sixty-ninth year of his age. He published many valuable works.

Two of the archbishop's sons attained distinction in the world of letters. EDWIN, the second son, traveled some and published an interesting account of what he saw, and has been credited with a number of excellent sacred hymns; he was knighted by King James; he was born in 1561 and died in 1629. GEORGE, the seventh and youngest son, was born in 1577 and died in 1643; his works were numerous, and included a very popular narrative of his travels in Nubia and Egypt, in the Holy Land and other Oriental lands, besides "The Psalms of David Paraphrased," "Christ's Passion" (a drama) and other poetical works, which won for him high praise not only from his contemporaries, but from Dryden, who calls him the best versifier of his age.

**SANFORD** (san'ford), DAVID, graduated at Yale College in 1755, and, influenced by the known wish of his father (then deceased), became a student of theology, but soon concluded that he had not the requisite spiritual qualifications for the Christian ministry, and relinquished his studies and settled upon a farm near Great Barrington, Massachusetts, and it was not till some years later that, having experienced a change of heart, he resumed his theological studies. He was ordained and became pastor of the Congregational church at Medway, Massachusetts, April 14, 1773. He was a brilliant and yet practical preacher, and was signally blessed in his ministrations. In 1807 he had a severe stroke of paralysis, from which he never sufficiently recovered to be able to resume his labors, and after three years of suffering died on the 7th of April, 1810. He was not a writer, or at least not a publisher, for but two brief dissertations from his pen found their way into print—the one on "The Nature and Constitution of the Law which was given to Adam in Paradise," and the other on "The Scene of Christ in the Garden of Gethsemane."

**SANFORD, JOSEPH**, born in February, 1797, in Vernon, Vermont, gave early indications of the influence of grace; he became a communicant at thirteen, and even at that youthful age his walk and conversation were remarkably in

harmony with his profession. He entered Union College, Schenectady, New York, in 1817, graduating in 1820; he then went to Princeton, New Jersey, where he spent three years. In April, 1823, he was licensed, and in October was ordained and installed as pastor of the Presbyterian (now the First) Church of Brooklyn, New York. In December he was called to bear a sad bereavement in the sudden and unlooked-for death of his wife, whom he had wedded but a few weeks before his ordination. The Presbyterian church of Montreal had called him before his ordination, and repeated the call twice or thrice after, but he felt it his duty to refuse, and in 1828 he received a call from the Second Presbyterian Church, Philadelphia, which after much prayer and careful weighing of duty he accepted, and was installed in January, 1829. He was permitted to labor here less than three years, when, December 25, 1831, God called him to a higher sphere, for which, though young, he was fully prepared. Throughout his brief career all who had come in contact with him had learned to esteem and many to love him, and his death was a sad visitation to more than his immediate circle of kindred, or even his loving and beloved church.

**SANGER** (sang'ger), ZEDEKIAH, D.D., was born in 1748, at Sherburne, Massachusetts. He was prepared for college by his pastor the Rev. S. Locke, D.D., who became president of Harvard. He entered at Cambridge in July, 1767; and having greatly distinguished himself, he graduated with honor in 1771. He then commenced the study of theology under the Rev. Jason Haven of Dedham. In 1776 he was ordained and installed as pastor of the church in Duxbury. He had to encounter great difficulties for a time in the matter of his support, owing to the depreciation of the Continental currency, and he was obliged to have recourse to farming. Thus toiling during the day and studying at night, he injured his eyesight, and the result was his resignation of his charge. In 1788, on the restoration of his sight, he became junior pastor at South Bridgewater, and here he labored until the close of his life. He was one of the original members of the American Academy of Arts and Sciences. When he reached the age of seventy years, he requested the aid of a colleague; and when his request was complied with, he gradually relinquished the more active duties of the ministry. A paralytic attack laid him aside in the year 1820, and in the month of November in that year he closed a very laborious life. His publications mainly consisted of sermons preached on public occasions. In theology he held Unitarian views, and in Church polity he was a Congregationalist.

**SANHEDRIM** (san'he-drim), or **SANHEDRIN** (san'he-drin), the highest council of the Jews, who attribute its origin to the appointment of the seventy elders on whom the divine Spirit was poured, that they might assist Moses in the administration of affairs, Num. xi. 16, 17, 24, 25. There is, however, no further notice of such a body in Old Testament history, and it is probable that the appointment was but temporary. But if this council did not continue, it might well serve as the model of that which we find afterward in authority, and both the number and in some respect the powers might be defined according to the ancient type. The earliest mention we have of a

council likely to be the Sanhedrim is in the Apocrypha. It there appears with some prominence as taking part in public business and recognized by foreign potentates, 2 Macc. i. 10; iv. 44. It is probable, therefore, that it was constituted after the return from Babylon, and as some corroboration of this it may be remarked that the name is of Greek derivation, implying a body of assessors. In the New Testament we have various notices of the Sanhedrim. It would seem to have comprised chief priests (perhaps the heads of the twenty-four courses and those who had borne the office of high-priest), elders and scribes, Matt. xxvi. 57, 59; Mark xiv. 53, 55; Luke xxii. 66; John vii. 41-52; Acts iv. 5-21. The "servants," Matt. xxvi. 51, 58, very probably were the officers or bailiffs of the council who were in waiting during its session. The power of this body was considerable. It was the highest judicial court, taking special charge of offences against the sacred law, but exercising also other jurisdiction. Its power was acknowledged even by those Jews who lived beyond the boundaries of Palestine, for Paul had commission from it to arrest Christians at Damascus and carry them for trial to Jerusalem, Acts xxii. 5. According to the Talmud, the right of punishing capitally was taken from the Sanhedrim about forty years before the downfall of the Jewish polity, and this may be supposed to explain John xviii. 31. Still, it condemned Stephen, Acts vii. 57, 58. And though this is said to have been hurried, rash and illegal, yet so far as we read, no censure for it was ever conveyed to the Sanhedrim by the higher Roman authorities. It may be, therefore, that as at last the charge against Jesus was treason against the emperor, John xix. 12—a crime clearly beyond the Sanhedrim's cognizance—the want of power was alleged on this account.

As to the number of this council authorities differ; it is variously said to be, seventy, seventy-one and seventy-two. But the Jews generally hold that seventy-one is the true number, on the ground that seventy elders were appointed to assist Moses, who with Moses himself would make up the seventy-one. The president, very generally the high-priest, Matt. xxvi. 62, was designated *nasi*, the elevated one. There was a vice-president, styled "father of the house of judgment," who sat at the president's right hand. The other councilors were ranged in front of these two in the form of a semicircle. Two scribes attended to register the votes, one for acquittal, the other for condemnation, and the record was made accordingly.

The place where this council met seems to have varied. A hall called *gazit*, at the south-east of one of the temple courts, and another at no great distance, are said to have been successively used. Certainly sometimes the Sanhedrim met in the high-priest's palace (3). It was subsequently settled at Tiberias.

**SANHERIB** (san-he'rib), 2 Ki. xviii. 13, margin, the same as Sennacherib.

**SANSANNAH** (san-san'nah), a city in the South of Judah, Josh. xv. 31, believed to be identical with Hazar-susah, Josh. xix. 5, or Hazar-susim, 1 Chr. iv. 31, in the modern *Wady es-Suny*, or *Sunich*.

**SANSCRIT** (san'skrit) is the name of one of the most important of all the tongues of antiquity. It is the ancient and classical language of India, and it is still cultivated by the learned throughout a country comprising upward of one million two hundred and fifty thousand square miles—equal to about a third part of the entire area of Europe. Among the one hundred and seventy millions inhabitants of this extensive region Mohammedanism and various other forms of religion exist, but the predominant creed is Brahminism, which is professed by three-eighths of the people. The ancient Brahminical writings, called the Vedas, inculcate the existence of one Supreme Being, but the government of the universe is said to be delegated to three hundred and thirty millions of subordinate deities. The origin of the Sanscrit language is lost in remote antiquity. No authentic record exists of the peopling of India. It is generally believed that many centuries anterior to the Christian era a people of Japhetic origin settled in that country and brought their own lan-



A SANTON AWAITING CALLERS.—See SANTON.

guage with them, and that the language of the aborigines, or at least of the inhabitants of the northern provinces, became blended with theirs. This language was the Sanscrit; and of late years the evidence of philology has proved its close connection, if not its original identity, with the Zend, the language of ancient Bactria, thus pointing pretty clearly to the origin of the early settlers. Sanscrit, which is the root or basis of the greater number of all the languages and dialects of India, was a refined and polished language many ages when Europe was plunged in barbarism; and the philosophy, science and erudition of the Brahmins, inscribed in their rich and flexible language on the fragile leaves of the palm trees, were from generation to generation religiously concealed in temples from the gaze of the Western world. The successes of the British in India during the last century led to the examination of these monuments of ancient lore, and the language in which they were written then began to be studied by Europeans.

The study of Sanscrit opened up a new field in philology. It was discovered that the same grammatical principles on which the Sanscrit is based



pervaded the Greek, the Latin, the German, the Icelandic, and in fact all the languages constituting what has been appropriately designated the Indo-European class, while the fifteen hundred radical monosyllables, by means of which all Sanskrit words are constructed, were traced, with precisely similar significations, and to the number of one thousand, among the elements of the Indo-European languages; for these numerous languages, as Eichhorn has well remarked, exhibit the fragments of a grand edifice, of which the whole is to be seen entire only on the banks of the Ganges. The very name of the Sanskrit language denotes its completeness; and Sir William Jones, in comparing it with the two learned languages of Europe, attested its superiority over both; for it is, as he said, "more perfect than the Greek, more copious than the Latin and more exquisitely refined than either." It is, in short, the most perfect and most beautiful language in existence. Its

The alphabetical characters used in writing Sanskrit are called *Devanagari*, from *nagara*, a city, and *deva* (divus), a god; and thus they are attributed to a divine origin.

It seems to have been by the special interposition of Providence that the means of effecting a translation of the Scriptures into Sanskrit were provided at the precise period when the first attempt was made to commence this important work. Only a few years previous to the arrival of the venerable Carey in India, Sanskrit was almost inaccessible to Europeans. Sir William Jones, by large pecuniary payments which would have been beyond the means of the missionary, secured the services of a pundit in elucidating the principles of the language; and the works afterward prepared by this celebrated Orientalist, and by others who followed in the same track, removed the apparently insuperable difficulties which had placed the Sanskrit language beyond the reach of ordinary



SITE OF ANCIENT SARDIS.—See SARDIS.

nouns, like the Greek, admit of three numbers (singular, dual and plural) and of three genders; the cases resemble those of the Latin and Greek in power; but including the vocative, they reach the number of eight, the two additional cases being the *instrumental*, which has the sense of *by* or *with*, and the *locative*, which conveys the meaning of *in* or *on*. The cases of nouns present the type of the Greek and Latin declensions. So, also, in the conjugation of the verbs affinities are everywhere to be traced with the Greek, Latin and Germanic languages, but more especially with the Greek. Like the Greek, Sanskrit verbs have three voices, active, middle and passive; and the middle voice has disappeared from the Latin and from the other languages of this class, except the Gothic and the Zend. Sanskrit verbs have five moods, and the indicative has six tenses. It is very remarkable, also, that the Lithuanian, the Lettish, the Old Prussian and the Slavonian tongues all have in their words and structure a connection with Sanskrit, and thus exhibit the evidence of a common origin.

**SANTA SCALA** (san'tah skal'ah), a celebrated staircase in Rome which is said to have

belonged to the house of Pilate; but it was brought to Rome on the authority of tradition, and it is ascended by multitudes on their knees, as an act of devotion, out of reverence for its having been trodden on by the feet of our Saviour.

**SANTI** (san'te), GIOVANNI, the father of Raphael (see ITALIAN ART AND ARTISTS), and himself an excellent painter, was a native of Colbordolo, in Urbino. He died in 1494.

**SANTON** (san'ton). The idea suggested by this term originates in the attribute of holiness conveying extraordinary power. Among the Turks a *santon* is a hermit, or dervish, one who leads a retired, contemplative life, and whose aid is sought in cases of emergency. In the East this idea of "power" has long been associated with men who have led retired lives, and who in their seclusion have been supposed to hold special intercourse with the Deity.

**SAPH**, a Philistine giant slain by Sibbechai, 2 Sam. xxi. 18. He is called Sippai in 1 Chr. xx. 4.

**SAPHAT** (sa'fat), 1 Esd. v. 9, the same as Shephatiah, Ezra ii. 4.

**SAPHATIAS** (sa-fa-ti'as), 1 Esd. viii. 34, the same as Shephatiah, Ezra viii. 8.

**SAPHEH** (sa'feth), 1 Esd. v. 33, the same as Shephatiah, Ezra ii. 57.

**SAPHIR** (sa'fir), a place mentioned only in Mic. i. 11. From the connection in which we find it we may suppose it in the Philistine plain. Robinson found three villages bearing nearly the name between Askalon and Eleutheropolis.

**SAPOR** (sa'por) I. and II., two kings of Persia who distinguished themselves by successful warfare against the great Roman power. The second, called the Great, was, by some curious ceremony, crowned king before his birth; he became a most cruel persecutor of the Christians, giving them no peace and employing against them every species of cruelty that could be devised.

**SAPPHIRA**. See ANANIAS, 2.

**SAPPHIRE** (saf'fire), a precious stone, one of the gems in the high-priest's breastplate, Ex. xxviii. 18; xxxix. 11. The Hebrew name, which is similar to ours, implies beauty, splendor. Sapphire, being clear bright blue in color, aptly describes the pavement beneath the feet of the divine Being in the manifestation vouchsafed to Moses, Aaron and the elders of Israel, Ex. xxiv. 10, as also the tint of the throne Ezekiel saw, Ezek. i. 26. The sapphire is alluded to by Job, Job xxviii. 6, and is said to have formed one of the foundations of the heavenly Jerusalem, Rev. xxi. 19. There can be no doubt that the true sapphire is intended in these places.

**SARA** (sa'ra), Rom. iv. 19, identical with Sarah.

**SARA**, Tob. iii. 7, the person whom Tobias is said to have married.

**SARABAITES** (sar-a-ba'ites), wandering fanatics, or rather impostors, of the fourth century

who, instead of procuring a subsistence by honest industry, traveled through various cities and provinces and gained a maintenance by fictitious miracles, by selling relics to the multitude and other frauds of a like nature.

**SARABIAS** (sa-ra-bi'as), 1 Esd. ix. 48, the same as Sherebiah, Neh. viii. 7.

**SARACENIC** (sar-a-sen'ik) **ARCHITECTURE**. When the Arabians extended their empire from Constantinople to Spain, their peculiar taste was displayed in the style of the vast edifices which they erected. The style has been known as Moorish or Saracenic; and as the Arabians invented no architecture of their own, an examination of their buildings will show that the Byzantine gave form to their edifices, and the changes which the Moorish builders introduced only affected the various members of the style. They used slender columns, they covered the walls with diaper work, with foliage and minute fanciful forms, in rich colors; they used the horseshoe arch, with elaborate ornamentation on the curve of the arch; their domes were small; and altogether their edifices were attractive, though wanting the solidity of the Byzantine and the solemnity of the Ptolemaic or the Gothic. See ORIENTAL ARCHITECTURE.

**SARACENS** (sar'a-senz), more correctly, **ARRACENS**, a name first belonging to a people in Arabia Felix, and derived most probably from that of the town Arra. The application of the name Saracen to all the Arabians, and thence to all Mohammedans, is of comparatively recent origin. Ammianus Marcellinus employs the term in question as having been used by others before him.

**SARAH** (sa'rah). 1. The wife of Abraham, whose half-sister she appears to have been, Gen. xx. 12. Her name was originally Sarai, and it was changed by divine command at the time when Abram was changed to Abraham. Sarah was a beautiful woman, as is sufficiently shown by Abraham's apprehension that she would be coveted for the harem of the monarch in Egypt, and again at Gerar. She was, however, barren. And though promises were made that Abraham should have a son, and that Sarah should bear, she manifested some incredulity. In Sarah's character we see traits of impatience and jealousy, but her history is so interwoven with that of her husband, whom she accompanied from Ur of the Chaldees, that little need here be said of her. See ABRAHAM. Sarah was ninety at Isaac's birth, and died at Hebron aged one hundred and twenty-seven. She was buried in the cave of Machpelah. In the New Testament she is called Sara, and is commended as the spiritual mother of the children of promise, Gal. iv. 22-31; her faith, too, spite of temporary wavering, is noted, Heb. x. 11, and her example as an obedient wife propounded to Christian females, 1 Pet. iii. 5, 6. 2. Num. xxvi. 46. See SERAH.

**SARAI** (sa'ri), the wife of Abraham. See preceding article.

**SARAIAS** (sa-ri'as), 1 Esd. v. 5, Seraiah, the high-priest, Ezra ii. 2. In 1 Esd. viii. 1; 2 Esd. i. 1 the same person is doubtless meant, the term "son" implying descendant or a near relative.

**SARAMEL** (sar'a-mel), 1 Macc. xiv. 28, a place unknown. Some believe it an honorary appellation of Simon the high-priest.

**SARAPH** (sa'raf), a descendant of Judah, one of those who are said to have had dominion in Moab, 1 Chr. iv. 22.

**SARAVIA** (sa-ra'vya), HADRIAN, was born in 1531, at Artois, in France. He rose to be professor of divinity at Leyden; and having occupied the chair in that place from 1582 until 1587, he went to England. He taught at Jersey and at Gloucester, and in 1591 he was made a prebendary at Gloucester. Four years afterward a similar position was given him at Canterbury, and in 1601 he was honored with a stall in Westminster. He died in 1613, and was buried in Canterbury Cathedral. His works were greatly valued in his own day, and even yet new editions of some of them are called for. His treatise on

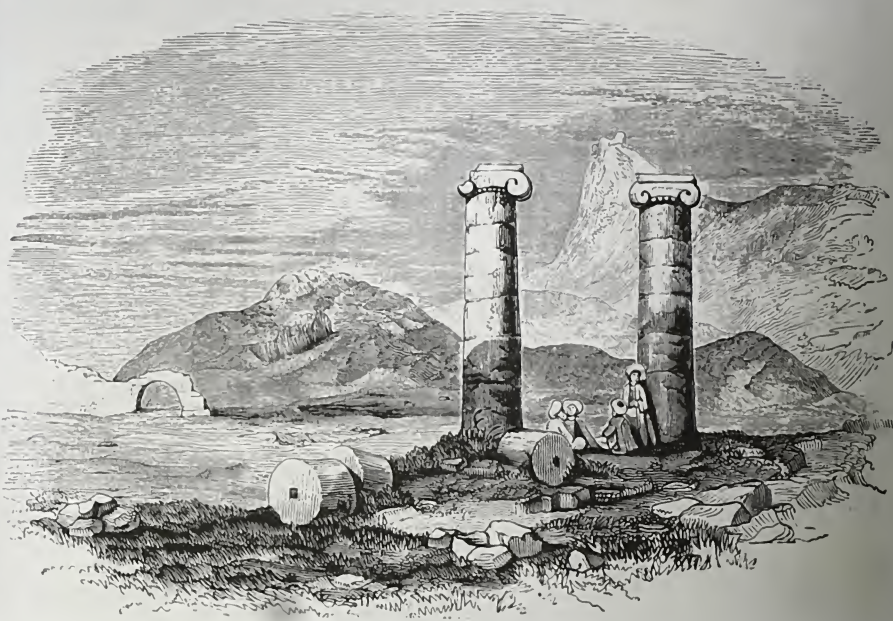
great sarcophagus taken by the British in Egypt, in 1801, and now preserved in the British Museum (see engraving, page 82).

**SARDANAPALUS** (sar-da-na-pa'lus). See ASSYRIA, especially page 221.

**SARDEUS** (sar-de'us), 1 Esd. ix. 28, a strange corruption of Aziza, Ezra x. 27.

**SARDINE**, Rev. ix. 3. See SARDIUS.

**SARDIS** (sar'dis), an ancient city, the capital of Lydia, where Croesus reigned, seated on the river Pactolus, by the side of Mount Tmolus, in a fruitful plain. It was destroyed by an earthquake in the reign of Tiberius, but was rebuilt by the emperor's assistance. To the church there one of the apocalyptic epistles was addressed, Rev. i. 11; iii. 1-6, in which earnest reproof was conveyed for its declining state.



RUINS OF ANCIENT SARDIS.—See SARDIS.

Church government appeared in the French language, and it was translated into English. In 1840 and in 1855 editions of his work on the degrees in the Christian ministry were issued. He was one of those continental divines who, like Erasmus and others, were greatly esteemed in England in the period of the Reformation.

**SARCHEDONUS** (sar-ke-do'nus), Tob. i. 21, identical with Esar-haddon.

**SARCOPHAGUS** (sar-kof'a-gus). This word is derived from two Greek terms, *sarx*, "flesh," and *phago*, "I consume," and it is used to designate a stone receptacle—a large coffin for a dead body. The name originates in the use of the *lapis Assius*—i. e., "the stone of Assos," in Asia Minor—which was said to have been anciently prepared for this purpose on account of its supposed property of corroding dead bodies so as to consume them entirely in forty days, which, together with other incredible qualities, is ascribed to it by Theophrastus and Pliny. One of the most celebrated specimens of this object of art is the

**SARDITES** (sard'ites), a family of Zebulun descended from Sared, Num. xxvi. 26.

**SARDIUS** (sar'de-us), or **SARDINE** (sar'dine), a precious stone, several times referred to in Scripture. It is sometimes called by profane writers sard or sardel. It is an agate, of one color, a clear bright red, and in modern times is best known by the name of carnelian or cornelian. The sardius is the first stone named in our version, Ex. xxxix. 10, as adorning the sacerdotal breastplate of Aaron; and though the ruby is suggested in the margin, yet probably the text is correct, not only on account of the difficulty of procuring a hyaline gem like the ruby of the size required, but on account also of the adaptability of the sardius for engraving. It is represented as forming the sixth foundation of the wall of the New Jerusalem, Rev. xxi. 20; and the form of Him who sat upon the throne in heaven is said to have been "like unto a jasper and a sardine stone," Rev. iv. 3.

**SARDONYX** (sar'donix), Rev. xxi. 20, a variety of the onyx, in which the opaque white



alternates with translucent rich deep orange brown. See **ONYX**.

**SAREA** (sar'e-a), 2 Esd. xiv. 24, a scribe whom it was said Esdras was to take.

**SAREPTA** (sa-rep'ta), Luke iv. 36, the Greek form of Zarephath.

**SARGENT** (sar'jent), **JOHN**, who became a Fellow of King's College, Cambridge, has been well known in the religious world as the author of the life of Henry Martyn. He was the son of John Sargent, M.P., who was distinguished for his poetical powers. The son became rector of Grafton in 1805, and of Woolavington in 1813. He published an admirable life of the Rev. J. T. Thomason, M.A., in 1833, and after a life of great zeal and much usefulness he died in 1836, aged fifty-two years.

**SARGENT**, **LUCIUS MANLIUS**, was born in 1786, at Boston, Massachusetts. He entered Harvard in 1804, and after his college course he began the study of the law. He died at Roxbury in June, 1867, having written a vast number of miscellaneous works, some being classical and of



A SATYR AND A FAUN.—See SATYR.

much value, and others being of great importance in the temperance reformation and in the social progress of the country. He also took part in the discussion of the slavery question, and his mental vigor and fine education appear in all his writings.

**SARGENT**, **THOMAS FRAZER**, M. D., was born in Frederick county, Maryland, in the year 1776. In his eighteenth year he was brought to see the importance of religion, and he united in membership with the Methodist Episcopal Church. Shortly afterward he was induced to try his gifts in exhorting, and in 1794, at the request of the presiding elder of his district, he traveled the Talbot and Kent circuits. He was then transferred to the Philadelphia Conference, and was appointed to the Chester and Lancaster circuits. He was ordained deacon by Bishop Asbury, in 1796, and he went back to the Baltimore Conference. In 1799 he was ordained elder by Asbury, and transferred to the New York Conference, and stationed in New York. Thence he passed to Boston, to New York again and to Philadelphia. From 1824 until 1832 he was a supernumerary in that conference, and was next transferred to Ohio. He began the study of medicine in 1803 in Philadelphia, and he made great progress in that science. His services in all the places where he labored were greatly esteemed. He was an ad-

mirable preacher and a most laborious, faithful man. In 1833, while in the pulpit, he was seized with apoplexy, and he expired almost immediately.

**SARGON** (sar'gon), king of Assyria. See **ASSYRIA**; **MERODACH-BALADAN**.

**SARID** (sa'rid), a place on the border of Zebulun, Josh. xix. 10-12.

**SARISBURY** (sar'is-ber-re), **JOHN OF**, an English ecclesiastic, born at Rochester in 1110, was the favorite of Henry II. and of Thomas à Becket, and for some time was the English resident ambassador at the court of Rome. He was subsequently the friend and faithful companion of Becket, and was with him when he was assassinated at Canterbury. He then went to France, and in 1179 was appointed bishop of Chartres, but died soon after. He was a man of great genius and extensive learning. Besides his letters, he wrote a life of Becket, and a treatise on logic and philosophy, much commended by Du Pin as well as by Lipsius.

**SARJEANT** (sar'jent), **JOHN**, a secular priest, whose real name was **SMITH**, was born in Lincolnshire, in 1621, and educated at St. John's College, Cambridge. He became secretary to Morton, bishop of Durham, but subsequently went to Lisbon, and while residing at the English college in that city changed his religion. He returned to England in 1652, and wrote some tracts in favor of the new doctrines which he had embraced, and which were especially directed against Tillotson, Branhall, Pierce and Hammond. He died about the year 1670.

**SARON** (sa'ron), Acts ix. 35, the New Testament form of Sharon.

**SAROTHE** (sa-ro'th'e), 1 Esd. v. 34, a name in the list of the Jews who returned home.

**SARPI** (sar'pe), **PIETRO**, better known by his monastic name of **FRA PAOLO**, or **FATHER PAUL**, the illustrious historian of the Council of Trent, was born at Venice, in 1552. About 1572 he became a monk of the Servite order, was for a short time professor of theology at Mantua, was consulted at Milan by the archbishop San Carlo Borromeo, and in 1585 was proctor-general of his order. This drew him for a time from his cell, and brought him, by the various missions entrusted to him, into relation with some of the distinguished men of the time. In 1597 he was at Rome. He allowed himself to speak freely and severely of the corruptions of the papal court, and was never forgiven or forgotten. During the pontificate of Paul V. Venice was threatened with an interdict for defying the claim of papal supremacy over secular governments, and Fra Paolo was employed by the republic to plead their cause. This he did boldly and successfully, and in recognition of his services he was named consulting theologian of the republic, and afterward counselor of the tri-

bunal of the Ten. Plots were formed by his adversaries to assassinate him, and in one instance he received a friendly warning from Cardinal Belarmin. In October, 1607, Sarpi was actually attacked by a party of ruffians, and received many wounds from their weapons; but he recovered. From that time he seldom quitted his monastery, but worked there indefatigably with his pen. He was chiefly occupied with the composition of his noble, learned, honest and religious "History of the Council of Trent." Fra Paolo died at Venice after a long illness, January 14, 1623. The ambassadors of the republic were charged to announce his death to all the powers of Europe, and a marble monument was erected to him.

**SARSECHIM** (sar'se-kim), a Babylonian prince, Jer. xxxix. 3.

**SARSON** (sar'son), **LAURENCE**, who lived in the middle of the seventeenth century, rose to be a Fellow of Emanuel College, Cambridge. In his first work, which was published in quarto in 1643, he discussed the question of the lawfulness of adoring any being but God. In 1645 he issued a learned tractate on 1 Tim. i. 15 and the following verses; and in 1650 his work on the "Unity and the Nullity of the Roman Worship" appeared. He was a close reasoner, and his theology was of the type which then prevailed at Cambridge.

**SARUCH** (sa'ruk), Luke iii. 35, the same as Serug.

**SARUM** (sa'rum). This is the name of a place of great antiquity in Wiltshire, England. During the Roman sway in Britain it was called *Sorbidunum*. It is situated about a mile and a half north of Salisbury. It was the residence of the West Saxon kings until the heptarchy was merged into one kingdom under Egbert. Sarum was the episcopal seat of the diocese from A. D. 1056 until the splendid cathedral was erected at Salisbury. The new edifice was commenced in 1220, consecrated in 1225, and in that year the bodies of three deceased bishops were removed from "Old Sarum" to the more magnificent edifice. In 1834 the foundations of the cathedral at Sarum were uncovered, and the building appears to have been two hundred and seventy feet long, and the transept extended one hundred and fifty feet. The bishops of Salisbury still sign their names officially as being bishops of Sarum; thus Gilbert Burnet's signature was "Gilbert Sarum." Among the old "rotten boroughs" of England Sarum held a prominent place. It was disfranchised by the Reform Act, and all its importance is in connection with its ancient history.

**SARUM USE**, the form of service adopted and established at Salisbury. It was based on the Anglo-Saxon and Norman customs, particularly that of Rouen, and put forth by St. Osmund, A. D. 1087, as a means of reducing the different customs in his diocese to something like uniform order. It was gradually adopted by other dioceses, and Hereford and York based their missals on it. The first appearance of it in Scotland was under Herbert, bishop of Glasgow, A. D. 1147-1164, and his example was followed by the dioceses of Murray and Dunkeld in A. D. 1242-1249. It also prevailed in the English pale in Ireland.

**SATAN** (sa'tan). This word properly signifies an adversary, and it is used in that sense in

Num. xxii. 22 of the angel who stood in Balaam's way to intercept him; it is also used of political adversaries in 1 Sam. xxix. 4; 2 Sam. xix. 22; 1 Ki. v. 4. Doubtless, in Ps. cix. 6 the word "Satan" should be rendered "an adversary," as it has no

article before it, and this change makes the verse harmonize with the rest of the psalm. So also in 1 Chr. xxi. 1 the wiser translation would have been "an adversary," as there is no article, and thus the supposed inconsistency between this verse and 2 Sam. xxiv. 1 is more easily solved. There still remain the passages in the first and second chapters of Job, and in the third of Zechariah, in which the article is prefixed, and which evidently apply not to an earthly but to a spiritual opponent of the people of God and of his purposes. From these glimpses of the unseen world we gather that "the old serpent," not contented with marring God's fair work, was setting himself against the future restoration of man; and when we come on to the New Testament, we are more clearly taught that he was a sinner from the beginning, 1 John iii. 8; that he was condemned for pride, 1 Tit. iii. 6; that he is at the head of all the powers of darkness and ignorance; that he is the god of this age, deceiving the world and working in the children of disobedience, Rev. xii. 9; 1 John v. 19. He sows tares among the wheat, and is the enemy and accuser of the Church, 1 Pet. v. 8; Rev. xii. 5; he is the author of persecution and tribulation, Rev. ii. 10, and works evil on the bodies of men, Luke xiii. 16; 1 Cor. v. 5. He attacks with cunning snares and with fiery darts, Eph. vi. 11; 2 Cor. ii. 11; and he suggests evil thoughts, John xiii. 2; Acts v. 3. His power over man extends to death, Heb. ii. 14, but beyond that he appears to be utterly powerless; he can neither injure the servants of God any more, nor is he represented as the agent of the miseries of the wicked. He is overcome by Christ, Luke x. 18; Heb. ii. 14; 1 John iii. 8, and by the Christian,

in the strength of God, Romans xvi. 20; James iv. 7; Rev. xii. 11. His end is to share the eternal punishment of those whom he has seduced.

**SATANIAN** (sa-ta'ne-anz), a branch of the

**SATHIANADHAN** (sat-thi-a-nad'han), Rev. W. T. Although the facts connected with the birth and early life of this Indian minister are not accessible in this country, still it is a matter of great interest to the Christian reader to know



SAMUEL ANOINTING SAUL AS FIRST KING OF ISRAEL.—See SAUL, and DAVID.

Messalians, who appeared about the year 390. It is said, among other things, that they believed the devil to be extremely powerful, and that it was much wiser to respect and adore than to curse him.

**SATHRABUZANES** (sa-thra-bu'za-nes), 1 Esd. vi. 3, the same as Shethar-boznai, Ezra v. 3, 6.

that when the gospel is brought to the minds of Hindoos it produces an awakening and elevating effect as well as in Western lands. The subject of this notice has distinguished himself by a work in Christian literature which was published at Madras in 1864, under the title "A Brief History of the Church of Christ," indicating a tendency to historical research in the author's mind.



**SATURNIANS** (sa-tur'ne-anz), a Gnostic sect which arose about the year 115. They derived their name from Saturnus of Antioch, one of the principal Gnostic chiefs.

**SATURNINUS** (sa-tur'ne-nus), a Christian martyr under Diocletian, was a priest of Albitina, in Africa, who, having been informed against for officiating in his clerical capacity, was apprehended, with four of his children, and sent to

according to rabbinical tradition must be taken here to represent the wood-demons, said popularly to resemble goats, which haunt desolate places. The same word is rendered "devils" in Lev. xvii. 7; 2 Chr. xi. 15, the objects of idolatrous worship. But there the images of such false deities are meant, which were literally fashioned in the shape of brute animals; so that a better word than "devils" might have been found in our version. And we can scarcely imagine the prophet Isaiah

name from the Hebrew *shawim*—i. e., "hairy men." In the same way we may, perhaps, account for St. Augustine's story of a satyr having been seen and caught in his own time in the deserts of Africa. In Grecian dramatic literature, the name Satyr is applied to a theatrical piece in which the chorus consisted of satyrs of a semi-burlesque character—to judge of it by the only specimen left to us, the "Cyclops" of Euripides. In zoology, the orang-outang is sometimes called satyr.



SAMUEL REPROVING SAUL.—See SAUL.

Carthage, to be examined before Amelinus, the proconsul of that quarter of the globe. On his examination Saturninus vindicated the Christian religion with great eloquence. The proconsul, enraged at his arguments, which he could not confute, ordered him to cease from speaking and to be put to a variety of tortures. After these he was remanded to prison, where he died from starvation, about A. D. 305. His children met the same fate.

**SATYR** (sat'ir). The Hebrew word so rendered, Isa. xiii. 21; xxxiv. 14, means he-goat, and

giving countenance to popular superstition or confirming the notion that demons inhabited the ruined cities. It seems better, therefore, to translate literally, "wild goats."

**SATYRS**.—In classical mythology the satyrs were divinities, or rather supernatural personages, represented with the heads, arms and bodies of men and the lower part of goats. They were under the peculiar government of the god Bacchus. Some antiquarians have imagined that the notion of satyrs arose from the introduction of orang-outangs by the real Bacchus on his return from his conquest of India, and derive the

**SAUL** (sawl), the son of Kish, of the tribe of Benjamin, and the first king of Israel.

The place of Saul's birth and earliest home is not distinctly marked in the history. Probably it was Zelah, where was "the sepulchre of Kish his father," 2 Sam. xxi. 14. His residence was afterward fixed at Gibeah, "the Hill," a position which may still be identified.

He first appears in the Bible narrative as a young man of unusual stature and of prepossessing appearance. His father's asses had gone astray, and he, with a trusty servant, went forth to seek them. The route taken by Saul is stated

stage by stage, though its course cannot be easily traced so as to identify each spot. The search proved fruitless. Saul, to relieve his father's solicitude, resolved to return home. His servant proposed that they should first consult "the seer" who resided in the neighborhood, obviating Saul's

objection by himself producing a quarter of a shekel for the present which they supposed would be needful. Already had Samuel been prepared by divine revelation to receive Saul's visit. It was the first meeting of these remarkable personages, and proved singularly eventful to both of them. Samuel treated Saul on this occasion with marked distinction. He lodged him honorably for the night, and on parting with him on the morrow privately anointed him to be king over Israel, giving him certain "signs," 1 Sam. x. 2-7, as tokens of a divine commission to anoint on the part of Samuel, and of a divine call to the kingdom on the part of Saul. This private designation of Saul to the kingship was followed by a public election to the office. Chosen by lot at Mizpah, under the superintendence of Samuel, he was recognized as king by the acclamations of the assembled tribes of the people.

After Saul's appointment to the kingdom he appears to have returned to his home amongst his own tribe and to have busied himself in industrial pursuits, without any signs of state or royalty. We next hear of him at Gibeah ploughing with his oxen, when his attention was attracted to an alarming message, and his indignation aroused thereby. A sudden calamity had happened in a district of the country beyond the Jordan; Nahash the Ammonite had come upon Jabesh-gilead and reduced its inhabitants to the necessity of making a treaty with him based on disgraceful and disastrous conditions, unless speedy help could be afforded by the tribes of Israel, 1 Sam. xi.

On this occasion Saul displays remarkable vigor

and promptitude. The fierceness of his tribe and his own ability and boldness suddenly flash out. Success follows the execution of his plans. Great enthusiasm is awakened in his favor. The kingdom is solemnly renewed at Gilgal, and now Saul appears to have assumed royal functions and to

invade Israel with a formidable army. To such extremities was Saul reduced by the desertion of his army, by the want of arms and by the overwhelming forces of the Philistines that he rashly committed himself to a line of conduct which led to his downfall. Then occurred the first open



SAUL ATTEMPTS DAVID'S LIFE.—See SAUL, and DAVID.

have surrounded himself with royal state. When he had reigned two years over Israel, we find him with a standing army of three thousand men, two under his own command at Michmash and one under Jonathan at Gibeah. Soon after this time Israel was reduced to great straits. Jonathan had already attacked a garrison of the Philistines at Geba, and had thereby provoked that people to

breach between him and Samuel. He had publicly taken upon himself the entire direction of national affairs without waiting to consult the prophet, or to learn in the appointed way what might be the will of the God of Israel. He committed a willful violation of the conditions on which the monarchy was founded and on which he had been appointed king. His forfeiture of the



throne was therefore declared to him by Samuel. But Saul pursued his own course. The battle of Michmash followed soon after. Begun by a bold attack made by Jonathan and his armor-bearer on the Philistine intrenchments, it ended in a great victory. The tide now flowed in favor of the Israelites, for after this battle "Saul secured the kingdom over Israel," and not only so, but he seems also to have extended the boundaries of his power by attacking the neighboring tribes of Moab, Bene-Ammon, Edom, Zobah, the Philistines and

ation of his character, of gathering clouds and darkness closing upon him, of his sad downfall and pitiable end. Many of the details have already been related (see DAVID and SAMUEL), and it is not needful to repeat them here.

Of the nature of Saul's malady much might be said. So far as it was natural, it seems to have been partly physical and partly moral. The tribe of Benjamin appears to have been singularly irascible, fierce and energetic, and Saul partook largely in the characteristics of his tribe. His temper

easily-excited fears, bitter hatred, unrelenting vengeance, and, above all, the torturing reflection that he had lost the kingdom, disinherited his sons and incurred the anger of God by his own perversity and passion. So melancholy grew into remorse and remorse deepened into occasional madness, and yet not such madness as could be distinguished from ungoverned passion and unrestrained outbursts of insubordination, hatred and revenge. And there was serious ground of alarm. A formidable rival appeared, on whom his jeal-



SAUL'S PURSUIT OF DAVID.—See SAUL, and DAVID.

Amalek. This was the time of Saul's greatest prosperity. It would appear also that his rejection from the kingdom was not yet finally settled. He was put upon another probation. Precise directions were given to him by Samuel to undertake an expedition against Amalek. Again he failed in obedience to divine authority, and again he was brought into conflict with the prophet. This occasioned the final rupture between these two remarkable men, and decided the fate of Saul's reign and dynasty. The history of Saul for the next periods of his life is the narration of his malady, of his failing fortunes, of the rapid deterior-

seems to have been susceptible and impressible to a high degree. The intelligence of the calamity at Jabesh-gilead inflamed him with sudden and fierce warlike energy. David's appeal to his sense of justice and honor melted him to tenderness and to tears. On such a temperament his unlooked-for elevation to the throne and his hopeless forfeiture of it must have wrought most deeply—"A spirit of sadness from the Lord" (a deep, dejecting sense of God's departure), instead of the "Spirit of the Lord" (a consciousness of divine help), came upon him, and grew into moody melancholy. Then there sprang up evil surmises, unjust suspicions,

ousy and rage were directed. When the Philistines were gathered in battle array at Shochoh, a champion stepped forth and challenged the hosts of Israel to send a warrior to meet him in single combat. David, the son of Jesse, already secretly anointed to the kingship, goes out to meet the Philistine, and returns victorious. Henceforth Saul looks on David as a rival to be dreaded, and if possible destroyed. In his conduct toward David some of the worst features of Saul's character are displayed in the most unhappy period of his life. We need not pursue the painful details—his unworthy devices to destroy Da-

vid, the horrid cruelty of his conduct to Abimelech and the priests of Nob, his pursuit of David, whom he hunted as a partridge on the mountains until he escaped and found refuge amongst the Philistines; they all show the sad declension of Saul from the promise of his early days and the inveterateness and malignity of the evil spirit which had come upon him. The end is now approaching. Once more the Philistines break out and spread over the territory of Israel. In the plain of Esdraelon, so famed as the field of many battles, they assembled their forces, their chariots and horses. They pitched their tents on the slope of Little Hermon, and the Israelites on Mount Gilboa. Before the battle Saul turned once more, in his anxiety for counsel and help, to the priests of God; but he inquired in vain. His willful spirit was still unsubdued. If God will not answer him, "a woman that hath a familiar spirit" shall. He will seek an interview with Samuel, who shall be summoned from the unseen world to meet him. The preternatural appearance of Samuel in the house of the witch of Endor has been the subject of very much discussion; but it certainly seems to be consistent with the character of the narrative to regard it as a simple statement of fact. Saul went to consult the woman. Before she had begun her incantations Samuel appeared. Unexpected reality set aside her pretences. Her enchantments were forgotten in the unlooked-for apparition. Terrified by the presence of a power which she thought not of, she recognized at once both Samuel and Saul. Samuel delivered to Saul the last rebuke; he uttered his last prediction to the king whom he had anointed: "Why hast thou disquieted me to bring me up? To-morrow shalt thou and thy sons be with me." Nothing now remained but the last conflict. It ended disastrously for Saul and for his house. Three of his sons were slain; Saul himself was wounded, partly with self-inflicted strokes; perhaps the final blow was given by the Amalekite who stripped him of his royal crown and bracelet and hastened to inform David in hope of a reward. When the Philistines returned to the battle-field they found the body of the king; they hung his stripped and decapitated corpse on the walls of Bethshan, together with those of his sons, whence the men of Jabesh-gilead removed them to Jabesh. There they were burned and buried, and finally they were deposited by David in the family burial-place in Zelah. The length of Saul's reign was forty years, B. C. 1095-1055, according to the statement of Paul in the New Testament, Acts xiii. 21.

SAUL OF TARSUS. See PAUL.

SAUNDERS (sawn'derz), EPHRAEM DOD, D.D., was born in Morristown, New Jersey, and educated at Princeton. He studied theology in the seminary in that place; and when licensed to preach the gospel, he went to Virginia, where he labored with great zeal and much success in the formation of churches in desolate districts. His

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known scholarship induced his friends to encourage him in opening an academy in Petersburg, Virginia, which he conducted for some time with great success. In 1848 he visited Europe, traveling very extensively through England, Scotland, Ireland, France and other countries on the Continent, and on his return to his native land he settled at Pottsville, Pennsylvania, where he engaged in laboring in the formation of a new church and congregation. He next settled in Philadelphia, where he established a flourishing academy, devoting himself with great diligence to preaching the gospel as opportunity was presented. He was characterized by great geniality of character, an earnest desire to do good, and his aim ever was

Church Langton, in Leicestershire, and afterward the rectory of Allhallows, in Bread street, London. When Mary came to the throne, the fervent, faithful and successful labors of Saunders could not pass unnoticed. Accordingly, he was apprehended, and after a series of imprisonments and trials before Gardiner and Bonner, in which he nobly defended himself and the cause for which he suffered, was condemned to be burnt. On the 8th of February, 1555, he was led to the place of execution. Having come within sight of it, a proposal was made to him by the officer, to which he replied, "I hold no heresies, but the doctrine of God, the blessed gospel of Christ; it is that I hold, it is that I believe, it is that I have taught and it is that I will



SULTAN ACHMET'S MOSQUE.—See MOSQUE and ORIENTAL ARCHITECTURE.

the extension of the Redeemer's cause. He was greatly cheered by witnessing the growth of a vigorous church adjoining his seminary grounds, for the welfare of which he toiled with earnestness. Attached as he was to his own denomination, he was well known for catholicity of feeling and his love for all good men. He died suddenly in 1872, in the sixty-fourth year of his age. His publications were in biography and matters pertaining to the theological questions of the day.

SAUNDERS, LAWRENCE, an English divine and martyr under Queen Mary, was educated at Cambridge. In the reign of Edward VI. he received orders and was made lecturer of Fotheringay. He was next made leader in the cathedral of Lichfield, where he was very successful in winning souls to God. He was thence removed to

never revoke." When he came to the place, he fell to the ground and prayed; he then arose, and embracing the stake to which he was chained, kissed it, saying, "Welcome the cross of Christ, welcome everlasting life." He endured his torments with the utmost fortitude and patience.

SAURIN (so-rang'), JACQUES, the "Protestant Chrysostom," as he was popularly called, and one of the most illustrious preachers of his day, was born at Nismes, in 1677. He was educated at Geneva, whither his parents had fled after the revocation of the Edict of Nantes. His studies, however, he for a while abandoned to serve under the duke of Savoy against Louis XIV. In 1700 he was ordained, having already gained great reputation for his eloquence. He became immediately the pastor of a French congregation in Lon-



don, which he left for The Hague in 1705, where for the rest of his life he ministered to his Protestant fellow-countrymen. Possessed of a clear logical faculty and great powers of graphic description, Saurin occupies deservedly a foremost place amongst the great orators of France. He died in 1730.

**SAVAGE** (sav'ej), **ARCHBISHOP**, presided over the see of York, and he presents an illustration of the characteristics which were often displayed among the dignified clergy of his age. He had held the bishoprics of Rochester and London, from the latter of which he was translated to York. The wealth of the see enabled him to gratify his tastes; and instead of residing at York and attending to the duties of the see, he preferred to occupy the palaces of Cawood and Serooby, which he elaborately adorned at vast cost. At these rural seats he was enabled to enjoy the diversion of hunting—"a sport," says Drake, "he was too passionately fond of to mind the business of his see." Cardinal Wolsey suc-



ORIENTAL SAWYERS.—See SAW and HANDICRAFT.

ceeded Savage in the see, yet he never once visited York, although he lived at Cawood a whole summer and part of a winter, as Drake observes, in "a reasonable good sort."

Savage died at Cawood Castle in 1507, and his chaplain, Thomas Dalby, archdeacon of Richmond, erected a splendid altar tomb to his memory in the north aisle of the choir of York minster. In 1813 it was repaired by the dean and chapter, and it is a fine specimen of mediæval art.

**SAVAGE, HENRY, D.D.**, was born in 1604, in Worcestershire. He entered Balliol College, Oxford, in 1621, where he became a Fellow in 1628. He was elected master of his college in 1630, and five years afterward he was made a prebendary of Gloucester and rector of Blaydon. The work by which he is best known is a "Commentary on the Foundation, Founders and Affairs of Balliol College," which he published under the quaint title "Balliol Fergus." He wrote on infant baptism, on Church reform and other subjects. He is charged with glaring mistakes and errors in his work on Balliol. He died in 1672.

**SAVAGE, JOHN A., D.D.**, who greatly distinguished himself as president of Carroll College, in Wisconsin, was born in the year 1800. For upward of twenty-three years he discharged the duties of the pastorate in the Presbyterian church in Ogdensburg, New York, whence he was removed to the growing State of Wisconsin, in expectation that his zeal, his prudence and his intelligence would advance the cause of education in a rising community. In this respect the confidence of his friends was fully justified. He died at Waukesha on December 13, 1864.

**SAVARAN** (sav'a-ran), 1 Macc. vi. 43, an appellation given to Eleazar of the Maccabean family, perhaps corrupted from Avaran, 1 Macc. ii. 5.

**SAVARY** (sa-va-re'), **NICOLAS**, a French traveler and writer of merit, born at Vitre, in Brittany, educated at Rennes, and in 1776 journeyed to Egypt, where he resided three years, attentively studying the manners and habits of the inhabitants as well as the antiquities of the country. On his return voyage he visited the islands of the Archipelago. In 1780 he published a translation of the Koran, and subsequently his "Letters on Egypt," a popular work, which was translated into English, German, Dutch and Swedish, and was prized in all. He also published "Letters on Greece." He was a man of good talents and refined taste, and possessed a warm imagination. He died at Paris in 1788.

**SAVERY** (sa'ver-e), **WILLIAM**, a distinguished preacher in the Society of Friends, was the author of several volumes of sermons which have been much esteemed. His publications began to appear at the close of the last century, and for more than thirty years they appeared with due regularity. His "Journal and Life," in one volume, are in the Friends' Library in Philadelphia, under date of 1837.

**SAVIAS** (sa-vi'as), 1 Esd. viii. 2, Uzzi, one in the line of high-priests, Ezra vii. 4.

**SAVILE** (sav'il), **BOURCHIER WREY**, who became curate of Tattingstone and chaplain to Earl Fortescue, began his literary career in 1853 by publishing a work on apostasy. Next, in 1858, followed his "First and Second Advent of Christ," to which succeeded a "Letter to the Rev. J. C. Ryle on Baptism." He then directed his attention to church rates, which in 1859 were before Parliament; and in 1861 he issued "Lyra Sacra; a Collection of Hymns, Ancient and Modern." A work of more importance, and involving antiquarian research, engaged him for some time, and in the same year he gave it to the public under the title "Introduction of Christianity into Britain." To this he added, in the following year, "Revelation and Science in respect to Bunsen's Biblical Researches, the Evidence of Christianity," etc. In 1863 he replied to the attack of Bishop Colenso on the veracity of the Pentateuch, and in the same year he published "Man, or the Old and New Philosophy," thus showing a great fertility of mind and remarkable diligence and industry.

**SAVILE, SIR HENRY**, a learned Englishman, born at Bradley, near Halifax, Yorkshire, November 30, 1549, and educated at Merton College, Oxford, of which he became Fel-

low, early distinguished himself as an excellent scholar, and after traveling on the Continent was appointed tutor of the Greek language to Queen Elizabeth. In 1585 he was appointed warden of Merton, over which society he presided with great dignity for thirty-six years, and in 1596 was advanced to the office of provost of Eton College. He was as great a favorite with James as he had been with Elizabeth, but declined all offers of promotion either in Church or State, resting satisfied with the honor of knighthood conferred upon him in 1604. After the loss of his son he devoted all his property and his time to the encouragement of learning, and with commendable munificence, in 1619, founded two professorships at Oxford, one of astronomy and the other of geometry, besides bestowing various sums of money, as well as lands, upon the university for the purpose of promoting improvements therein. He also presented some valuable books to the Bodleian Library. This amiable man died at Eton College, February 19, 1621-2. His character has been deservedly applauded by his learned contemporaries, who held that he was one of the most learned men of any age or nation. He published many classical works, but one of his greatest efforts was an edition of Chrysostom in eight folio volumes, which cost him forty thousand dollars. He also published Bradwardin's De Causa Dei and Lectures on the Geometry of Euclid.

**SAVIOUR.** See ATONEMENT, and JESUS CHRIST.

**SAVIOUR, ORDER OF SAINT**, a religious order of the Roman Church, founded by St. Bridget, about the year 1345, and so called from its being pretended that our Saviour himself declared its constitution and rules to the foundress.

**SAVONAROLA** (sa-vo-na-ro'lah), **FRA GIROLAMO**, the celebrated Christian reformer in the Church of Rome, was born at Ferrara, in 1452. His mother, a pious woman, encouraged in him from boyhood the religious bent of his mind; and having applied himself to the study of theology, chiefly on the works of Thomas Aquinas, he entered, when not very young, through his admiration of the great schoolman, the Dominican order, and in 1488 he was made prior of the convent of San Marco, in Florence. The manners of the Florentines were growing more and more corrupt under the influence of heathen philosophy and Medicean policy. Savonarola attempted to stem the progress of unbelief and to save the freedom of the commonwealth by his preaching. In his sermons to the Florentine people he exalted with fervid eloquence the purity of primitive Christianity, contrasting it with the rotten condition of the Church in his age. The popular party having finally got the upper hand, Savonarola became one of the leaders of the republic even in political matters. He reformed the state, and endeavored to restore republican freedom through religious austerity and civic virtue, applying at the same time his views of moral reform to public education, letters, science and art, which in his opinion were all blighted by paganism. Alexander VI. (Borgia) was then on the pontifical chair. His conduct and that of his children was a scandal to the Church. Savonarola fearlessly attacked from the pulpit the papal court. He was summoned to Rome, but refused obedience, and Alexander VI. excommunicated him. The Florentine government—all who were earnest and devoted in the

city—supported the austere monk, but a strong party of free-thinkers, partisans of the Medici and Libertines, was meanwhile forming itself against his influence and preaching. Adverse friars—the Franciscans and Augustines in particular—joined the reaction. A fanatical monk offered to prove the justice of papal excommunication by the ordeal of fire, challenging Savonarola to pass with him through a burning pile. The trial, which had been fixed for the 17th of April, 1498, by some accident or other, did not take place, to the great disappointment of the assembled multitude. Tumults broke out in the town. The convent of St. Mark was stormed by the enemies of the reformer, who was imprisoned, together with two fellow-monks. They were tried under judges appointed by the pope, and condemned to be burnt alive. They suffered with heroic constancy torture and death, and their ashes were thrown into the river Arno. The memory of Savonarola is held in reverence by the people of Italy even in our days. His numerous works, moral, theological and mystic, as well as his sermons and poems, have of late formed the subject of accurate study in Germany, France, England and elsewhere. He died in 1498.

**SAVOY** (sa-voi') **CONFERENCE**, a series of meetings held by royal commission at the residence of the bishop of London, in the Savoy, in the year 1661, between the bishops and the non-conformist ministers, in order so to review, alter and reform the liturgy as to meet the feelings of those who had serious scruples against its use. The commission comprehended the archbishop of York, with twelve bishops on the one side and eleven nonconformist ministers on the other. The negotiation turned out a complete failure.

**SAVOY CONFESSION OF FAITH**, a declaration of the faith and order of the Independents, agreed upon in their meeting at the Savoy, in the year 1658. This was reprinted in the year 1729. It differs from the Westminster only in relation to Church government.

**SAW.** This instrument was used by the Hebrews for sawing both wood and stone, 1 Ki. vii. 9. Ancient saws have been discovered, as a double-handed iron one at Nimroud. Egyptian saws appear to have been only single-handed, the teeth inclining, as is now customary in the East, toward the handle, and not from it, like ours. It is not quite clear whether David's putting the subdued Ammonites under saws, 2 Sam. xii. 31; 1 Chr. xx. 3, implied torture; the last-named place would certainly favor the notion that it did. Sawing asunder was a punishment still practiced in the East. According to Jewish tradition, Isaiah was so put to death, Heb. xi. 37.

**SAWYER** (saw'yer), **JOHN, D.D.**, was born at Hebron, Connecticut, in 1755, and educated at Dartmouth College. He served in the army, and was present at the surrender of General Burgoyne. He turned his attention to the ministry, and in 1787 he was ordained as pastor of the Congregational church of Orford, New Hampshire, from which he retired in 1795. For ten years, from 1793 to 1808, he labored at Boothbay, Maine, and for more than forty years he served as a missionary in that State. It is recorded of him that in June, 1857, when he was in the one hundred and second year of his age, he addressed a large audience for upward of an hour. He died at Bangor, Maine, in 1858, in the one hundred and third year of his age.

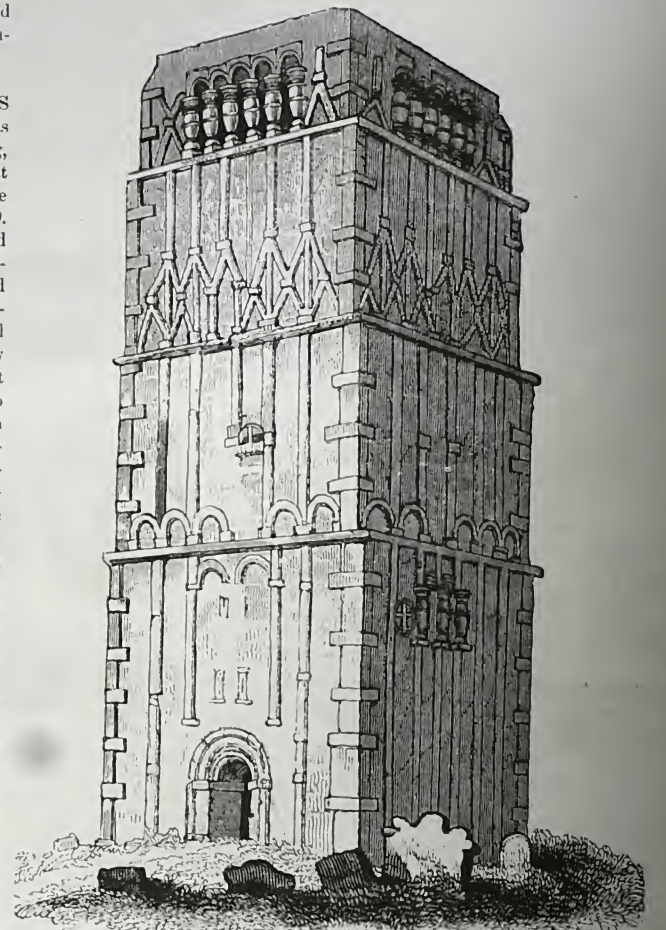
**SAWYER, LEICESTER AMBROSE**, was born at Piekney, New York, and educated at Hamilton College. He was ordained to the ministry of the Presbyterian Church in 1831, and for some time he served as president of Central College, Ohio. In 1854 he became pastor of the Congregational church at Westmoreland, New Jersey. He is well and favorably known as a writer. In 1836 he published "Elements of Biblical Interpretation," "Mental Philosophy" in 1839, and in 1845 he issued his "Moral Philosophy." To this succeeded "Organic Christianity" in 1854, and in 1858 he published a new translation of the New Testament, to which, in 1860, he added a volume of the Old Testament, and in 1862 a work entitled "Biblical Science Improved."

**SAWYER, THOMAS JEFFERSON, D.D.**, was born in 1804, at Reading, Vermont, and educated at Middlebury College, where he graduated in 1829. Next year he was placed over a congregation of Universalists in New York, and in 1845 he became principal of the Clinton Liberal Institute at Oneida, New York. Here he also taught theology. He returned to his charge in New York in 1852, and shortly afterward he engaged in a discussion with a Baptist clergyman, the Rev. Isaac Westcott, and the debate was published in 1854 with the title "Discussion of the Doctrine of Universal Salvation." On retiring from New York, he aided in establishing Tufts College, where he assumed the duties of the theological chair in 1869. He has also done much in founding the theological school at Canton, New York. His wife, Caroline M., whose maiden name was Fisher, has been a prolific writer both of poetry and prose, and an excellent translator from the German.

**SAXO GRAMMATICUS** (sax'o gram-mat'e-kus), a celebrated writer whose origin and birth-place are involved in obscurity. He is generally supposed to have been a native of Zealand, an island of Denmark, and to have flourished in the twelfth century. He studied theology, was employed in the cathedral of Roschild, and in 1161 went to Paris to invite some of the monks of St. Genevieve to come and endeavor to reform the morals of the Danish priests. He died about the year 1208, aged upward of seventy, and was buried in Roschild cathedral, where, three centuries subsequently, Lago Urne, bishop of Scalandra, placed an inscription on his tomb.

**SAXON ARCHITECTURE.** The buildings of the Anglo-Saxons were usually of wood,

rarely of stone, until the eleventh century. The only dated examples of this style in England are about the middle of the eleventh century, as at Deerhurst, in Gloucestershire, with the exception of a few remains near the mouth of the Tyne, which are of an earlier and distinct character. The buildings which remain of this style are chiefly in the part of England where the Danes held sway, and near Lincoln and Gainsborough, in Northamptonshire; and in Monkwearmouth, at the mouth of the Wear, there are churches in this style. The example from Earl's Barton, in Northamptonshire, gives a correct idea of a tower in the early period, and the tower at Monkwearmouth



THE TOWER OF EARL'S BARTON CHURCH.—See SAXON ARCHITECTURE.

church is also a perfect specimen. The walls were usually built of rubble stone, without buttresses, and often plastered on the outside. The quoins are usually of hewn stones placed alternately flat and on end; the walls are often ornamented externally with flat vertical strips of stone projecting slightly from the surface, resembling wooden framing; the jambs of doorways and other openings are very commonly of this "long and short work," and around the arch there is often a projecting course, occupying the situation of a hood-moulding; the arches are plain, but sometimes rude and massive mouldings were added; the arches are semicircular; and this rude style soon gave place to the bolder, more majestic and grand forms of the Norman, which soon became exceedingly splendid.



**SAYER** (say'er), GREGORY, who was educated at Cambridge, became a Benedictine monk in 1585. His name has come down to posterity because of his being the author of the "Clavis Regia Sacerdotum Casuum Conscientie," or a "Royal Key to Open Cases of Conscience, or a Theological Treasury of Morals." It appeared at Antwerp in a folio volume in 1619. It is now very rare, and is sought after by book collectors.

**SCALIGER** (skal'e-ger), JOSEPH JUSTUS, born at Agen in 1540, was the son of a celebrated scholar and eritic. He studied at Bordeaux and under his father, but after the death of the latter he went to Paris to attend the lectures of Turnebus. His impatience to improve, however, could not be content with the slow progress of regular lectures, and he applied himself to Greek without the assistance of an instructor, and when a perfect master of that language turned his attention to the Hebrew. He became master of thirteen different languages. So much learning, to which was united a profound knowledge of the sciences, rendered his name very celebrated. In 1603 he accepted the chair of belles-lettres at Leyden, and died there of dropsy January 21, 1609. Like his father, Scaliger possessed great abilities, but was so much his superior in learning that he was deservedly called the most learned man of the age. He had been a Romanist, and was converted to Protestantism, and made himself very famous by a warm controversy with Scorpilus, which see. The works of this extraordinary man are numerous and various, but the most celebrated and useful is his great work on chronology, in which he lays the foundation of a regular and systematic chronology, especially by the invention of the Julian period, meriting therefor the name which he has received of the Father of Chronology. He also wrote *Thesaurus Temporum*, in which he corrected some of the errors of his former work, besides many other works of more or less merit.

**SCANDAL** (skan'dal), a snare, encumbrance or obstacle to piety. In Scripture and in ecclesiastical authors it is put for anything that a man finds in his way which may occasion him to trip. Calmet remarks that the Greek word *skandalon*, or *proskomma* or *skolon*, answers to the Hebrew *micshol*, which signifies fall, ruin, sin, what hinders from walking and makes one fall, which comes from the root *cashal*, to fall, to tumble, and in the conjugation *hiphil* signifies to cause to fall, to overthrow, to lay snares, etc. See OFFENCE.

When we read that the Jews were scandalized at the mean family of Christ, Matt. xiii. 57; Luke vii. 23, it implies mistake, since his family was truly royal; at the doctrine of the cross, Gal. v. 11, it implies mistake, since the resurrection had removed that cause of scandal; and also at the persecutions suffered by Christians, since that was really their glory, etc. Christ has promised to remove out of his kingdom everything that causeth scandal, Matt. xiii. 41.

**SCAPE-GOAT**, one of the two goats presented "before the Lord at the door of the tabernacle of the congregation," Lev. xvi. 7, on the day of atonement. Lots were cast upon them, one to be "for the Lord," the other "for the scape-goat," or "for Azazel," Lev. xvi. 8; compare margin. The ceremonies and typical meaning of the service have been already described. See ATONEMENT, DAY OF.

**SCAPULA** (skap'u-la), JOHN, a lexicographer, who studied at Lausanne, and was subsequently engaged in the printing-house of Henry Stephens. While thus employed he privately made an abridgment of the great work which his master was preparing for the press, and by publishing it in 1580, under the title of a Greek lexicon, not only gained a considerable sum, but dishonorably ruined, in some degree, the laborious *Thesaurus* of Stephens, which, when it appeared, found comparatively few purchasers.

**SCAPULARY** (skap'u-la-re), a portion of the dress of the monastic orders, consisting of two bands of woollen stuff, of which the one crosses the back or shoulders and the other the stomach. According to the Abbé Fleury, the scapulary originated with St. Benedict, and was a large and heavy covering of the shoulders worn by the early monks in their rural labors, for the convenience of carrying loads and to protect the tunie. Simon Stock, an Englishman, general of the Carmelites in the thirteenth century, first introduced, under the authority of a vision, the notion that the



ANCIENT EGYPTIAN SCARABÆI.—See SCARABÆUS.

scapulary is an especial sign of devotion to the Virgin Mary. Since that time it has not been an uncommon belief that whoever wears it is safe from dangers and is sure of salvation. The scapulary of lay persons consists of two pieces of stuff on which the name of the Virgin is embroidered.

**SCARABÆUS** (skar-a-be'us), an antiquarian term. The use and the meaning of the scarabæus as a symbol are as yet among the mysteries of archaeological science. The Egyptians, it is said, found in it an emblem of the world instinct with the seeds of life, because the kind of beetle represented by it forms a ball of earth in which to deposit its eggs. It is also called a type of the sun. However this may be, it was habitually worn by the Egyptians and the Etrurians as an amulet. Several different styles of the scarabæus are distinguishable. The ancient Egyptian scarabæus was plain, or inscribed with characters, and was made of an opaque stone, basalt or porphyry. The Etrurian scarabæus (found in quantities in sepulchres) was of semi-transparent stone, cornelian, onyx, sardonyx, agate or jasper. It is almost always engraved with the figure of a god or genius, supposed to be the chosen protector of the

individual who wore it. The modern Egyptian scarabæus of Roman times was generally of precious or semi-precious stones, and rudely engraved, used as an ornament, as the religious idea seems to have been forgotten.

**SCARLET.** See COLORS.

**SCEPTIC** (skep'tik) properly signifies considerate and inquisitive, or one who is always weighing reasons on one side and the other without ever deciding between them. The word is applied to an ancient sect of philosophers founded by Pyrrho, who denied the real existence of all qualities in bodies except those which are essential to primary atoms, and referred everything else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion. In modern times the word has been applied to Deists or those who doubt of the truth and authenticity of the sacred Scriptures. One of the greatest sceptics in later times was Hume; he endeavored to introduce doubts into every branch of physics, metaphysics, history, ethics and theology. He has been confuted, however, by many able writers. See INFIDELITY.

**SCEPTRE** (sep'ter), a rod or staff of authority, often richly decorated, Ezek. xix. 11. Hence a king is designated as one that "holdeth the sceptre," Amos i. 5. At the Persian court the holding out of the sceptre to a person was a mark of the king's grace and favor to him, Esth. iv. 11; v. 2; viii. 4. A carved ivory staff found at Nimroud is supposed to be a sceptre. The word is often used figuratively as denoting authority or dominion, Gen. xlix. 10; Ps. xlv. 6; Heb. i. 8.

**SCEVA** (ske'va), a Jewish priest whose sons were exorcists, Acts xix. 14.

**SCHAAF** (shawf), CHARLES, a learned German, born at Nuss, near Cologne, in 1646, was educated at Duisbourg, and there became professor of Oriental languages, whence he removed in 1679 to Leyden to fill the same office. He died of apoplexy at Leyden in 1729. He wrote a number of philological works in connection with Hebrew, Chaldaic and Syriac literature, besides making a Syriac version of the New Testament.

**SCHAEFFER** (shā'fer), FREDERICK DAVID, DAVID FREDERICK, and FREDERICK CHRISTIAN, were eminent Lutheran ministers who greatly distinguished themselves in their denomination. Frederick David was born in Frankfort-on-the-Main in 1760, and after a course of education in his native land, he accompanied an uncle to this country, and settled in York county, Pennsylvania. He was licensed to preach in 1786 by the Synod of Pennsylvania, and in 1788 he was ordained. He preached for some time at Carlisle, and thence he went to Germantown, where he labored till 1812, when he settled in Philadelphia as colleague with Dr. Helmuth. Here he continued for twenty-two years, and in 1834 he removed to Frederick, Maryland, where he suffered from declining health until January, 1836, when he died. On the usage of the German language in Sabbath services, he held that worship should be continued in that tongue, but that provision should be made for those who understood English. His son David Frederick was born in 1787, at Carlisle, and after a thorough education he was settled as pastor at Frederick, Maryland, where

he remained till his death, in 1837. He was a fine scholar and an excellent man. He edited the "Lutheran Intelligencer" for several years, and his memory was precious among all who knew him. Another son, Frederick Christian, was born in Germantown, Pennsylvania, in 1792, licensed to preach in 1812, and settled as pastor in Harrisburg, whence he was removed to New York, and where he continued until his death, in 1832. He wrote on the Reformation, on the parables, and several of his sermons were published. Several members of this eminent family are in the ministry, and they all maintain the high characters of their ancestors for mental endowments, love of education, solid acquirements and decided piety.

**SCHALL** (shawl), JEAN ADAM, the learned Jesuit missionary to China, was born at Cologne, in 1591. He reached China in 1622, and employed himself without interruption and with success in his apostolical duties, and in the study of the sciences which are connected with astronomy. He superintended the construction of a church, which was built partly by the aid of the new converts and partly by the assistance of the Chinese who had not embraced the faith of the missionary, who gave their aid solely in consequence of the interest which had been awakened in the study of mathematics. The reputation he had acquired by his scientific knowledge brought him into intimate associations with the government, by whom he was selected to perform important services; these relations held during the consecutive reigns of three emperors, and in this period he obtained a much higher degree of estimation and favor. The emperor held Schall personally in great consideration. Schall took advantage of the royal favor to promote the cause of the mission. He obtained a decree for the free preaching of Christianity, which so increased the number of converts that, it is said, in fourteen years, from 1650 to 1664, one hundred thousand Chinese were baptized. On the death of Chun-tchi the hopes which the auspicious commencement of their labors had caused the missionaries to indulge very soon vanished. The regent who governed the empire during the minority of Khanghi began a persecution against the Christians, of which Schall was one of the first victims. He was accused of having had the audacity to hold up and venerate a crucifix before the image of the deceased emperor. He and three companions were loaded with irons, dragged, during nine months, from tribunal to tribunal, and finally condemned to be strangled and cut into a thousand pieces. The sentence was not, however, carried into execution, but, exhausted and worn down by ill treatment, he expired August 15, 1669. The composition of one hundred and fifty volumes in Chinese has been attributed to Schall, but this has been pronounced an exaggeration, and his publications in the Chinese language computed at twenty-four.

**SCHAUM** (showm), JOHN HELFRICH, was born in Giesen, in Germany. He came to this country by way of England, and settled in Philadelphia in 1745. He was sent as a "Diaconus" by Pastors Muhlenberg and Brunholz to the Raritan in 1747, and next year he went to York, Pennsylvania, and here he remained for seven years. In 1755 he was called to Tohickon, and until the close of his life he labored with great diligence in that place, in New Providence, Upper Dublin and the districts around. He died in 1778, having displayed a character

free from all guile, great gentleness, piety, zeal and humility.

**SCHELLING** (shel'ling), FREDERICK WILLIAM JOSEPH, one of the most distinguished German philosophers of the nineteenth century, was born at Leonburg, in Swabia, January 27, 1775. After studying theology in the university of Tubingen, he visited Jena, that he might profit by the lessons of Fichte, who at that time professed the philosophy of Kant, greatly modified by himself. Schelling at first followed the doctrines of Fichte, and wrote in support of them, but abandoned them some years after for that doctrine of identity which soon became celebrated under the name of the philosophy of nature. He wrote many works advocating this philosophy, the first of which was published in 1797. At this time, and up to the year 1812, he was a Pantheist in the fullest sense of the word. During this period, his fame having spread throughout Germany, he was offered the chair of philosophy in the university of Wurzburg, which he occupied four years, and was named a member of the academy of sci-



INSCRIPTIONS ON EGYPTIAN SCARABÆI.—See SCARABÆUS.

ences at Munich, as well as secretary-general of the class of fine arts. From 1812 to 1840 Schelling wrote nothing, but in 1840, being invited by King Frederick William IV. to lecture at Berlin, he made a complete recantation of his Pantheism. During the closing years of his life, at Berlin, he held the office of privy counselor. He died in Switzerland, August 20, 1854, in his eightieth year.

**SCHELLING, JOSEPH F.**, general superintendent at Maulbrunn, in Wurtemberg, was born in 1737, and died in 1812. Among his contributions to Biblical literature are "The Writings of Solomon, translated into Latin, with Notes," and a "Dissertation on the Use of the Arabic to a thorough Knowledge of Hebrew."

**SCHENCK** (skenk), GEORGE, was born in 1816, at Matteawan, New York, and after an academical training he was sent to Yale College, and here he came under gracious influences which affected him during all his life. He had received an injury in early life on ice, but his great zeal enabled him to do a work in the ministry which placed him in the front rank of those who in his day were laboring for Christ. His theological

education was carried on at New Brunswick, New Jersey. In October, 1840, he was settled as pastor in the Reformed Protestant Dutch Church of Bedminster, New Jersey, and he continued in this charge until his death. He was eminently practical as a preacher, but yet his matter was saturated with evangelical truth. He was greatly blessed in his ministry. He had singular ability as a preacher, and owing to his systematic habits he was able to accomplish an amount of work which few men could have undertaken. He died in July, 1852.

**SCHEWENKFELDIANS** (schwenk'fel-di-anz), a denomination in the sixteenth century, so called from one Gasper Schewenkfeldt, a Silesian knight. He differed from Luther in three chief points. The first of these points related to the doctrine concerning the eucharist. Schewenkfeldt inverted the words of Christ, *This is my body*, and insisted on their being thus understood: *My body is this*—i. e., such as this bread which is broken and consumed, a true and real food which nourisheth, satisfieth and delighteth the soul. *My blood is this*—that is, such its effects as the wine which strengtheneth and refresheth the heart. Secondly, he denied that the external word which is committed to writing in the Holy Scriptures was endowed with the power of healing, illuminating and renewing the mind; and he ascribed this power to the internal word, which, according to his notion, was Christ himself. Thirdly, he would not allow Christ's human nature, in its exalted state, to be called a creature or a created substance, as such a denomination appeared to him infinitely below its majestic dignity, united as it is in that glorious state with the divine essence.

**SCHIMMELPENNING** (shim'mel-pen-nink), MARY ANNE, best known by her "Memoirs of Port Royal," was the eldest child of Samuel and Lucy Galton, of Dudson, near Birmingham, and was born on November 25, 1778. Her parents belonged to the Society of Friends. Her father was known as a man of science and was also engaged in mercantile pursuits. Her mother, a lineal descendant of Barclay the apologist, was a woman of uncommon powers of mind, philosophic views and strong principles. She joined the Church of United Brethren, or Moravians, in 1818. In 1806 she married Lambert Schimmelpenninck, of the Dutch family of that name, and went to reside at Bristol. Her "Memoirs of Port Royal" have been often reprinted. Her literary labors comprehend essays on various religious subjects, an ingenious theory on the "Principles of Beauty" and pamphlets in the anti-slavery cause. A slight paralytic seizure in 1837 for a time impaired the vigor of her mind, and was the occasion of her removal to Clifton. Her genius was characterized by that mixture of pathos and humor that belonged to the poet Cowper, and which, united to her wit and originality, gave her unrivaled powers of conversation. Her religion partook of the largeness of her mind, and she had the rare art, without effort, of making it a part of the daily interest of life. She died at Clifton August 29, 1856.

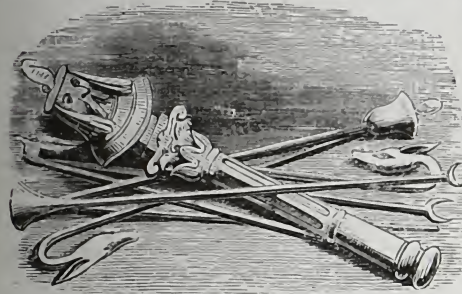
**SCHINDLER** (shind'ler), VALENTINE, professor of Oriental languages at Wittenberg and Helmstadt; died in 1610. He was one of the most thoroughly learned men of his time in Oriental languages and literature, and among his publications was one which was a marvel of learned accu-



racy, a lexicon in five languages, Hebrew, Syriac, Chaldaic, Talmudico-Rabbinic and Arabic, which was of sufficient weight to be republished in England.

**SCHISM** (sizm), from the Greek *schisma*, "a rent," "a cleft," "a fissure," originally any division or separation, has come to be applied only or chiefly to divisions or separations arising from diversity of opinions among people of the same religion and faith. All separations, however, must not, properly speaking, be considered as schisms.

"Schism," says a learned critic, "is properly a division among those who stand in one connection of fellowship, but where the difference is carried so far that the parties concerned entirely break up all communion one with another, and go into distinct connections for obtaining the general ends of that religious fellowship which they once did, but now do not carry on and pursue with united endeavors, as one church joined in the bonds of individual society; where this is the case, it is undeniable there is something very different from schism; it is no longer a schism in, but a separation from, the body." Dr. Campbell also supposes that the word schism in Scripture does not signify open separation, but that men may be guilty of schism by such an alienation



ANCIENT SCEPTRES.—See SCEPTRES.

of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be no error in doctrine nor separation from communion. See 1 Cor. iii. 3, 4; xii. 24-26.

The Great Schism of the West is that which happened in the times of Clement VII. and Urban VI., which divided the Church for nearly fifty years, and was at length ended by the election of Martin V. at the Council of Constance.

The Romanists number thirty-four schisms in their Church; they bestow the name English Schism on the Reformation in that kingdom. Those of the Church of England apply the term Schism to the separation of the Presbyterians, Independents, Baptists and Methodists.

**SCHISM BILL**, an act passed in the reign of Queen Anne, in virtue of which nonconformists teaching schools were to be imprisoned three months. Each schoolmaster was to receive the sacrament and take the oaths. If afterward present at a conventicle, he was to be incapacitated and imprisoned; he was bound to teach only the Church catechism. But offenders conforming were to be recaptured, and schools for reading, writing and the mathematics were excepted. It was to have extended to Ireland; and if it had, its course was designed to have been followed with an attempt to deprive the dissenters, all over the kingdom, of their right

to vote in elections for members of Parliament. But the queen died the very day the act was to have received her signature and taken force, and it fell to the ground.

**SCHLEIERMACHER** (shli-er-ma'kher), **FREDERICK**, a celebrated divine, born at Breslau, in 1768. His parents were members of the Church of the United Brethren, but in 1787 he joined the Lutheran Church and entered the university of Halle, where he listened to the instructions of Nosselt, Knapp and Wolf; but adopting Spinoza as his model, he became a Pantheist. He commenced public life as a preacher, subsequently became a professor of theology at Halle, and was distinguished for the energy of his character as well as the extent of his acquirements. The Biblical Repository speaks of him as a man of "great simplicity of manners and one of the deepest thinkers of the day, who wandered at will over the whole field of theology. He seems to stand between the rationalists and evangelical party, being, however, more distant from the former than the latter." He died at Berlin, February 12, 1834.

**SCHLEUSNER** (shlens'ner), **JOHN FREDERICK**, D.D., professor of theology at Wittenberg, was born in 1759. He wrote "Contributions to the Illustration of Isaiah and the Proverbs of Solomon," "Exegetical and Critical Observations on the Lamentations of Jeremiah," and various other works of minor importance. His "Greek and Latin Lexicon of the New Testament" was a great advance, in its time, in New Testament lexicography, but it has been superseded by more improved lexicons. Prof. Schleusner also published a lexicon of the Septuagint, of prime value.

**SCHLICHTINGIUS** (shlik-ting'ge-us), **JONAS DE BUKOWIC**, a native of Poland, banished by the diet of Warsaw on account of his Socinian principles, retired to Moscow and Germany, and then settled at Züllichau, where he died in 1661, aged sixty-five. His works are chiefly commentaries on the Holy Scriptures.

**SCHMIDT** (shmit), **CHRISTIAN F.**, professor of theology at Wittenberg; born in 1741 and died in 1778. He was a profound scholar; and though he died young, he made many exceedingly valuable contributions to sacred literature. Among his most prized works are "The Ancient History and Vindication of the Old and New Testaments," "Observations on the Epistle to the Hebrews," "Annotations on the Epistle to the Romans," and a treatise on the question whether the Revelation is of divine authority.

**SCHMIDT**, **ERASTUS**, professor of mathematics and Greek at Wittenberg; born in Misnia, in 1560; died at Wittenberg, in 1637. He was a scholar of vast attainments, and his works are still deservedly prized, especially his Greek concordance to the New Testament, which has been repeatedly republished, and has been pronounced by a capable critic the best that has ever been executed. He also published a highly-improved edition of Beza's version of the New Testament and an edition of Pindar with learned notes.

**SCHMIDT**, **JOHN ANDREW**, a Lutheran divine, born at Worms, in 1662, was professor of

theology at Marienthal, and died there in 1726. He wrote a "Compendium of Church History," a "Small Church Dictionary," etc.

**SCHMIDT**, **JOHN FREDERICK**, was born in 1746, at Frohse, in the principality of Halberstadt. He was educated at the celebrated orphan house at Halle, then under the care of the well-known Francke. Here he made great progress in mathematics, astronomy and history both secular and ecclesiastical. He became a teacher in the institution; and when Dr. Helmuth was appointed to his work in America, Dr. Francke arranged that Schmidt should accompany him. From Hamburg they proceeded by way of London, and in April, 1770, they reached Philadelphia. He settled at Germantown, where he preached for seventeen years, and in 1785 he became assistant to his friend Dr. Helmuth, in Philadelphia. He died in 1812, in his sixty-seventh year, having maintained a high character as a learned, eminent and most faithful man and minister. His love for mathematical science continued with him all his life, and this bent of his mind gave him great accuracy in preaching, though in the pulpit Dr. Helmuth was more admired because of his ability to reach the popular mind.

**SCHMUCKER** (shmuk'er), **JOHN GEORGE**, D.D., was born in 1771, at Michaelstadt, in the duchy of Darmstadt. He was brought to America by his father, who emigrated in 1785. He lived in Northampton county, Pennsylvania, but a year later he settled at Woodstock, Virginia. Being brought under serious impressions by a layman of the Baptist Church, he desired to enter the ministry, and accordingly he went to Philadelphia to be educated by Drs. Helmuth and Schmidt. In 1792 he was admitted as a member of the synod of Pennsylvania, and his first charges were in York county, Pennsylvania, where he did much good, laboring at the same time in the study of Hebrew and theology. In 1794 he was settled at Hagerstown, Maryland; and here he had eight congregations to care for, and yet he was only twenty-two years of age. In 1807 he was called to succeed Dr. Kunze in New York, but he refused to go, and in 1809 he agreed to settle at York; and here he labored for twenty-six years. In 1852, in declining health, he removed to Williamsburg, Pennsylvania, where some members of his family resided, and here he died in 1854, in his eighty-fourth year. He held a high place in the Lutheran Church. He did much to promote the establishment of the Pennsylvania College, of which he was a trustee for twenty years. He was president of the Foreign Missionary Society, president of the directors of the Theological Seminary of the General Synod, and at the time of his death he was senior vice-president of the American Tract Society.

**SCHNEIDER** (shni'der), **JOHANN CHRISTIAN FRIEDRICH**, a distinguished composer, was born in 1786, near Zittau. His father began life as a weaver, but gained an appointment of organist at Watersdorf, and himself superintended the education of his boys. At an early period the son was distinguished, not merely as a pianoforte player, but as a composer; and during the course of his life, though contemporaneous with the career of Beethoven, Weber, Spohr and Mendelssohn, he took his place among the musical creators of Germany. His productions include every form of

musical composition, theatrical writing alone excepted. His oratorios—the works by which he is best known—comprise his "Deluge," "Last Judgment," "Paradise Lost," "Pharaoh," "Christ the Master," "Absalom," "Christ the Child," "Gideon," "Gethsemane and Golgotha," besides cantatas, psalms, hymns and other service music. At the time of his death he was chapel-master to the duke of Anhalt-Dessau. He died in 1853.

**SCHNORR VON KARLSFELD** (shnor fon kar'ols-felt'), **JULIUS**, whose "Bibel in Bilden" has made him a name among Bible readers, while his frescoes and other paintings have given him an imperishable fame, was born at Leipsic, in 1794. After some time devoted to study in Vienna, he spent ten years in Rome, where, after mastering his art, he painted his "Wedding at Cana," "Jacob and Rachel," "Ruth in the Field of Boaz" and other pictures, besides assisting in the decoration of the Villa Massini. He then settled at Munich. He was appointed, in 1827, professor of historical painting in the academy by King Ludwig, and here he remained nineteen years. He removed in 1846 to Dresden, where he spent his remaining years as professor of painting and director of the picture-gallery. Schnorr executed many other paintings and designs, and his works display great force of imagination, variety of invention, and surprising technical skill. He died at Dresden, April 13, 1853.

**SCHNURRER** (shnoor'er), **CHRISTIAN F.**, chancellor and professor of Greek and Oriental literature at Strasburg, where he had previously been extraordinary and then ordinary professor of philosophy; born at Canstadt, in Württemberg, in 1742, and died at Strasburg, in 1822. He published a "Bibliotheca Arabica," containing an account of all the printed Arabic works, "Philological and Critical Dissertations," which are highly valued on the Continent, and display much sound and well-applied learning.

**SCHOLASTIC** (sko-las'tik) **DIVINITY** is that part or species of divinity which clears and discusses questions by reason and argument; in which sense it stands, in some measure, opposed to *positive* divinity, which is founded on the authority of Fathers, councils, etc. The school divinity is now fallen into contempt, and is scarcely regarded anywhere but in some of the universities, where they are still by their charters obliged to teach it.

**SCHOLEFIELD** (sköl'fēld), **JAMES**, regius professor of Greek in the university of Cambridge, England, canon of Ely and incumbent of St. Michael's Church, Cambridge, was born in Oxfordshire, in 1789, entered Trinity College in 1809. He was ordained in 1813, and became curate to Charles Simeon; in 1815 he was elected Fellow of his college, and in 1825 he became regius professor of Greek. His connection with St. Michael's began in 1823, and for thirty years he labored there with rare fidelity. His clerical duties, added to his professional labors in the university, made his responsibilities extremely onerous, but he never shrank from them. He died April 4, 1853, suddenly, while apparently in the vigor of life. Besides numerous sermons, he published "Hints for an Improved Translation of the New Testament," a work of which Home speaks in high praise; "The New Testament, the Greek and English in Parallel Columns," "Re-

lections and Prayers for Passion Week," and other works of less note.

**SCHOLIA** (sko'le-a), short notes of a grammatical or exegetical nature. Many scholia are found on the margin of manuscripts, or interlined, or placed at the end of a book. They have also been extracted and brought together, forming what is called *Catena Patrum*.

Writers of scholia on passages of Scripture are called **SCHOLIASTS**. A multitude of scholia from the ancient Christian Fathers, especially those of the Greek Church, have come down to us in their works. Their value, of course, depends on the learning and critical acumen of the authors. Theodoret, Theophylact and Eusebius are among the best of them.

**SCHOLTZ** (shölts), **JOHANN MATHIAS AUGUST**, the German Biblical scholar and philologist, was born near Breslau, in 1794. He was educated at the university of that city, and early devoted himself to the task which occupied so many years of his life, the critical examination of the text of the New Testament. He spent several years in visiting the principal European libraries and collating the manuscripts of the Greek Testament, traveled in Egypt and Palestine, was ordained priest in 1821, and two years later was appointed professor of theology at the university of Bonn and canon of the cathedral. His principal work, the edition of the Greek New Testament, appeared in 1830-1835. Scholtz maintained the existence of two *recensions*, or families of manuscripts, the Alexandrian, which he called Occidental, and the Constantinopolitan, which he called Oriental; and in forming his text he gave the preference to the latter, believing them directly descended from the autographs of the writers. Among the other works of Scholtz is a "Hand-Book of Biblical Archaeology." He died in November, 1852.

**SCHOOL**. See **EDUCATION**.

**SCHOOLMEN** (skool'men), a body of men in the twelfth, thirteenth and fourteenth centuries, who framed a new method of divinity, called Scholastic Theology. See **SCHOLASTIC DIVINITY**. Their system was founded upon and confirmed by the philosophy of Aristotle, and lay, says Dr. Gill, in contentious and litigious disputations, in thorny questions and subtle distinctions. Their whole scheme was chiefly directed to support the dogmas of the age by logical reasonings; so that by their means popish darkness was the more increased and Christian divinity almost banished out of the world.

"Considering them as to their metaphysical researches," says an anonymous but excellent writer, "they fatigued their readers in the pursuit of endless abstractions and distinctions, and their design seems rather to have been accurately to arrange and define the objects of thought than to explore the mental faculties themselves. The nature of particular and universal ideas, time, space, infinity, together with the mode of existence to be ascribed to the Supreme Being, chiefly engaged the attention of the mightiest minds in the Middle Ages. Acute in the highest degree, and endowed with a wonderful patience of thinking, they yet, by a mistaken direction of their powers, wasted themselves in endless logomachies, and displayed more of a teasing subtlety than of philosophical depth. They chose rather to strike into the dark and intricate by-paths of metaphysical science than to

pursue a career of useful discovery; and as their disquisitions were neither adorned by taste nor reared on a basis of extensive knowledge, they gradually fell into neglect when juster views in philosophy made their appearance. Still, they will remain a mighty monument of the utmost which the mind of man can accomplish in the field of abstraction. If the metaphysician does not find in the schoolmen the materials of his work, he will perceive the study of their writings to be of excellent benefit in sharpening his tools. They will aid his acuteness, though they may fail to enlarge his knowledge."

Some of the most famous were—Damascene, Lanfranc, P. Lombard, Alex. Hales, Bonaventure, Thomas Aquinas, Duns Scotus and Durandus.

**SCHOOLS OF THE PROPHETS**. See **PROPHET**.

**SCHOPENHAUER** (sho-pen-how'er), **ARTHUR**, a German philosopher, was born at Dantzic, in 1788. He studied at Göttingen, attended



THE SCORPION.—See SCORPION.

the lectures of Fichte at Berlin, spent some time at Weimar and Dresden, and led a very restless life till 1831, when he settled at Frankfurt-on-the-Main. He wrote a number of works on philosophy, the principal one being "The World as Will and Appearance" (or "Representation"). It appeared in 1819, and after being neglected for many years attracted a good deal of attention and received some sharp blows of criticism. The practical upshot of his system, which makes *Will* the one sole reality, is intolerably melancholy, taking from man all that constitutes his greatness, his goodness or his bliss. God, futurity, the soul—mere names, illusions, and the world of men is to him bad, hopelessly bad, and made so. He died at Frankfurt, September 21, 1860.

**SCHÖTTGEN** (shet'gen), **CHRISTIAN**, rector of the gymnasium at Dresden, and previously invested with the same office at Frankfurt-on-the-Oder, then at Stargard; born at Wurzen, in Saxony, in 1687, and died in 1751. His "Hore Hebraice et Talmudice in Novum Testamentum" attracted much notice, and was deemed of peculiar value in its day by contemporary scholars. He



also continued the "Bibliotheca Latina" of Fabricius, and wrote a dissertation illustrating the belief of the Jews concerning the Messiah from the Talmud and the writings of the rabbins.

**SCHROEDER** (shrae'der), **JOHN FREDERICK**, D.D., was born in 1800, at Baltimore, and educated at Princeton, where he graduated in 1819. He entered the ministry of the Protestant Episcopal Church, and became an assistant at Trinity Church, New York, and the chapels connected with that charge. Here he labored for fourteen years. His next sphere was at St. Ann's Hall, at Flushing, in Long Island, from which he returned to New York. He preached in the Church of the Crucifixion, and in Brooklyn, at St. Thomas' Church. He contributed to a work, along with three other brethren, on Biblical literature, his portion being an "Essay on the Authenticity and Canonical Authority of the Scriptures of the Old Testament." He wrote "Death, Judgment and Eternity," "Bible Questions," "A Class-Book on Astronomy," "Mémorial of the Life and Character of Mrs. Mary Anna Boardman," "Life and Times of Washington" and several discourses and sermons, which were published at different intervals. He died in 1857.

**SCHULTENS** (shool'tenz), **ALBRECHT**, a celebrated Orientalist, was born at Groningen, in 1686. Having studied at his native place, at Leyden, and afterward at Utrecht, he became a preacher at Wassenaer, near Leyden, in 1711. In 1713 he became professor of the Oriental languages at Franeker, and in 1717 university preacher also. In 1720 he was invited to Leyden, where he taught Hebrew and the Oriental languages till his death, in 1760. Schultens opened up a new path for the student of the Oriental languages by comparing cognate dialects with the Hebrew, especially the Arabic, and so facilitating a better acquaintance with the sacred tongue. This method of criticism had a beneficial influence on German scholarship.

**SCHUNEMANN** (shoo'ne-mahn), **JOHANNES**, who rose to eminence as a minister of the Reformed (Dutch) Church, was born in 1712, at West Camp, New York. After such education as he could acquire under the direction of Frelinghuysen and Goetschius, he was solicited to become pastor of the churches in Catskill and Cossackie, with the condition that he should proceed to Holland to be further instructed and accepted as a candidate for the ministry. The churches bore his expenses, and at the conclusion of a term of study he was ordained by the Classis of Amsterdam. He returned in 1753, and began to preach at Cossackie and Catskill. Though not profoundly learned, he was earnest, faithful and evangelical. In the controversy which then prevailed in the Reformed Dutch Church, he held that the American branch of the Church should examine students and ordain to the ministry independently of the mother Church in Holland. During the Revolutionary struggle he was an earnest patriot, and his life was often endangered. He remained in his original charge all his life, and his last sermon was preached at Cossackie a few days before his death, from the text "It is finished." He died in the full assurance of faith, on the 16th day of May, 1794.

**SCHURMANN, VON** (fon shoor'mahn), **ANNA MARIA**, was born at Cologne, in 1607. Her acquirements in the learned languages, the

fine arts and polite literature obtained for her the appellation of the modern Sappho. She understood the Hebrew, Greek, Latin, Chaldee and several modern languages, and was skilled in painting, engraving, sculpture and music, and yet she at length became the victim of fanatical delusion. In 1650 she appeared as a zealous disciple of the enthusiast Labadie, to whom, it is said, she was secretly married, and after his death she retired to Friesland, where she died in 1678. She wrote quite a number of learned works, which were collected and published under the title "Opuscula Hebræa, Græca, Latina et Gallica; Prosaica et Metrica."

**SCHWARTZ** (shwartz), **CHRISTIAN FRIEDRICH**, German missionary to the East Indies, was born in 1726. He had great success at Tanjore and Trichinopoly, where he spent fifty years,



ANCIENT EGYPTIAN SCULPTURE.—IN RELIEF.—See SCULPTURE.

illustrating by his life the holy doctrines which he taught, establishing English and other schools for the converts of all classes, and in every possible way promoting their temporal as well as eternal welfare. He was highly appreciated by Bishop Heber, beloved by the natives and respected by their rulers. When the rajah of Tanjore was on his deathbed he delivered his young son and heir into the hands of Schwartz to educate and protect, and that son erected in after years a marble monument over the grave of the faithful Schwartz. His death occurred in 1798.

**SCHWARTZ**, **JOHN G.**, was born in 1807, at Charleston, South Carolina. His early training was conducted under the care of Dr. Bachman. He early displayed a desire for the gospel ministry, and at length, after careful investigation

by Dr. Bachman, he was placed at the school of the German Friendly Society, and in 1824 he entered Carolina College, at Columbia. In 1827 he began to preach, and he labored for some time in missionary work in the middle and upper districts of the State. He next became assistant professor of ancient languages in Charleston College; and with a view to invigorate his health, he undertook to preach in four churches in an unhealthy district—a proceeding which was eminently unwise. In 1829, when the Lutheran Church established a theological seminary in South Carolina, he was chosen the first professor. He displayed great zeal in his new office; but he was seized with a violent fever, which closed his life on the 26th of August, 1831, at the early age of twenty-four.

**SCIENCE.** See **PHILOSOPHY.**

**SCIOPPIUS** (se-op'pe-us), **SCHOPPIUS** (skop'pe-us), or **SCHOPPE** (skop'pe), **CASPAR**, a German "humanist" and enemy of philosophy, was born in 1576, at Neumark, in the Palatinate. He studied at Heidelberg, Altorf and Ingolstadt. In 1598 he went to Italy, ingratiated himself with Clement VIII., and followed him to Rome. He abjured Protestantism with great pomp, and in return was made a knight of St. Peter and apostolic count of Claravalla. He attacked his former co-religionists, the Lutherans, in the most libelous writings, denouncing Charles V. for not having burnt Wittenberg, and Henry IV. for enacting the Edict of Nantes. By way of relaxation he wrote an elaborately filthy commentary on the *Priapeia*, and "Elements of the Stoic Philosophy." He showered upon the Jesuits the most fulsome praises, calling them with more irreverence than good taste the "praetorian cohort of the camp of God." By all these things he gained the affections of Cardinal Bellarmine and the hearty contempt of the great Sarpi, both of which he richly deserved. Soon he fancied himself slighted by the Jesuits, and denounced them in writings which are at once models of Latinity and of Billingsgate. He died in 1649, detested by Protestants as an apostate, despised by Romanists as a convert of doubtful sincerity and questionable morals, viewed by literary men as a pedant, and utterly loathed by philosophers.

**SCORESBY** (skörz'be), **WILLIAM**, D.D., whose name will long be remembered in connection with Arctic explorations, was born in Whitby, in 1790. The son of the captain of a Whitby whaler, he had a strong passion for the sea, and from the early age of ten years spent more than twenty years as a sailor, beginning at the foot of the profession and working his way up to the post of captain. After a time, however, considering that he had a call to the ministry, Mr. Scoresby abandoned the sea, and in 1823 entered Queen's College, Cambridge, received ordination in 1825, and accepted the chaplaincy of the Mariners' Church, Liverpool; and at a later period he took charge of an immense parish at Hull. He received the degree of doctor of divinity in 1834. For the last few years of his life he resided at Torquay in retirement, devoting his time to scientific pursuits and philanthropic labors. Wherever he was he succeeded in gaining the warm affection of all. Besides works on the Arctic regions and numerous scientific articles in the "Edinburgh Philosophical Journal," Dr. Scoresby published "Discourses to Seamen," which have gone through many editions. He died in 1857.

**SCORPION** (skor'pe-on). *Scorpio* is a genus of the class *Arachnida*, order *Pulmonaria*, section *Pedipalpi*. This genus is distinguished from other groups of spiders by having the abdomen articulated and terminated by a curved spur; the *palpi* are large, and the terminal segment assumes the form of the lobster's claw, being in like manner provided with pincers. The scorpion properly so called has six eyes. These creatures inhabit hot countries, and lurk under stones and among ruins. They run swiftly, curving the tail over the back; this they can turn in any direction and use for attack or defence, as it is provided with a sting. Scorpions are common in Palestine and the neighboring countries, Deut. vii. 15; Luke x. 19; but their sting, though painful, is not fatal. The word "scorpion" is sometimes used figuratively to describe wicked and injurious men, Ezek. ii. 6; Rev. ix. 3, 5, 10. Some have imagined a resemblance between an egg and a scorpion, Luke xi. 12, but Dr. Thomson assures us that this is a mistake. The ordinary scorpion is black, though a white scorpion is spoken of by old writers. The "scorpions" of 1 Ki. xii. 11, 14, denoted a kind of loaded whip.

**SCOPAS** (sko'pas), a celebrated Grecian sculptor, was a native of the isle of Paros, and flourished in the fourth century B. C.

**SCOT**, **REGINALD**, or **REYNOLD**, an English author, descended from an ancient family, was born near Smeeth, in Kent. He was educated at Hart Hall, Oxford, but left the university without taking a degree and retired to his ancestral seat, where he passed his time in reading the works of obscure authors. He stands conspicuous as one who in a superstitious age not only refused to believe in witchcraft and kindred superstitions, but dared to oppose the popular belief. He published "The Discoveries of Witchcraft" in 1584, and a "Discourse upon Devils and Spirits" a little later. These writings subjected him to much obloquy; not only the illiterate, but the learned, regarded his views with disfavor, and such scholars as Meric Casaubon, Joseph Glanvil, Dr. John Raynolds (see **RAYNOLDS**, **JOHN**) and others of equal eminence wrote warmly against Scot and his teachings, while James I. ordered the burning of all the copies of the first edition of the first-



VERY ANCIENT EGYPTIAN GROTESQUE FIGURES.—See SCULPTURE.

named work that could be found, and wrote his "Demonologie," as he tells us, "chiefly against the damnable opinions of Wierns and Scot." This worthy man, who was distinguished for his piety and benevolence, as well as for his learning, died in 1599, and was buried at the church of Smeeth.

**SCOTISTS** (sko'tists), a sect of school divines and philosophers, thus called from their founder, J. Duns Scotus. See **DUNS SCOTUS**.

**SCOTT** (skot), **ARCHIBALD**, was a native of Scotland. He came to this country about the year 1760, and he was introduced to the Rev. Dr. Finley, who was then conducting a celebrated academy. Going to the great valley of Virginia, he studied theology under Principal Graham, of Liberty Hall Academy, and in 1777 he was licensed to preach. Next year he was settled as pastor over the united churches of Hebron and Bethel, in Augusta county, Virginia, and here he remained for more than twenty years. He died in 1799, after a laborious and most faithful ministry, in which he gave a judicious attention to each department of his office. Catechising the young, visiting his charge from family to family and earnest preaching in the olden style were all duly regarded, and thus as a pastor he was eminent for his wisdom as well as his zeal.

**SCOTT**, **JOHN**, author of "The Christian Life," was born at Chippenham, in Wiltshire, in 1638, and graduated at New Inn Hall, Oxford. Having entered into orders, he went to London, and was successively curate of Trinity in the Minories, a minister of St. Thomas in Southwark and rector of St. Peter le Poor. He was a distinguished preacher, and associated himself with the moderate party of the restoration Church who went by the name of Latitudinarians, and who numbered among them many of the most popular preachers of the day. He declared himself strongly against popery when that system began to rise again into favor in the reigns of Charles II. and James II., and he was a warm supporter of the principles of the Revolution settlement, although personally averse to occupy any of the high places of the Church left vacant by the deprived non-jurors. But in 1691 he had surmounted these difficulties, and accepted a canonry of Windsor and became rector of St. Giles-in-the-Fields. He died in 1694. His principal work was "The Christian Life." Though long superseded by later and better publications, it will always be interesting in a historical point of view, as illustrating the state of English theology during that period of decline.

**SCOTT**, **THOMAS**, the well-known Commentator, was born at Braytoft, in Lincolnshire, February 16, 1747. Having received some amount of education, he was apprenticed, in his fifteenth year, to an apothecary and surgeon in Alford, in his native county, but was, after a few months, dismissed in disgrace, and had to turn to the drudgery of a grazier's life as an assistant to his father. Notwithstanding his difficulties and disadvantages, he applied for and obtained ordination in his twenty-sixth year, and was appointed to the united curacies of Stoke Goldington and Weston Underwood. Reversing the ordinary course, he now entered himself at Clare Hall, Cambridge, to complete his education. After this he removed to the curacy of Ravenstone, where the great change in his spiritual life, described in the "Force of Truth," took place. At the instance of the Rev. J. Newton he accepted

the curacy of Olney, left vacant by the removal of Mr. Newton to London. In 1785 he became chaplain of the Lock Hospital, London, and in 1801 was appointed to the living of Aston-Sandford, Bucks, where he died April 16, 1821. Mr. Scott



ANCIENT EGYPTIAN SCULPTURE.—See SCULPTURE, and **PASHT**.

was a diligent student and sound theologian of the moderate Calvinistic school. He wrote and published many useful theological works, none of which requires notice here except that which he regarded as "the grand business" of his life: "The Holy Bible, containing the Old and New Testaments, with Original Notes, Practical Observations and copious Marginal References." His "Sermons" and his "Force of Truth" have been held in great esteem, and his "Reply to Bishop Tomline" is one of the finest specimens of forcible yet calm, earnest discussion which the age presents.

**SCOTT**, **WILLIAM COWPER**, was born in 1817, at Martinsburg, in Berkeley county, Virginia. His father, who was a Presbyterian minister and the son of a minister, removed for the discharge of missionary labor to Hardin county; and here the young man spent the most of his life, in the bold and fine scenery peculiar to that region. He was sent to South Hanover College, Indiana, and next to Union Theological Seminary, Virginia. In 1840 he was licensed to preach; and refusing a call to Bethel Church, which his grandfather had founded, he undertook to supply three churches on Staunton River. In 1842 he was ordained over the churches of Providence and Bethesda, and here he remained until 1846, when he removed to



Farmville, Virginia. Bronchial disease obliged him to resign, and for two years he devoted his life to works of general usefulness. His chief literary work was suggested by the tendency to free-thinking which he had witnessed among young men of boldness in thinking; and in order to be of use to such he wrote "Genius and Faith"—a most excellent and well-reasoned treatise. He was seized with typhoid fever, and died on the 23d of October, 1854, after a brief illness.

**SCOTUS ERIGENA** (sko'tus e-rij'e-na), JOHANNES, a scholastic philosopher, and as Hallan declares "in a literary and philosophical sense, the most remarkable man of the Dark Ages," was a native of Ireland (or Erin), at least so his name would indicate, though some claim for him Welsh nativity, while others state that he was born at Ayr in Scotland. Eager in the pursuit of knowledge, he abandoned his native country to travel into foreign lands, and at Athens became so perfect in classical and Oriental literature and science that he proved the greatest philosopher and most learned man of the age. In compliance with the invitation of Charles the Bald, he resided for some years at the French court, where he was munificently patronized by the king. At the request of his patron he translated the pretended works of Dionysius the Areopagite into Latin, but his independent thought and enlightened views exposed him to the displeasure of the Church, and he went to England, where he was courteously received by Alfred the Great and placed at the head of his newly-founded college at Oxford; but in consequence of some dispute, after three years' residence he retired to Malmesbury, where he is said to have opened a school. It is asserted by some writers that his students murdered him in revenge for severity practiced on them, but others state that he died in France. The most celebrated of Scotus' works is his treatise on the "Division of Nature." It is written with great astuteness and metaphysical subtlety, and embraces theology, metaphysics, etc. His distinctive theological works were pronounced heretical by the Roman Church; the more notable of these were a treatise "On the Predestination of God, in reply to Gottschalehus," and one "On the Body and Blood of our Lord." The former was sharply assailed by Prudentius and Florus, but the latter (among other tenets, emphatically denying transubstantiation) was positively abhorrent to the Romish Church, and a council in 1059, more than a century and a half after the author's death, solemnly decreed that it be burned. The time of his death is unknown, some asserting that he died in 875, while Tanner states that as late as 879 he was a professor at Oxford.

**SCOU GAL** (sko'gal), HENRY, an eminent Scottish theological writer, was born in 1650, at Salton, East Lothian. The piety of his young spirit was early developed, and during his course of study at King's College he excelled his companions in all departments. On taking his degree he was chosen assistant to one of the regents, and in 1669, at the age of nineteen, he was appointed a professor. But his youth and inexperience were against him, and he accepted a rural pastoral charge, but after a year's residence was recalled to the chair of theology, in 1674. His principal work, "The Life of God in the Soul of Man," is a record of experimental piety, of his own soul's fellowship with God. The work at once became popular, and soon went through many editions.

Scougal survived the publication of this work only about a year, and died in 1678.

**SCOURGE.** See PUNISHMENTS.

**SCREECH-OWL.** See OWL.

**SCRIBES.** The Hebrew word thus rendered implies "writers." Some of these were high functionaries, 1 Ki. iv. 3. The "king's scribe," or secretary, 2 Ki. xii. 10, was probably the officer who wrote down the edicts of the sovereign. The "scribe of the host," Jer. lli. 25, may be supposed to have had charge of the muster-rolls of the army. In the later books the name is



EARLY ETRUSCAN FIGURE, IN TUFO.—See SCULPTURE.

given to a class of persons skilled in the law and the sacred writings. Thus Ezra is called "a ready scribe in the law of Moses," Ezra vii. 6; Baruch, too, was a scribe, Jer. xxxvi. 32.

The scribes of the New Testament were of this class, which no doubt multiplied after the return from Babylon. They were held in great respect among the people. They are mentioned with the chief priests in the temple, Luke xx. 1, and as a class had more authority than the hereditary priesthood; they made part of the great council or Sanhedrim with the chief priests and elders, Matt. xxvi. 3. Besides the position which some of them occupied as counselors, they had schools in which they taught their disciples, Luke ii. 46; Acts v. 34, and they gave advice to those who consulted them more privately. For the term

"scribes" seems to have included those who were "lawyers," or "doctors of the law;" it was a comprehensive word; while the "lawyers," specially, were the jurists whose duty it was to interpret the law. It may be added that though the scribes appear most closely and frequently connected with the Pharisees, Matt. v. 20, yet some of them must have been Sadducees, Acts xxiii. 9.

In their teachings and expositions the scribes had overlaid the Scripture with tradition. It is no marvel, therefore, that we find them in determined opposition to our Lord, and pointed at by his severest censures. They were continually trying to embarrass and entangle him by subtle questions; they watched him to find matter of accusation against him, and frequently perverted his words and deeds, Matt. ix. 3; Luke v. 30. With reason, therefore, did he pronounce them hypocrites, blind and unfaithful guides, and ask how, such being their character, they expected to escape a terrible judgment, Matt. xxiii. 13-33. But yet the name was honorable, and the gravity and learning of the conscientious scribes were to be imitated by those who would advance the kingdom of God, Matt. xiii. 52.

**SCRIMGEOUR** (skrim'jure), JAMES, was born in 1757, near Edinburgh, in Scotland, and educated in the university of the Scottish capital, Dr. Robertson being then the principal. He studied theology under John Brown of Haddington, was licensed and settled as a minister in the Associate Reformed Church, the sphere of his labor being at North Berwick. Declining health obliged him to retire from the charge; and in 1802, his strength being restored, he was induced to accompany Dr. John M. Mason to this country. He settled at Newburg, on the Hudson, where he remained until 1812, when he removed to Little Britain, his last charge. He died in the winter of 1825. He was very evangelical in his views and an excellent, impressive, solid preacher, greatly beloved by his friends and the members of his different flocks.

**SCRIP**, a bag used for the carrying of food or other necessities, generally made of leather and slung over the shoulder, 1 Sam. xvii. 40; Matt. x. 10. A similar article is still used by the Syrian shepherds.

**SCRIPTURE** (skrip'chur), a word derived from the Latin *scriptura*, and in its original sense of the same import with writing, signifying "anything written." It is by emphasis, however, commonly used to denote the writings of the Old and New Testaments, which are called sometimes the Scriptures, sometimes the Sacred or Holy Scriptures and sometimes Canonical Scriptures. These books are called the Scriptures by way of eminence, as they are the most important of all writings. They are said to be holy or sacred on account of the sacred doctrines which they teach; and they are termed canonical because when their number and authenticity were ascertained their names were inserted in ecclesiastical canons to distinguish them from other books which, being of no authority, were kept out of sight, and therefore styled apocryphal.

Among other arguments for the divine authority of the Scriptures the following may be considered as worthy of our attention.

1. The sacred penmen, the prophets and apostles, were holy, excellent men, and would not—

artless, illiterate men, and therefore could not—lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men that left all to follow a Master who had nowhere to lay his head, and whose grand initiating maxim was, "Except a man forsake all that he hath, he cannot be my disciple." They were so disinterested that they secured nothing on earth but hunger and nakedness, stocks, prisons, racks and tortures, which, indeed, was all that they could or did expect, in consequence of Christ's express declaration. Neither was a desire of honor the motive of their actions; for their Lord himself was treated with the utmost contempt, and had more than once assured them that they should certainly share the same fate. Besides, they were humble men, not above working as mechanics for a coarse maintenance, and so little desirous of human regard that



EARLY PHOENICIAN FIGURE.—See SCULPTURE.

they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls. Add to this that they were so many and lived at such distance of time and place from each other that, had they been impostors, it would have been impracticable for them to contrive and carry on a forgery without being detected. And as they neither would nor could deceive the world, so they neither could nor would be deceived themselves; for they were days, months and years eye- and ear-witnesses of the things which they relate; and when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as, for instance, Thomas in the matter of our Lord's resurrection, John xx. 25; and, to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their own blood. Did so many and such marks of veracity ever meet in any other authors?

2. But even while they lived they confirmed

their testimony by a variety of miracles wrought in divers places and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses. See MIRACLE.

3. Reason itself dictates that nothing but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews to embrace the humbling, self-denying doctrine of the cross which they so much despised and abhorred. Nothing but the clearest evidence, arising from undoubted truth, could make multitudes of lawless, luxurious heathens receive, follow and transmit to posterity the doctrine and writings of the apostles, especially at a time when the vanity of their pretensions to miracles and the gift of tongues could be so easily discovered, had they been impostors, and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger.

4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted and performed by hundreds of thousands, agreeable to Scripture injunctions, in order to perpetuate that authenticity; and these solemn ceremonies have ever since been kept up in all parts of the world—the Passover by the Jews, in remembrance of Moses' miracles in Egypt, and the Lord's Supper by Christians, as a memorial of Christ's death and the miracles that accompanied it, some of which are recorded by Phlegon the Trallian, a heathen historian.

5. The Scriptures have not only the external sanction of miracles, but the eternal stamp of the omniscient God by a variety of prophecies, some of which have already been most exactly confirmed by the event predicted. See PROPHECY.

6. The scattered, despised people, the Jews, the irreconcilable enemies of the Christians, keep with amazing care the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians, in their turn, show that the Old Testament is abundantly confirmed and explained by the New.

7. To say nothing of the harmony, venerable antiquity and wonderful preservation of those books, some of which are by far the most ancient in the world, to pass over the inimitable simplicity and true sublimity of their style, the testimony of the Fathers and the primitive Christians, they carry with them such characters of truth as command the respect of every unprejudiced reader.

They open to us the mystery of the creation, the nature of God, angels and man, the immortality of the soul, the end for which we were made, the origin and connection of moral and natural evil, the vanity of this world and the glory of the next. There we see inspired shepherds, tradesmen and fishermen surpassing as much the greatest philosophers as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine. There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves. There we discover a vein of ecclesiastical history and theological truth consistently running through a collection of sixty-six different books, written by various authors, in different languages, during the space of above fifteen hundred years. There we find, as in a deep and pure spring, all the genuine drops and streams

of spiritual knowledge which can possibly be met with in the largest libraries. There the workings of the human heart are described in a manner that demonstrates the inspiration of the Searcher of hearts. There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure—a cure that has been witnessed by multitudes of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honor to seal the truth of the Scriptures with their own blood. There we meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travelers to Zion. And there we read those awful threatenings and cheering promises which are daily fulfilled in the



EARLY ETRUSCAN FIGURE, IN TUFO.—See SCULPTURE.

consequences of men, to the admiration of believers and the astonishment of attentive infidels.

8. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they wound and heal, they kill and make alive, they alarm the careless, direct the lost, support the tempted, strengthen the weak, comfort mourners and nourish pious souls.

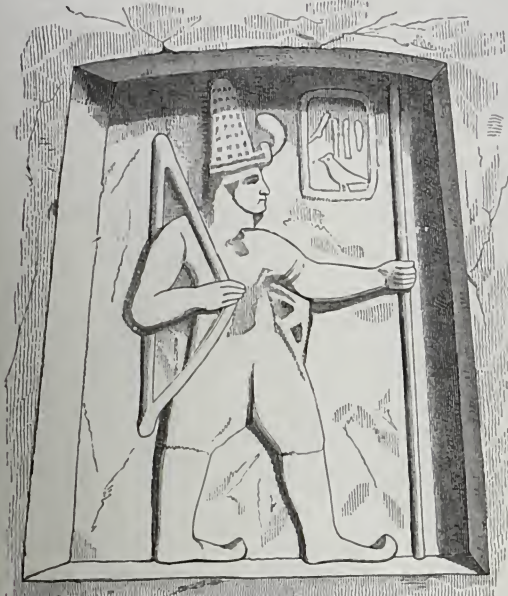
9. It is exceedingly remarkable that the more humble and holy people are, the more they read, admire and value the Scriptures, and, on the contrary, the more self-conceited, worldly-minded and wicked, the more they neglect, despise and asperse them.

As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned know that they are generally founded on prepossession and the want of un-



derstanding in spiritual things, or on our ignorance of several customs, idioms and circumstances which were perfectly known when those books were written. Frequently, also, the immaterial error arises merely from a wrong punctuation, or a mistake of copiers, printers or translators, as the daily discoveries of pious critics and ingenious confessions of unprejudiced inquirers abundantly prove. See INTERPRETATION, BIBLICAL.

To understand the Scriptures, says Dr. Campbell, we should, 1. Get acquainted with each writer's style. 2. Inquire carefully into the character, the situation and the office of the writer,



RUDE SCULPTURE OF EARLY SYRIA, AT NYMPH.—See SCULPTURE.

the time, the place, the occasion of his writing, and the people for whose immediate use he originally intended his work. 3. Consider the principal scope of the book, and the particulars chiefly observable in the method by which the writer has purposed to execute his design. 4. Where the phrase is obscure the context must be consulted. This, however, will not always answer. 5. If it do not, consider whether the phrase be any of the writer's peculiarities; if so, it must be inquired what is the acceptance in which he employs it in other places. 6. If this be not sufficient, recourse should be had to the parallel passages, if there be any such, in the other sacred writers. 7. If this throws no light, consult the New Testament and the Septuagint, where the word may be used. 8. If the term be only once used in Scripture, then recur to the ordinary acceptance of the term in classical authors. 9. Sometimes reference may be had to the Fathers. 10. The ancient versions, as well as modern scholiasts, annotators and translators, may be consulted. 11. The analogy of faith and the etymology of the word must be used with caution, as it is easy to fall into error by taking words apart from their connections.

Above all, let the reader unite prayer with his endeavors, that his understanding may be illuminated and his heart impressed with the great truths which the sacred Scriptures contain.

SCROLL. See WRITING.

**SCROPE** (skrōp), who rose to be bishop of Lichfield, and who distinguished himself in that see so much that he was made archbishop of York, threw all his influence against the effort of Henry IV. to gain the throne of England. The result was his arrest, which terminated in his being beheaded in the year 1405. He was long held in great esteem, and he was venerated as a martyr by the part of the population who viewed Henry as a usurper.

**SCUDDER** (skud'der), JOHN, D.D., was born in 1793, at Freehold, New Jersey. After an excellent preparatory training he entered Princeton College, and graduated as bachelor of arts in 1811, after which he entered on the study of medicine. He settled in New York, and soon rose to eminence in his profession, but in 1819 he determined to devote himself to the cause of foreign missions. He sailed from Boston to Calcutta, and in May, 1821, he was ordained in the Wesleyan chapel at Jaffnapatam by ministers of the Congregational, Baptist and Methodist denominations. He labored in Ceylon until 1830, when, in conjunction with Mr. Winslow, he commenced an important mission at Madras. Failing health led him to seek a change of climate; and the Netherland provinces proving unavailing, he returned to his native land. He effected a great work in favor of missions by his addresses in different cities. On his return to India he connected himself with the work at Madura, and in 1854, when his health had again failed, he sailed to the Cape of Good Hope, where he improved so much that he resolved on returning to India; but he died quite suddenly, in an apoplectic fit. Dr. Scudder was one of the most eminent of all the noble band of worthies who in our land have dedicated their

lives to the extension of the gospel among the heathen. He was a pre-eminently wise and holy man, of great intellectual vigor and of highly cultivated powers. He was a splendid speaker, earnest, devoted to his lifework, and a remarkable evidence of the manner in which the native powers of the mind become educated and strengthened by contact with the spiritualities of the divine life.

**SCULPTURE** (sculp'ture). The word is derived from the Latin "sculpo" (*I carve*). It is the art of carving in wood, stone, or other material, and its uses and abuses in connection with religion invest it with a right to be treated of in this work. The origin of sculpture is so remote that there is no likelihood of any authentic account of it being satisfactorily deduced, nor even an indication of that nation in which it first appeared. It is probable that idolatry may have favored its early progress, but we are not indebted to religion alone for its invention. The first artist on record as a sculptor is Bezaleel, who, with Aholiab, Ex. xxxi., formed the cherubim that covered the mercy-seat, but previous to these the art of moulding and working in metal was long known. The presents to Rebekah consisted of jewels of silver and gold; Judah gave to Tamar his signet and his bracelets; in Egypt "Pharaoh took off his ring from his hand and put it upon Joseph's hand." Then, as to the art of moulding or carving, we know from the use of idols that it must have existed in Asia

and in Egypt from the time of Abraham and Isaac. Indeed, as Abraham, when he went down into Egypt, found a compact government and old national institutions, and as the institutions of Egypt were of a permanent character, it is impossible to say, with even an approach to accuracy, how long before the time of Abraham the Egyptians had been accustomed to apply the arts of the sculptor to their public monuments. According to the best commentators, the *teraphim* which Rachel stole from her father, Gen. xiii. 19, 30, were carved images in a human form and household deities, like the Penates and the Lares of the Romans many centuries afterward, and like the little idols which are found so commonly at the present day among the Hindoos in India. Then, again, the commandment will doubtless occur to the reader, "Thou shalt not make to thyself any graven image," as well as the address of Moses to the Israelites, "Ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by; and ye have seen their abominations and their idols of wood and stone, silver and gold, which were among them."

Diodorus has described some of the most extraordinary specimens of early sculpture as being the work of Semiramis, but it is probable that the representations are exaggerated. She is said to have had figures in brick on her palace of every sort of animal in relief. These were colored so as to have the appearance of living things. In the midst of them Semiramis was represented as piercing a tiger with a dart, and near her Ninus killing a lion with a lance. In another part of the same palace were placed the statue of Jupiter Belus, those of Ninus, Semiramis and the principal officers of state executed in bronze. We are told, also, that by her command a temple was built at Babylon, on the top of which three massive statues were placed of Jupiter, Juno, and Rhea, that of Jupiter being forty feet high.

Still more wonderful is the statement, that she caused the rough and lofty side of a mountain at Bagdistan, which was seventeen stadia in height, to be reduced to a smooth surface, on which a figure of herself was sculptured attended by one hundred of her guards. Apocryphal as this story may be, the same sort of scheme was proposed to Alexander by the architect Dinocrates, as related by Vitruvius in the preface to one of his books.

Little notice of sculpture among the Persians is required. It was contrary to their tenets to make any representation of the human form. Still, in Persepolis there are some extraordinary sculptures bearing considerable resemblance to the style of the Egyptian bassi-relievi in the palace of Thebes.

The earliest sculpture to which we can refer with any degree of historical confidence is that of the Egyptians. Herodotus tells us that they erected the first altars and temples to the gods and carved the figures of animals in stone. The abundance and variety of the specimens still in exist-



RUDE SCULPTURE OF EARLY GREECE, AT SPARTA.—See SCULPTURE.

ence of their sculpture—minute and colossal, domestic and religious—prove them to have been a people of prodigious energy and resources, and distinguished for their affection for the arts. The greater portion of their sculpture seems to have been sacred—that is, representations of the divinities and their attributes and qualities. In size many of their statues were enormous. Herodotus mentions one before the temple of Vulcan, at Memphis, and another at Sais, placed there by King Amasis, each of the height of seventy-five feet. The part of the Sphinx (see SPHYNX) near



RUDE SCULPTURE OF EARLY GREECE, FROM THE TOMB OF ORCHOMENOS.—See SCULPTURE.

the great pyramid that remains out of the sand—that is, from the throat upward—rises to the height of twenty-five feet. At Thebes, the sitting statues of Memnon (see pages 1190 and 1191), the mother and the sons of Osmandias, are each fifty-eight feet high; while in the British Museum there is an arm of a statue (see page 191) which must have been sixty-five feet high. Grace and elegance are not found in Egyptian sculpture. Their faces have a resemblance to the Chinese features; they have large bellies; the arms either hang down or, if one be raised, it is at right angles across the body. Some of their statues are kneeling and some are sitting, and the faces are generally flat, with a mild, calm expression, while the

drapery is usually without folds. The forms of the feet and hands are gross, and they are deficient in anatomical details. The material usually employed is granite or basalt, and the figures are polished after being dressed with the chisel.

Correct notions of Phœnician sculpture are chiefly gained from the medals of the Carthaginians, who were a colony from Phœnicia. The Phœnicians, who are called Canaanites in Scripture, were at an early period far advanced in civilization. When Moses sent out the spies to examine the land, they returned with the report "that the people be strong that dwell in the land, and the cities are walled and very great." According to reliable authority, the Phœnicians derived the knowledge of the arts from Chaldaea, having previously been established in Egypt. In personal appearance the Phœnicians were superior to the Egyptians, and they were therefore better models for artists. Their wonderful progress in commerce stimulated the culture of art, and hence several of the statues in their temples were celebrated in history.

Among the Etrurians, or the ancient Tuscans, art was cultivated at an early period, and it would appear that among them a great degree of perfection had been developed before much progress in sculpture had been made in Greece. In Etruria the first attempts in art were made in clay, of which innumerable examples are found in the environs of Rome. There are two styles of Etruscan art; the earliest, in which the lines and the contour are stiff and the attitude wanting in ease; but in the second stage a considerable knowledge of anatomy is displayed. Certain critics have held that there was a third period of Etrurian art coeval with the conquest of Greece by the Romans, when the Etrurians adopted many of the principles of Greek art. That sculpture had attained to a high place at that period among the people is evident from the fact stated by Pliny, that when the Romans conquered Volsinium, one of the twelve cities of Etruria, they carried away from that city alone about two thousand statues.

The family likeness of the Hindoo and Egyptian sculpture is obvious, although the former is still more rude and imperfect than the latter, having little resemblance to nature. Nevertheless, the stupendous excavations at Ellora and the idol gods which are scattered all over the temples of India attest the fact that art, though rude, was known in India in primitive times.

In Egypt and Phœnicia the art was restrained within very narrow bounds, but in Greece the beautiful forms of the male and female models and the genial climate were favorable to the progress of art. From all attachment to the combinations of human with the brutal forces of Egypt, the noblest and softest emotions of the human heart found nourishment in a land where beauty was loved. The institution of public games, at which all men of celebrity and of all ranks contended for pre-eminence, and the beauty of form which was continually to be seen at them, raised the Greeks into a nation of connoisseurs. In Egypt no crowns, no honors decreed by an assemblage of intelligence, awaited the monotonous labors of the workman. He labored on in conformity with the practice of former ages. Egypt abounded with artisans, Greece with artists.

Greek sculpture has usually been arranged under three periods. In the primitive age Pansanias tells us that the figures were little more than blocks of stone. Dædalus and Endæus appear to have worked in wood, but about 775 B. C.

Dipenris and Seyllis the Cretan made great advances in their statues of marble. It was the opinion of Flaxman that the statues of Hercules and Apollo in the British Museum were produced by Dipenris and Seyllis, and the taste of their age may be seen in these well-known works.

In the time of Ageladas, who was contemporary with Pisistratus, there was evidently a great advance in refinement, and the expression of the beautiful in form, and the fact that a statue was now raised to every one who had received three crowns in the public games, tended greatly to progress in art. Great encouragement was given to all who felt the inspiration of genius, and the sculptor labored in presence of his whole country. Now appeared Callimachus, who according to Vitruvius invented the Corinthian capital, and from his time the figure was drawn with greater regard to the formation of the parts; attitude was studied, the form was better displayed through the drapery, and everything indicated the advent of a better age, when at length Phidias appeared.

Phidias flourished about four hundred and ninety years before the Christian era. He appeared in an age peculiarly splendid in history, as it abounded with statesmen, warriors, artists, philosophers and poets, among whom the names of Socrates, Plato, Pericles, Miltiades, Cimon, Themistocles and Xenophon appear. Under Pericles the city of Athens rose into surpassing splendor, and he wisely employed Phidias in the works essential to the adornment of the city. His celebrated statue of Minerva in the Parthenon was among the chief glories of Greece; and while other sculptors, such as Polycleus, displayed their powers in the production of human forms, Phidias became still more celebrated by his representations of the gods.

In the third epoch the names of Praxiteles and Lysippus appear. They and their contemporaries introduced the *fine* style, in which youth, beauty and the softer forms of art prevailed. The Venus



FRAGMENT OF A LATER GREEK STATUE AT ATHENS.—See SCULPTURE.



A GREEK BUST.—See SCULPTURE.



of Cnidos was the great achievement of Praxiteles, while the genius of Lysippus may yet be seen by all travelers who in Venice contemplate the group of horses in the front of the church of St. Mark. Athens and Rhodes were the great schools of this period, and the latter produced the celebrated Laocoon, a group not inferior to any known work, the Torso Farnese and the Colossus. After the death of Alexander, three hundred and twenty-four years before the Christian era, the arts declined in Greece. The year 146 B. C. was signalized by the entire reduction of Greece under the dominion of the Romans. Sixty-six years previously, a dawn of luxury and taste had opened at Rome by the introduction through Marcellus of statues from Syracuse; but though in Rome growing luxury increased the demand for fresh objects of art, the history displays a constant decline, and shows that its energies and beauties were destined to expire among a people of a strange land. The only occupation then left for Greek artists was to

notwithstanding the influence of Greek art when it became known to the wealthy and when the collection of Greek statues became a fashion. Among the emperors at different times very vigorous efforts were made by the erection of statues to affect the public taste. Thus Vespasian decorated the temple of Peace with the choicest specimens of Greek painting and sculpture which he could procure. Trajan had statues erected in honor of the eminent men of his day. Adrian even cultivated art himself, and he restored many buildings at Athens, and he erected a colossal statue of Jupiter at Olympia. A multitude of statues were erected in honor of Commodus, but after his death they were ordered by the senate to be destroyed. After this time these efforts became less and less successful, and the disturbances of the age and the rapid succession of emperors, who nearly all died by violence, and the unsettled condition of public affairs, withdrew men's minds more and more from all objects connected with taste and art. In fact, by the end of the fourth century taste had nearly died out, as the arch of Constantine and the statues of that prince indicate; and when Constantinople rose to power, Rome no longer swayed the sceptre of the fine arts.

From the fourth until the thirteenth century the history of the arts is such a blank as to be scarcely worth the trouble of tracing. In the thirteenth century, however, the clouds of darkness began to separate, opening a dawn for their revival in the fourteenth which was soon afterward to bring on the blaze of day. Here, again, three epochs or periods are deserving of notice.

When the Roman power was entirely destroyed in the West of Europe, Italy became divided into republics and principalities, whereof the chief were Venice, Genoa and Pisa, these being the earliest in fully establishing liberty. But to Pisa belongs the honor of being the first to establish a school of art. The Pisans owned a considerable extent of

coast, and they had overcome the Saracens in Africa, Sardinia, Majorca, Minorca and Sicily; and they had thus acquired the treasures with which they commenced the erection of their cathedral, which was finished in 1092, about seven years after that of St. Mark, at Venice, had been consecrated. Schools of painting, sculpture and architecture soon arose after this period, and the cause of religion found employment for the talent they produced. It is held that a Greek named Buschetto, who was a Greek, though the name would indicate an Italian origin, was the founder of the Pisan school; but the glory of the twelfth century was Nicolo de Pisa, who first gave dignity and importance to sculpture in that school. He studied the remains of Greek art as far as his opportunities permitted, and his works at Bologna, at Pisa, Sienna and on the cathedrals of Orvieto and Lucca, testify to his success. Then again, at Milan, at Florence and at Sienna, the pupils who imbibed the spirit of Nicolo—such as Arnolfo, Andrea Ugolino, Giovanni de Balduccio—produced inimitable works, which remain to the present day, and which attest the genius and taste

which deservedly gave character and fame to this great school.

At the beginning of the second epoch we find six great artists engaged in a competition for executing the bronze doors of the baptistery at Florence, in which, after a year's trial, Lorenzo Ghiberti bore away the palm from his rivals. Among the greatest of these eminent men was Donatello, of whom Flaxman says, "Some of his works, both in bronze and marble, might be placed beside the best productions of Greece without discredit." His Singing Boys, in the Duomo of Florence, can scarcely be exceeded for the accuracy of drawing, the arrangement of drapery and great beauty. The marble statue which he executed of St. George so excited the admiration of Michael Angelo that, after viewing it in silence



ROMAN STATUE OF A FISHERMAN.—See SCULPTURE.

for a length of time, he suddenly exclaimed "March!" And the same great genius, when he saw and studied the Gates of the baptistery by Ghiberti, bestowed on them the appellation of the "Gates of Paradise." The completion of these gates occupied forty years of Ghiberti's life; and by all critics they are recognized as one of the noblest monuments of modern art. It is true that Reynolds held that "the landscape and buildings occupy so large a portion of the compartments that the figures remained but secondary objects, entirely contrary to the principle of the ancients;" but the fact that doors or gates, and not solitary statues standing apart from each other, had to be constructed, would seem to be an adequate reply. In this age, also, Brunelleschi, the great architect, became famous for his achievements in sculpture; and in 1450 Florence ranked among her honored citizens Verrochio, the master of Perugino and Leonardo da Vinci, and Ghirlandaio, the master

of the still more eminent Michael Angelo da Buonarroti, who, though a master of painting and architecture, was equally renowned as a sculptor, thus displaying a genius which seemed to be influenced by a species of inspiration. Florence and Venice still possess most attractive and precious evidences of the talents of these justly-famed artists.

The third epoch includes the period in which the perfect restoration of the art was accomplished. The historian who wrote the life of Michael Angelo thus apologizes for a biography during the lifetime of the subject: "Let none be surprised that I have here written the life of Michael Angelo, who is yet living. Indeed, it cannot be expected that he will ever die, and therefore it has appeared to me proper to do him this little honor; for when, in common with other men, his life shall pass away, he will be immortal in his immortal works, the fame of which, as long as the world lasts, will live with glory in the mouths of men and in their records, in contempt of envy and death." Michael Angelo, who was of noble birth, was patronized by Lorenzo de Medici, who took him into his house at the age of fifteen, and he continued his friend during his life. His career in sculpture was commenced by a sleeping Cupid, a Bacchus and a young fawn, the colossal David and a group of a Madonna sitting with the dead Christ on her knees—works which raised him immediately above his contemporaries. Julius II. employed him on a mausoleum for the centre of the dome of St. Peter's. It was projected on a magnificent scale, but the death of the pope and other causes delayed its completion, and only one side was finished, which was afterward erected in the church of St. Pietro in Vincola. In this monument the celebrated Moses and other statues are found. His statues of Lorenzo and Giuliano de Medici are in the Capella dei Depositi, and the recumbent statues of Daybreak and Night are in the same chapel. These works are masterpieces, and they display the same genius which lavished its powers on the ceiling of the Sistine chapel and the Last Judgment.



ROMAN STATUE OF A FEMALE, FOUND IN ROME.—See SCULPTURE.

This mighty master was doomed to experience ill-treatment, as many men of genius before and since his time have had to experience from ignorance and ingratitude; and though universal in his accomplishments, he was in his later years mainly useful in defending the city of Florence when it was besieged by the prince of Orange. He did

not live to finish a great work on which his mind was much set. He began a group of four figures when he had reached the age of eighty, consisting of the dead body of our Saviour, supported by Joseph of Arimathea, attended by two Marys. The conception of the group was grand, but death arrested his hand before its completion. He died on the 15th of December, 1563, being almost ninety years of age. He had conferred honor on seven popes; he was the friend of Solymann emperor of the Turks, Francis I. of France, the emperor Charles V., the princes of the republic of Venice, and those of Italy, particularly the duke of Tuscany, reigning at his death. He was buried at Rome, but afterward his body was removed to Florence with every demonstration of pomp and splendor. Flaxman, in his lectures on sculpture, justly says of him, "The character and works of Michael Angelo have been dwelt on at greater length, because, as his mental and bodily powers continued far beyond the usual date of human life, his diligence attained to so much greater perfection in the principles of art. Anatomy, the motion and perspective of the figure, the complication, grandeur and harmony of his grouping, with the advantages and facility of execution in painting and sculpture, besides his mathematical and mechanical attainments in architecture and building, together with the many prodigious works he accomplished, demonstrate how greatly he contributed to the restoration of art." About this period, or a little later, Giovanni da Bologna flourished. The former is famous for the grace of his figures and the flowing ease which they display, while the latter, who was one of the strangest and most eccentric men that any age has produced, displayed a talent which, especially in metal-working, has never been surpassed. Chief among his works is the figure which may be seen at Florence of Perseus holding the head of Medusa in his left hand. Following in the footsteps of Michael Angelo, but at a distance, came Raphael di Monte Lupo, Nicolo di Tribolo, who made the bronze gates of the cathedral at Bologna.

Many others who might be mentioned carried the principles of art through Lombardy and into the Neapolitan territory. To this period, also, belongs Torregiano, who was a man of real genius, but of an erratic disposition. He received one thousand pounds for his work on the tomb of Henry VII., at Westminster. Leaving England, he went to Spain, where he executed several important and valuable works; and the story is told that, having been commissioned by the duke d'Arcus to complete a Madonna and Christ of the size of life, with a promise of an ample reward, he completed a splendid group. The duke sent two servants loaded with money as payment; but on opening the bags they were found to contain only as many brass maravedi as amounted to the trifling sum of thirty ducats; whereupon, fired with rage at the insult, he seized his mallet and broke the group into pieces, ignoring the sacred character of the subject and the value of the work. The duke in return denounced him to the Inquisition as a heretic. He pleaded his right to do as he pleased with his own works, but in vain, for he was cast into prison, doomed to lose his life, and in despair he starved himself to death.

Spain produced some celebrated sculptors in the sixteenth century, their first native artist being Berruguette, a pupil of Vasari and Buonarroti. Paul de Cespedes, who was a disciple of Berruguette, is held to have been the greatest sculptor



STATUE OF THALIA, FROM THE BATHS OF CLAUDIUS.—See SCULPTURE.

that Spain has produced. Germany produced no sculptor of eminence before the seventeenth century; and it is only of late years that Denmark has produced a sculptor, as Thorwaldsen was born in 1770. France received an impulse from Italy, and as early as the time of Michael Angelo Jacques d'Angoulême, who had been at Rome, was bold enough to compete with him. Jean Gougeon, who was one of the victims in the massacre of St. Bartholomew, finished the Fountain of the Innocents at Paris in 1559. Then, again, Jean Cousin, Adrian, Della Bella and Tacca occupy the interval up to the time of Louis XIV., after which the art of sculpture rapidly spread, as Moette, Chaudet, Lebrune and others who rose to eminence testify.

In England, sculpture and painting were in the hands of foreigners until comparatively modern times. In the stall-work of the great cathedrals and in the other carvings which produce the rich effect which is visible in these vast edifices, great perfection was attained. Henry VIII. seems to have been the first monarch who took a decided interest in painting. It is true that Henry VII. employed Mabuse, a Flemish painter; but it is probable that the stranger, who led an irregular life, was driven to England by distress, and that he owed little to the thrifty monarch. Holbein created a taste for art, which was fostered by Charles I., who invited Rubens to England; and with the Cartoons of Raphael and the influence of



Sely, it seemed likely that a knowledge of art would extend; but the political upheaval which affected the nation turned the popular attention to other and more stirring things. Sculpture was still less favored. At length, Cibber, Roubiliac and Scheemacher created a taste in England for statuary, which gradually extended, and which received a decided impulse by the splendid achievements of Canova, who became the theme of admiration in the leading capitals of Europe. He was born at Passagno in 1757, and his works were exceedingly numerous. Thorwaldsen, of Copenhagen, was a contemporary, though several years his junior, and the performances of these masters did much to create a love of sculpture in England, as the educated among the upper classes were brought by their journeys on the Continent into contact with these great men. Accordingly, it soon appeared that English talent was directed into this department of art, and the works of Bacon, Banks and Nolckens made English talent known all over Europe. Flaxman, however, rose to a

place. The Greek Slave by Powers did much to bring the name of American art into prominence on both sides of the Atlantic; and the patronage of art among the cultured classes of our population is encouraging our students at Florence and Rome, where their works are deservedly taking rank among the finest specimens which modern Italian talent has been able to produce.

Those who desire to compare the sculpture of the various ages and nations will find engravings illustrative of the same on the following pages and elsewhere throughout the Encyclopedia:

*Assyrian Sculptures*—Pages 50, 51, 217, 218, 219, 220, 221, 222, 223, 224, 226, 227, 255, 260, 407, 1263, etc.

*Persian Sculptures*—Pages 74, 75, 481, 1084, etc.

*Egyptian Sculptures*—Pages 33, 39, 47, 53, 62, 63, 64, 67, 101, 110, 130, 140, 143, 189, 190, 191, 243, 267, 344, 348, 381, 382, 384, 386, 413, 432, 433, 434, 435, 516, 517, 546, 668, 679, 783, 863, 864, 865, 866, 867, 922, 923, 924, 925, 936, 937, 1134, 1190, 1191, 1300, 1327, 1352, 1353, etc.



THE RED SEA, FROM RAS MOHAMMED.—See SEA, 3.

position as eminent as that of Canova, and it is admitted that in Epic sculpture he was his superior. Flaxman was born at York, in 1755. He became professor of sculpture at the Royal Academy, where his lectures produced a remarkable effect on the pupils of the school which was rapidly growing in the English capital. He died in 1826, but it only needed to mention the names of Westmacott, Lough, Rennie and Chantrey to show how powerful the impulse had become in London in the direction of art. Later still Landseer, Foley, Macdowell, MacIse, Gibson, Westmacott, Marochetti, Gahagan, Adams, Bacon, Behnes and Baily may be mentioned among the number of those who of late years have given character and fame to British art.

In our own country, as might have been expected, the great work of subduing a continent and devoting it to the uses of civilization has been enough for a generation, but already in art the names of our countrymen have been placed high in the roll of fame. In the capitals of Europe and in the great exhibitions of art and science our sculptors now occupy an honorable

*Phœnician Sculptures*—Pages 211, 251, 468, etc.  
*Etruscan Sculptures*—Pages 602, 603, 615, 616, 617, etc.

*Hindoo Sculptures*—Pages 319, 324, 325, 351, 693, 694, 695, 874, 881, 882, 883, 886, 1071, etc.

*Greek Sculptures*—Pages 111, 147, 148, 232, 233, 235, 236, 262, 263, 388, 401, 413, 415, 468, 504, 505, 506, 625, 658, 766, 767, 789, 793, 1069, 1070, 1176, 1209, 1267, etc.

*Roman Sculptures*—Pages 201, 248, 261, 374, 404, 505, 697, 784, 846, 1068, 1125, 1172, 1178, 1294, 1318, etc.

*Christian Sculptures*, Ancient, Mediæval and Modern—Pages 54, 55, 56, 60, 123, 127, 151, 153, 155, 245, 272, 273, 275, 276, 284, 289, 329, 350, 420, 441, 466, 606, 815, 837, 838, 839, 841, 1023, 1026, 1028, 1077, 1122, 1151, 1156, 1161, 1163, 1179, 1209, 1305, 1310, 1311, 1334, etc.

**SCURVY** (skur've), a disease, Lev. xxi. 20. The original term conveys the idea of scratching or scraping. It is thought to be scurvy of a malignant kind. The same is also translated "the scab," Deut. xxviii. 27.

**SCYTHIAN** (sith'e-an). The Scythians were the wild nomadic tribes who, like the more modern Tartars, roamed over the regions of Asia north of the Black and Caspian Seas. They were most probably the descendants of Magog, and were known to the Israelites under that name. See MAGOG. The term is used by St. Paul, Col. iii. 11, to illustrate the large mercy of God, free to every nation.

**SCYTHOPOLIS** (sith-op'o-lis), 2 Macc. xii. 29. See BETH-SHEAN.

**SCYTHOPOLITANS** (sith-o-pol'i-tanz), 2 Macc. xii. 30, inhabitants of Scythopolis.

**SEA**. This word is used in Scripture with considerable latitude. Besides designating seas properly so called, and that "gathering together of the waters," Gen. i. 10, which we regard as the ocean, it is applied to any considerable mass of water, salt or fresh, as to lakes—*c. g.*, "the salt sea," Gen. xiv. 3; or even rivers, as the Nile, Isa. xix. 5, and the Euphrates, Isa. xxi. 1. The following are mentioned by the sacred writers:

1. The "Sea of Chinnereth," Num. xxxiv. 11, termed also the Lake or "Sea of Galilee," Matt. iv. 8, of "Gennesaret," Luke v. 1, and of "Tiberias," John xxi. 1. See TIBERIAS, SEA OF.

2. The Mediterranean Sea washed the western coast of Palestine. This was generally called the "great sea," Num. xxxiv. 6, 7; sometimes simply the "sea," Josh. xv. 46; also the "utmost," "utmost" or "hinder sea," Deut. xi. 24, because the east was considered geographically as in front of any one; and the "Sea of the Philistines," Ex. xxiii. 31, because the Philistine territory lay along the coast of the Mediterranean. This sea, extending from the straits of Gibraltar to Asia Minor, and washing Spain and France, Italy and Greece, Syria and Palestine, Egypt and Libya, is of course frequently alluded to in Scripture. The Tyrian commerce traversed it; the apostle Paul repeatedly crossed it.

3. The Red Sea, in places where there could be no danger of confounding it with the Mediterranean, is not unfrequently called simply the "sea," Ex. xiv. 2. But its special name in Hebrew is *suph*, the word signifying a woolly kind of seaweed which is to this day plentifully found on the shores of the Red Sea; it has been thought also to include a fluvial rush, such as the papyrus.

The Red Sea from the straits of Bab el-Mandeb to its most northerly point at Suez is about fourteen hundred miles in length, from 12° 40' to 30° N. lat., its greatest width being about two hundred miles; it is divided by the Sinaitic peninsula into two large arms or gulfs, the easternmost running north-east or northerly about one hundred miles, with an average width of fifteen miles, while the westernmost runs north-west near one hundred and eighty miles, with an average width of twenty. There is reason to believe that anciently this last gulf extended much farther northward to the lake of Heröopolis, now *Birket el-Timsah*, and it was connected by a canal with the Nile. Now the country at the head of the gulf is a waste and desert region, which may be a fulfillment of Isa. xi. 15; xix. 5; but when the Red Sea extended through it, it was irrigated and fertile.

The principal Scriptural interest of the Red Sea centres in the gulfs of Suez and Akabah. It was through some part of the former that the passage of the Israelites was made on their deliverance from Egypt, Ex. xiv. The tribes proceeded, we are told, from Rameses, doubtless in Goshen, to

Succoth, where they made their first encampment, Ex. xii. 37. Their journey was not along the ordinary road to Canaan, through the Philistine territory, Ex. xiii. 17, by which we may suppose they would have rounded the head of the gulf; but they were directed to turn, most probably southward, by Etham, in the edge of the wilderness, to Pi-hahiroth, between Migdol and the sea, over against Baal-zephon, Ex. xiii. 18, 20; xiv. 1. Pharaoh determined to pursue them. He had information that they had quitted the regular route; they were entangled among mountains, and their further progress was barred by the sea. It seemed as if the mighty arm that had hitherto defended them was now withdrawn. The standing force of six hundred chariots, with all the other chariots of Egypt that could be hastily collected, were at once in motion. This formidable body speedily overtook the Israelites, whose retreat it was evidently Pharaoh's object to cut off. He encamped, therefore, between them and the head of the sea; while they, utterly dispirited at the sight of their former masters, could not, it is clear, have made any resistance. Perhaps it was evening when the Egyptian army took up their position. And the guiding cloud which had hitherto preceded changed its place, stood between the two hosts, a pillar of fire to give light to Israel, while it cast additional gloom upon the Egyptians. Then, on the cry of Moses to the Lord, the signal was given, at the lifting of his rod, for the Israelites to move on. Their column must have been a very broad one; and as they marched all night, the sea was probably some miles wide. The Egyptians soon perceived that the tribes were gone, and ignorant, it may be thought, of the miracle, they pursued. In vain; they could not come up with Israel; disasters overtook them; their chariots could make no way on the unsound ground; perhaps there were storms which beat against them, Ps. lxxvii. 15-20; and when the morning dawned and Israel was saved, at the lifting up again of the wonder-working rod the sea returned to its strength and the Egyptians perished. Ever after was this great deliverance cited as the most marvelous interference of God for his people.

Various conjectures have been formed, with greater or less probability, as to the point where this stupendous miracle was wrought. It may have been below the modern Suez. But many of these conjectures are based on the presumption that the localities continue nearly the same as they were in the days of Moses. Considering that the gulf extended anciently, as above remarked, much farther than it now does, it is not unreasonable to believe that the passage was where there is at present a sandy waste. Possibly the Israelites marched through what is now the *Wady et-Tuneylat*, or it may be along the *Wady et-Teah*, which leads to the Red Sea from opposite Memphis. But we cannot presume to suppose the route certainly discovered. Some have chosen to imagine that there were fords, and that Moses took advantage of low water, which the Egyptians disregarding were overwhelmed. Even if we were to concede this, the transaction would not be reduced to an ordinary event. Whence, it might still be asked, the knowledge that Moses had of the right time to cross and the skill with which he carried his vast multitudes safely through? Whence, too, the strange blindness which made the Egyptians, who must have been well acquainted with the fords and the tides, rush on to inevitable destruction? To explain away the miracle renders the whole account unnatural and

incredible. And how, if it were mere skillful management, could that profound impression have been made upon the Canaanitish nations which we find years afterward paralyzing them when the people so led appeared before their cities? Josh. ii. 10.

4. The Salt Sea bears a variety of names in Scripture. It is sometimes simply "the sea," when misconception is impossible, Ezck. xlvii. 8; it is more frequently the "salt sea," Gen. xiv. 3; Josh. xv. 2, 5; it is also the "sea of the plain," Deut. iv. 49; it is, besides, termed the "east sea" and the "former sea"—*i. e.*, the sea in front, an observer being supposed to look toward the east, Ezck. xlvii. 18; Joel ii. 20. By later writers it was distinguished as the Asphaltic Lake and Sea of Sodom, but it is now generally known as the Dead Sea, from the belief that neither animal nor vegetable life subsisted in it, or indeed near it. The Arabs term it *Bahr Lûl*, the "sea of Lot."

This remarkable expanse of water is of an elongated oval shape, save that the regularity of the figure is broken by a large peninsula projecting from the eastern shore near to the southern end, dividing the whole into two reaches which com-

extending to the eastern gulf of the Red Sea; and as the Arabah is higher than the Ghôr, most of its waters drain off into the lake.

The Jordan, also, and various streams east and west empty themselves into it. And as there is no outlet, the waters are intensely salt and combined with much earthy matter. The solid matter in the Dead Sea water is far greater than that in the ocean; its specific gravity is therefore higher, so that persons unable to swim elsewhere cannot sink in this lake. It was once imagined that life could not subsist here; the waters were said to be almost motionless, of a dull leaden hue, and their steam pernicious. Such notions are now proved unfounded. Wild as are some of the surrounding heights, the view, generally speaking, of the lake is beautiful. The color of its waters may change according to circumstances, but they often are seen as blue as in other lakes. Living creatures, though of a low type, have been found in them; and animals, birds, and especially reptiles, throng the neighboring thickets, while ducks and other aquatic birds have been observed swimming and diving in the waters. There is something, how-



ADJEROUD, ANCIENTLY "ETHAM IN THE EDGE OF THE WILDERNESS."—See SEA, 3.

municate by a somewhat narrow channel. The extreme length is about forty-six miles, the greatest breadth above ten miles. The superficial area has been estimated at about three hundred square miles.

It is bounded east and west by lines of bare mountains broken by clefts and ravines, and indented by remarkable terraces. There is little vegetation except where a spring gushes forth, and then around it are reeds and thorn-bushes and palm trees, with other plants; but the general aspect is burnt and barren, presenting often scenes of rugged and utter desolation. At the southwestern end is a ridge of rock salt, dislocated and furrowed, detached pieces of which look like pillars. On the margin on the western side is a beach of varying width of shingle, sometimes intermixed with marl, chalk and gypsum, and various kinds of *débris*. A line of drift-wood encircles the lake, branches and limbs of trees, brought down by the Jordan and other torrents, and marking the highest level of the water. There is a salt and stony plain at the north-east corner, but of the eastern side little has been explored. To the south is a plain called *el-Ghôr*, part of which is salt and barren and muddy, part fertile, well wooded and watered. The Ghôr is closed by hills to the south, beyond which is the great Arabah,

ever, in the prevalent sterility and the dry burnt look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end and the fringe of dead drift-wood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which it will never lose.

The most extraordinary fact in regard to the Dead Sea has yet to be mentioned. It lies in so deep a cleft among its mountains that its surface is, according to Lieutenant Lynch, one thousand three hundred and sixteen feet seven inches below the level of the Mediterranean, but according to the report of the English engineers who lately surveyed the country, one thousand two hundred and eighty-nine feet. The Jordan flows through a sunken valley, the fall along its course being rapid and considerable, till it reaches its lowest point in this lake. Whether the whole line of country was once far more elevated, and whether by some great catastrophe it descended to its present position, we cannot tell; but it is clear from its conformation that the most extraordinary changes would have to be made before the Jordan could flow on through the Arabah into the Red Sea. Moreover, the depth of the water of the lake is very great—one thousand three hundred and eight



feet at a point one-third of the length from the northern end, while south of the peninsula it is very shallow.

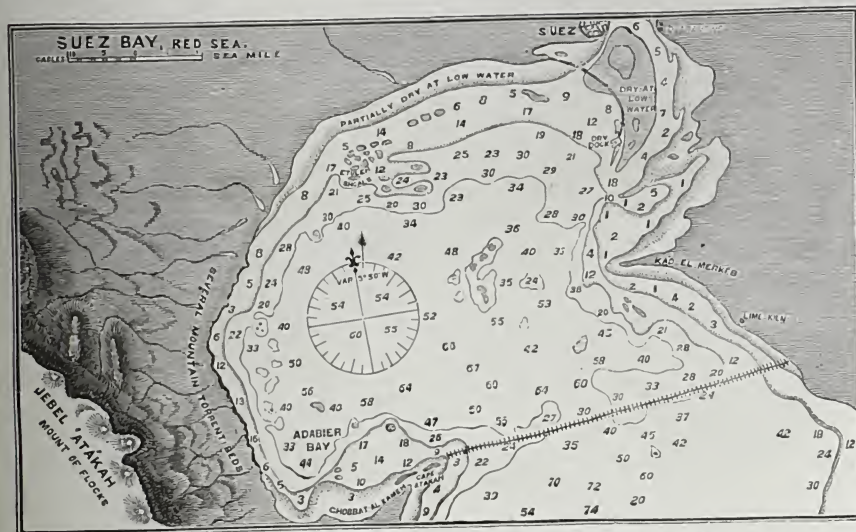
The whole question of the origin of the Dead Sea is large, and cannot be argued here; but the remarks of Mr. Tristram in his "Land of Israel," on the supposed volcanic agencies, will be read with interest. "I think there can be no question," he says, "but that the old notions of volcanic agencies about the Dead Sea were erroneous. . . . Such traces are not to be found; . . . the whole region has been slowly and gradually formed through a succession of ages; and . . . its peculiar phenomena are similar to those of other salt lakes in Africa, or referable to its unique and depressed position. But setting aside all preconceived notions, and taking the simple record of Gen. xix. as we find it, let us see whether the existing condition of the country throws any light upon the Biblical narrative. Certainly we do observe by the lake sulphur and bitumen in abundance. Sulphur springs stud the shores; sulphur is strewn, whether in layers or in fragments, over the des-

been submerged. The simple and natural explanation seems, when stripped of all the wild traditions and strange horrors with which the mysterious sea has been invested, to be this—that during some earthquake, or without its direct agency, showers of sulphur, and probably bitumen, ejected from the lake or thrown from its shores, and ignited perhaps by the lightning which would accompany such phenomena, fell upon the cities and destroyed them. The history of the catastrophe has not only remained in the inspired record, but is inscribed in the memory of the surrounding tribes by many a local tradition and significant name."

5. A "sea" of Jazer is spoken of in Jer. xlviii. 32. For a conjectural notice of it, see JAAZER.

**SEA-CALVES**, Lam. iv. 3, margin. The original word, rendered "sea-monsters" in the text, probably denotes jackals.

**SEA, THE MOLTEN**, a large brazen (copper or bronze) laver which Solomon made for the use



THE GULF OR BAY OF SUEZ, IN THE RED SEA.—See SEA, 3, and SEZ.

olate plains; and bitumen is ejected in great floating masses from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or, as in the Wady Mahawat, appears, with sulphur, to have been precipitated during some convulsion. We know that at the times of earthquakes in the north the bitumen seems even in our own day to be detached from the bottom of the lake, and that floating islets of that substance have been evolved coincident with the convulsions so frequent in North-eastern Palestine. Everything leads to the conclusion that the agency of fire was at work, though not the overflowing of an ordinary volcano. The materials were at hand, at whichever end of the lake we placed the doomed cities, and may probably have been accumulated then to a much greater extent than at present. The kindling of such a mass of combustible material, either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain, so that the smoke of the country would go up as the smoke of a furnace. There is no authority whatever in the Biblical record for the popular notion that the site of the cities has

of the priests in the temple. It was to supply the place of the "laver" of the tabernacle. It was five cubits in height, ten in diameter and thirty in circumference, the thickness of the metal being one hand-breadth. The brim was of lily-work—ornamented with flowers like lilies—and just underneath was a double border of knobs, said to be shaped like gourds. The whole was placed upon twelve oxen, in allusion to the twelve tribes, standing with their faces outward, 1 Ki. vii. 23-26. This great basin contained two thousand or three thousand baths. It was set at the south-east corner of the court of the priests, 1 Ki. vii. 30. It was not for them to bathe in, but contained water for their ablutions. Ahaz removed the oxen from under the sea and fixed it upon a stone pavement, 2 Ki. xvi. 17. It was finally broken up by the Chaldeans, 2 Ki. xxv. 13.

**SEABURY** (see'ber-re), CHARLES, was born in 1770, at West Chester, and was the youngest son of the Right Rev. Samuel Seabury, D.D., bishop of Connecticut and Rhode Island. After a careful education, and having studied theology under Dr. Mansfield of Derby, Dr. Smith of Narragansett, and his father, he was ordained

as a deacon by his father in 1793, at Christ Church, Middletown, on the recommendation of the assembled clergy. In 1793 he began his ministry in Grace Church, Jamaica, Long Island, whence he was removed to the rectorship of St. James' Church, New London. In 1814 he was removed to Setauket, in Long Island, and to his work at that place he added missionary labor at Huntington and Islip, Long Island. In his seventy-third year he retired from the more active duties of the ministry, continuing to reside at Setauket, until his death, in December, 1844. He was famed for his disinterestedness, his humility and his great faithfulness in the discharge of all personal and official duties; and the testimony which his son, the Rev. Samuel Seabury, D.D., of New York, has borne to his character in the brief memoir which he has published of his father is as remarkable for its truthfulness as it is for its tenderness and respectful regard.

**SEABURY, SAMUEL**, D.D., first bishop of the Protestant Episcopal Church in the United States, was born in 1728, and graduated at Yale College in 1751. After finishing his classical education, he went to Scotland with the view of studying medicine, but soon turned his attention to theology, and took orders in London in 1753. Returning to America, he officiated first at Brunswick, New Jersey, then at Jamaica, Long Island, next at Westchester, New York, and lastly at New London, Connecticut, where he resided as rector of the parish in that city during the remainder of his life. Much as he was esteemed by his parishioners, his influence also extended among his brethren throughout the State; and when the Episcopal Church was organized in that diocese, he was elected bishop. He immediately went to England to obtain consecration; but meeting with some unexpected obstacles, he repaired to Scotland, where he succeeded in accomplishing the object of his mission. He was consecrated at Aberdeen, November 14, 1784. Hastening home, he resumed his duties as parish minister at New London, in connection with the performance of the episcopal functions of the diocese. Bishop Seabury possessed a vigorous and well-cultivated mind, and acquired a reputation corresponding with his high station. He died February 25, 1796, aged sixty-eight years.

**SEAL** (seel), a portable instrument used for the purpose of stamping upon any document or thing, instead of or with a sign manual. This impression had the same legal validity as an actual signature, as is still the case in the East. This custom is of very ancient date. A seal in the Alnwick Museum bears the date of Osirtasen I., about 2000 B.C.; and another, found at Nimroud, is supposed by Layard to have been the seal of Sennacherib, about 700 B.C. The seals were made of different forms and different materials, such as copper, silver and gold, and not unfrequently of precious stone set in metal, and sometimes of stone only, or even pottery or porcelain.

The seals were used for two purposes—to make an impression on a soft material, as on wax, and to stamp upon paper, etc. The material used by them to stamp the impression of the seal was not wax, but clay. The document itself, especially in Assyria and Babylon, was made of baked clay, and sealed whilst it was soft. In other cases a lump of well-compacted clay was impressed with the seal, and then, when baked, attached to the document by strings. In a somewhat similar manner

coffers containing valuables were sealed, and even doors of houses. The Hebrews, in common with other Orientals, had these customs, and the above usages illustrate the references to them in holy writ. Judah's signet was, probably, one suspended from the neck over his breast, Gen. xxxviii. 18, as was used amongst his people in after ages, Song Sol. viii. 6. Sealing up treasures is mentioned by Moses, Dent. xxii. 34. The lions' den was sealed upon Daniel, Dan. vi. 17; and so was the tomb of our Saviour, Matt. xxvii. 66. When secrecy was to be observed, the same kind of seals was attached to letters and documents, Dan. xii. 4; Rev. v. 1. Hence the royal seal was given to persons as a badge of authority, as in the cases of Pharaoh with Joseph, Gen. xli. 41, 42, and Ahasuerus with Haman and Mordecai, Esth. iii. 10; viii. 10. The figurative allusions to sealing, both in the Old and New Testaments, are easily interpreted if the above usages be kept in view.

**SEAMAN** (se'man), LAZARUS, D.D., a native of Leicester, educated at Emanuel College, Cambridge, and appointed principal of Peterhouse, on account of his active and zealous exertions in aid of the Parliament during the civil wars. He was subsequently one of the divines of the Westminster Assembly, and died in 1675. He published several sermons. It is said that his library was the first ever sold by auction in England.

**SEAR** (seer), 1 Tim. iv. 2. The original word means literally to brand in a mark with a hot iron branding instrument. When a hot iron is applied to the skin, it makes it hard and dead to sensibility. So the conscience may be hardened to bear delusion unconcernedly, not wincing at a system of fraud. But perhaps this explanation does not fully reach the apostle's meaning, which is rather that ignominious marks were burnt in and left there. "They knew," says Bishop Ellicott, "the brand they bore, and yet, with a show of outward sanctity, they strove to beguile and seduce others, and make them as bad as themselves."

**SEASON** (se'zun). There are six several seasons of the year indicated in Scripture—"seed-time and harvest, and cold and heat, and summer and winter," Gen. viii. 22. These may be thus arranged:

1. Seed-time.	Tisri, latter half, Marchesvan, Chisleu or Kisleu, former half, Chisleu, latter half, Tebeth, Sebat, former half, Sebat, latter half, Adar.	beginning of October to beginning of December.	Early rain due.
2. Winter.	Sebat, former half, Sebat, latter half, Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of December to beginning of February.	
3. Cold season.	Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of February to beginning of April.	Latter rain due.
4. Harvest.	Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of April to beginning of June.	
5. Summer.	Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of June to beginning of August.	
6. Hot season.	Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of August to beginning of October.	

**SEAT**. The ancient Egyptians used chairs, which very probably were customary among the Hebrews. But in later times the practice was introduced of reclining at meals. The Orientals now sit on low sofas or divans, or on mats or carpets, with the legs bent under them. See MEALS and FURNITURE.

**SEBA** (se-ba), a son of Cush, of the family of Ham, Gen. x. 7. His descendants appear to have formed a nation in the distant south, Ps. lxxii. 10; they are mentioned as of equal importance with

Egypt and Ethiopia, Isa. xliii. 3; they were a strong people and of imposing stature; their land, if Isa. xviii. 2, 7, may be applied to them, was intersected with streams, and it is described as a blessed triumph when Seba is subdued to God, Isa. xlv. 14. Now, Josephus says that Cambyes gave to Seba, the royal city of Ethiopia, the name of Meroe, after his sister. Meroe was an extensive region enclosed by the rivers Astapus (*Bahr el-Azrak*) and Astaboras (*Tacazze*), extending to the narrow tract where the latter river joins the Nile.

of Oxford in 1737; and in 1758 he was raised to the archiepiscopal see of Canterbury, in which situation he conducted himself with great dignity, munificence and proper severity against any laxity in the morals and manners of the clergy under his more especial superintendence. He died in 1768.

**SECT**. The original word so translated signifies a choice, and in the New Testament generally a chosen or adopted way of life—i. e., a school or party, Acts v. 17. See HERESY.



THE DEAD SEA.—See SEA, 4.

And this country answers all the conditions required for the identification of Seba.

**SEBAT**. See MONTH.

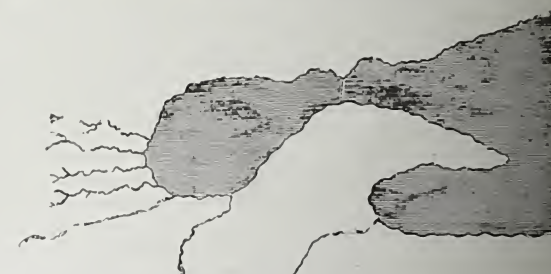
**SECACAH** (se-ka'kah), a town in the wilderness of Judah, Josh. xv. 61.

**SECHENIAS** (se-ken-i'as). 1, 2. 1 Esd. viii. 29, 32, the same as Shecaniah, Ezra viii. 3, 5.

**SECHER** (se'ker), a place near to Ramah, where there was a well, 1 Sam. xix. 22.

1. Seed-time.	Tisri, latter half, Marchesvan, Chisleu or Kisleu, former half, Chisleu, latter half, Tebeth, Sebat, former half, Sebat, latter half, Adar.	beginning of October to beginning of December.	Early rain due.
2. Winter.	Sebat, former half, Sebat, latter half, Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of December to beginning of February.	
3. Cold season.	Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of February to beginning of April.	Latter rain due.
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6. Hot season.	Adar, Nisan, former half, Nisan, latter half, Iyar, or Zif, Sivan, former half, Sivan, latter half, Tammuz.	beginning of August to beginning of October.	

**SECKER** (sek'er), THOMAS, archbishop of Canterbury, an eminent and pious prelate, was born at Sibthorpe, in Nottinghamshire, in 1693, and was educated with the view of becoming a dissenting minister. He, however, conformed to the Church of England, took orders and obtained preferment. He became successively rector of Houghton-le-Spring, prebendary of Durham, king's chaplain and rector of St. James's, Westminster. In 1735 he was elevated to the see of Bristol, whence he was translated to that



SOUTHERN TERMINATION OF THE DEAD SEA.—See SEA, 4.

**SECUNDIANS** (se-kun'de-anz), a denomination in the second century which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal principles, whence arose the good and evil that are observable in the universe. See VALENTINIANS.

**SECUNDUS** (se-kun'dus), a Christian of Thessalonica, Acts xx. 4.



**SEDECIA** (se-de-ki'as). 1. Bar. i. 1, one of Baruch's ancestors. 2. Bar. i. 8, Zedekiah the king.

**SEED**. By this term is generally to be understood offspring or descendants. The seed of the woman, Gen. iii. 15, the seed of Abraham, Acts iii. 25, and the seed of David, Rom. i. 4, specially designate Messiah.

**SEED-TIME**, Gen. viii. 22. See **SEASON**.

**SEEKERS** (seek'erz), a denomination which arose in the year 1645. They derived their name from their maintaining that the true Church ministry, Scripture and ordinances were lost, for which they were seeking. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary or vain. The term was also applied at one time to the Friends, or rather to their forerunners.

**SEER**, 1 Sam. ix. 9. See **PROPHET**.

**SEETHE**, Ex. xvi. 23, to boil.

**SEFFRID** (seff'rid). There were two eminent bishops of this name who presided over the see of Chichester. Seffrid II. was elected in 1180, and died in 1204. During his episcopate the cathedral was greatly injured by fire, and eleven years were occupied in repairing the havoc made by this second great conflagration, in which the work of former ages was almost ruined. The new work was completed in the purest style of the twelfth century, and so considerable were the additions that a new consecration of the whole fabric was thought necessary, which ceremony was performed by this bishop in the year 1199, who had in the same year assisted at the coronation of King John. The work of Bishop Seffrid was far more beautiful than the parts to which he added his early pointed triforium. The small columns are of Petworth marble, with capitals carved so as to represent the leaves of the palm tree, and the spectator cannot fail to perceive a considerable resemblance in this part of the cathedral to the more imposing structure at Peterborough.

**SEGNERI** (seg-nā're), PAUL, a native of Nettuno, who, by the austerity of his manners and his natural eloquence, became a popular preacher and an active missionary of the Jesuits. He was invited to Rome by Pope Innocent XII, to whom he became chaplain; but he soon after fell into a decline, which occasioned his death, December 9, 1694, aged seventy. He published "The Unbeliever without Excuse," "The Pastor Instructed," "The Illusions of the Quietists" and "The Servant of Mary," besides seven volumes of sermons.

**SEGUB** (se'goob). 1. The youngest son of Hiel, 1 Ki. xvi. 34. 2. A descendant of Judah, 1 Chr. ii. 21, 22.

**SEIR** (seer). 1. A phylarch or chief of the Horim, who were the former inhabitants of the country afterward possessed by the Edomites. 2. The mountainous country of the Edomites, extending from the Dead Sea to the Elanitic Gulf. The name is usually derived from the Seir above mentioned; and as he was a great chief of the original inhabitants, it is difficult to reject such a conclusion. Some, however, as Gesenius, would rather

regard Seir as an appellation, and as denoting "the shaggy mountain"—i. e., clothed or bristly with woods and forests; but this is not, in any marked way, a characteristic of the range in question. 3. A mountain named in describing the limits of the territory of Judah, Josh. xv. 10.

**SEIRATH** (se'ra-th), a place or district to which Ehud fled after killing Eglon, Jud. iii. 26. It was perhaps in the mountains of Ephraim, Jud. iii. 27.

**SELA**, or **SELAH** (se'lah), "rock," a city in the territory of Edom, probably the capital, taken by Amaziah, king of Judah, and named by him Joktheel—i. e., "subdued of God"—in memory of his conquest, 2 Ki. xiv. 7. It afterward passed under the dominion of Moab, Isa. xvi. 1. It would seem that this place is meant in



ANCIENT SEAL- OR SIGNET-RINGS OF EGYPT.—See SEAL.

1. Solid Fine Gold Ring of Pharaoh Cheops, about B. C. 1175, found in the Pyramid which bears his name. 2. The Hieroglyphics on oval face of No. 1. 3. Bronze Ring of about B. C. 1300, worn by military men not of the royal household. 4. Bronze Ring of Amunoph III., B. C. 1403-1367. 5. Egyptian Ring of uncertain date. 6. Solid Fine Gold Ring of the Pharaoh who succeeded Amunoph III., whose name appears on one surface of the revolving Seal; on the second is a lion with the legend, "Lord of Strength;" on the third a crocodile, and on the fourth a scorpion. This ring contains nearly one hundred dollars' worth of pure gold.

two or three places, where in our version the word is translated "rock," Jud. i. 36; Obad. 3. There can hardly be a doubt that Sela is identical with the Petra of later times, celebrated as the chief city of the Nabatheans in the fourth century B. C., and as a central station for the commerce of the East. It was afterward the residence of the Arabian princes who bore the name of Aretas, and was subjected to the Roman power by Trajan; from Adrian it received the name of Adriana.

The remains of the city lie in the Wady Mousa about two days' journey to the north of the gulf of Akabah, and somewhat farther to the south of the Dead Sea. It is enclosed by rugged cliffs of red sandstone, and rocky ravines from fifty to two hundred and fifty feet in depth, and surrounded by a dry and barren desert. The plain on which it stands is on a high level, and is not more than

about a mile square. The ravine of Wady Mousa varies in breadth from twelve to one hundred and fifty feet, and the overhanging rocks almost shut out the sun's rays. But it was through this ravine that an artificial passage was made, about a mile long, the only way of access to the town. Along it ran a little river, supplying it with water, over which bridges were thrown, and by the sides of which quays were constructed. The traveler who penetrates through the surrounding dry and desert country to Petra finds piles of tombs excavated in the rocks, with colonnades and obelisks of imposing dimensions.

In another ravine-like but broader valley is that astounding structure, *el-Khuzneh*, probably used as a temple, one of the wonders of the East, the facade of which consists of two rows of six columns over one another, with statues between, with capitals and sculptured pediments, the upper one of which is divided by a little round temple crowned with an urn. Behind the *el-Khuzneh* the eye is struck by many beautiful and varied facades, leading to apartments excavated in the cliffs, used either as tombs or as temples, and later as churches; but in a wider part of the valley, on its left side, is the splendid Greek theatre, entirely hewn out of the rock, one hundred and twenty feet in diameter at the base, with more than thirty rows of seats, in the native rock, red and purple alternately, and holding upward of three thousand spectators, surrounded with tombs, and overgrown on the sides with the wild fig tree and the tamarisk. In the ancient site of Petra itself every variety of ruins, of streets, houses, temples and palaces, bespeaks the vanished glory of a town once splendid and wealthy—the palace of Pharaoh (*Kasr Faron*), the isolated column likewise bearing the name of the Egyptian monarch (*Zub Faron*), and indicating the former site of a large pillared temple, the remains of triumphal arches, the colossal columns of a depraved Corinthian or Doric order, hewn out of the solid rock, and still forming part of the native mass; and majestic colonnades, giving the whole base of the mountain the appearance of a vast pile of grand architecture. Astonishing and almost numberless excavations are everywhere wrought in the front of the mountain, in its ravines and recesses, and even in the precipitous rocks around it, in many cases one rising over the other, and sometimes several hundred feet above the level of the valley, with steps cut in the solid rocks, some widely conspicuous, others hidden in the most inaccessible cliffs. These excavations shine in all the magic of variegated, though not uniformly bright, colors, equaling in softness those of flowers or of the plumage of birds, and exhibiting a gorgeous crimson, streaked with purple, and often intermixed, ribbon-like, with yellow and blue; they are of the most various dimensions, and serve the most manifold purposes. Some are small niches, perhaps intended for votive offerings; others are designed for tombs, and exhibit an endless variety in size, workmanship and style; they consist of spacious chambers with recesses, sometimes near the ceiling, at the height of eight or ten feet, and often adorned in the front with architectural embellishments of astonishing richness and striking beauty. The cloister (*deir*) at the north-western extremity of the cliffs, also hewn out of the rock, with a most splendid facade and a vast urn on the summit, is accessible through a long and tortuous ravine by a path five or six feet broad, and steps cut in the stone with immense exertion; is surrounded by

ruins, covered with inscriptions in the Sinaitic character, crosses, and figures of the wild goat or ibex, indicating its sacred character, but rather modern in effect.

**SELA-HAMMAHLEKOTH** (se'la-ham-mah'le-koth), a rock in the wilderness of Maon whence Saul was summoned from pursuing David by the news of a Philistine incursion, 1 Sam. xxiii. 27, 28.

**SELAH** (se'lah), a word which occurs seventy-one times in thirty-nine Psalms; also in Hab. iii. 3, 9, 13. There are various opinions as to the meaning. Thus Gesenius tells us that some think it is an abbreviation, the letters of which it is composed each standing for a word. By some it is derived from a verb signifying "to raise up," the meaning, therefore, being a raising of the voice, in response to the instruments. This Gesenius himself prefers. But others, adopting the same derivation, understand "suspend the voice"—i. e., rest, pause. Sommer has minutely investigated the matter, and Keil has adopted and illustrated his opinion. They suppose that it directs the falling in of the sound of the priests' trumpets into the Levites' psalm-singing and playing on stringed instruments. It occurs, therefore, where very warm emotions have been expressed.

**SELDEN** (sel'den), JOHN, an eminent lawyer and antiquarian, was born at Salvington, near Worthing, in Sussex, December 16, 1584. He received his education at Hart or Hert Hall (since merged in Magdalen Hall), Oxford, where, although possessing great abilities, he did not particularly distinguish himself. He entered himself at Clifford's Inn, in 1602, for the study of law, and in 1604 removed to the Inner Temple for the completion of his legal studies. He acquired very early a taste for antiquarian research, in which department he afterward became so eminent. He was, in fact, one of the most learned men of his age. He lived in stirring times, and was, almost inevitably, mixed up with the stormy politics of the period; but he belonged to no extreme party, although a friend of liberty and of the popular cause. He died November 30, 1654. His works are very numerous and learned; the following are those which require special notice here: "History of Syrian Idolatry," "Marriage and Divorce among the Hebrews," and "The Jewish Sanhedrim."

**SELED** (se'led), one of the descendants of Judah, 1 Chr. ii. 30.

**SELEMIA** (se-le-mi'ah), 2 Esd. xiv. 24, a scribe whom Esdras was to employ.

**SELEMIAS** (se-le-mi'az), 1 Esd. ix. 34, the same as Shelemiah, Ezra x. 39.

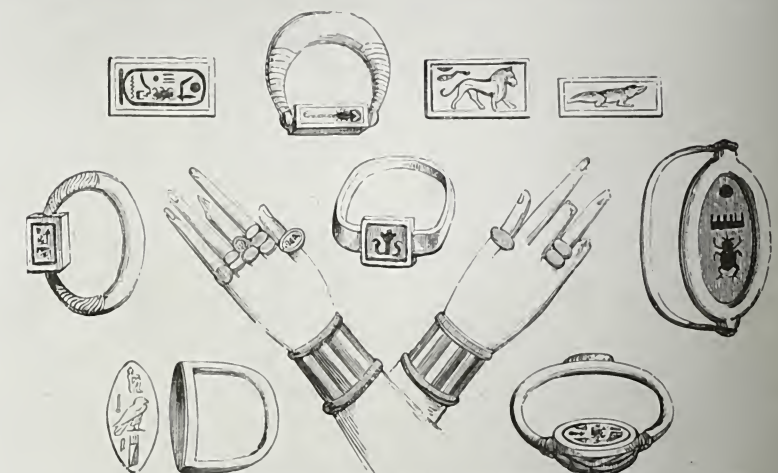
**SELEUCIA** (se-len'sh'ah), a city of Syria, situated about sixteen miles west of Antioch, on the sea-coast, near the mouth of the Orontes; sometimes called Seleucia Pieria, from the neighboring Mount Pierus; and also Seleucia ad Mare, in order to distinguish it from several other cities of the same name, all of them denominated from Seleucus Nicanor. Paul and Barnabas on their first journey embarked at this port for Cyprus, Acts xiii. 4; see also 1 Macc. xi. 8.

**SELEUCIANS** (se-len'sh'anz), disciples of Seleucus, a philosopher of Galatia, who about the

year 380 adopted the sentiments of Hermogenes and of Andens. He taught, with the Valentini-ans, that Jesus Christ assumed a body only in appearance. He also maintained that the world was not made by God, but was co-eternal with him, and that the soul was only an animated fire created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Ps. xix. 4; and that the pleasures of beatitude consisted in corporeal delight.

**SELEUCUS** (se-lew'kus), surnamed NICA-TOR, was the founder of the dynasty of the Seleucidae. He reigned from 312 B. C. to 280. There were several who took the name Seleucus on ascending the throne.

**SELEUCUS**, 1 Macc. vii. 1; 2 Macc. iii. 3. This king, the fourth of the name, entitled PHILOPATOR, succeeded his father, Antiochus the Great, and reigned over Syria twelve years, 187-175 B. C. He was sometimes called king of Asia. Having need of large sums of money to pay the tribute imposed by the Romans, he sent his officer Heliodorus to plunder the tem-



EARLY EGYPTIAN SEAL- OR SIGNET-RINGS.—See SEAL.

ple at Jerusalem—an attempt which is said to have been supernaturally defeated, 2 Macc. iii. 7-40. Seleucus was afterward murdered by this same Heliodorus, and was succeeded by Antiochus Epiphanes.

**SELLER** (sel'ler), ABEDNEGO, a native of Plymouth, England, educated at Lincoln College, Oxford, which he left without taking a degree, became minister of Combeintine Head, Devonshire, and obtained a living in London, both of which he lost after the Revolution for refusing to take the oaths of allegiance to William. He wrote "Remarks relating to the State of the Church in the Three First Centuries," "The Devout Communicant," frequently reprinted under the title of "The Week's Preparation for the Sacrament," and "Tracts against Popery." He died about the year 1720, aged seventy-three.

**SELLON** (sel'lon), PRISCILLA LYDIA, born in 1820, was the founder, or leader in the founding, of the sisterhoods in the Church of England on a plan similar to that of the Sisters of Charity, etc., of the Romish Church. The movement met with no little opposition, and Sister Sellon has written in its defence "A Few

Words to some of the Women of the Church of God in England," and a "Reply to a Tract by the Rev. J. Spurrell concerning the Sisters of Mercy." She was made "Mother Superior of the Sisters of Mercy of Devonport and Plymouth."

**SELYNS** (sel'inz), HENRY, was born at Amsterdam, in Holland, in 1636. He was educated for the ministry, and after being licensed to preach, he received an appointment to the church at Breukelen (Brooklyn), in New Netherland, from the Dutch West India Company. The members of the church were poor, much scattered, and as their former pastor was now an aged man, Selyns feared to engage his services beyond the term of four years, thus aiming at the safety of the church, which he did not wish to involve, and also caring for his own support. He was inducted on the 7th of September, 1660. His firmness and regard for the privileges of his office were tested by the magistrates, who attempted to dictate to him in a matter of discipline. He had censured a member of the church, and the magistrates interfered; but he asserted his right, vindicated his

position, refused to yield and maintained his course with wisdom and dignity.

With a view to supplement his support, Governor Stuyvesant engaged him to preach to the negroes and others on his farm at Bourverie (the Bowery), where St. Mark's Church now stands. In July, 1664, he sailed for Holland, and in 1666 he was preaching at Waverveen, near Utrecht; and here he remained for sixteen years. In 1682 he again crossed the ocean to serve as pastor in New York, in which city he labored until his death, in July, 1701, in the sixty-fifth year of his age. He stood very high in the estimation of the leading men of New England, as well as among the influential men of the Hollanders. Increase Mather, Cotton Mather, Samuel Willard, the vice-president of Harvard College, and James Allen of the First Church in Boston were among the number of his friends and correspondents. His only published work, so far as is known, was a small volume of poetry, entitled "Anthology of the New Netherland."

**SEM**, Luke iii. 36, Shem; a Greek form.

**SEMACHIAH** (sem-a-ki'ah), a Levite porter, 1 Chr. xxvi. 7.



**SEMEI** (sem'e-i), a person named in our Lord's genealogy, Luke iii. 26.

**SEMEI**. 1. 1 Esd. ix. 33, identical with Shiméi, Ezra x. 33. 2. Rest of Esth. xi. 2, identical with Shiméi, an ancestor of Mordecai, Esth. ii. 5.

**SEMELIUS** (se-mel'le-us), 1 Esd. ii. 16, 17, identical with Shimshai, Ezra iv. 8, 9.

**SEMI-ARIANS** (sem-e-a're-anz). By this name the great bulk of the Arian party became distinguished from the strict Arians after the Council of Nicea. They were a large body of the clergy and laity, of great political influence in the Eastern Empire, who were opposed alike to the strict definition of orthodox Nicene theologians like St. Athanasius and to the equally strict definition which characterized the logical intellectualism of the old Arians, revived under the leadership of Aëtius and Eunomius. The orthodox were represented by the term *Homöousios*, which signified that our Lord is of one substance with the Father, and thus shut out entirely the idea of his being a created Person. The old Arians, on their revival, adopted the term *Anomöios*, which signified exactly the opposite, and defining the Son to be unlike in substance to the Father, expressed the idea that he was a created, and not an uncreated, Being. They were therefore known as *Anoarians*. The Semi-Arians, halting between these two opinions, endeavored to find a resting-place for their theology in the middle term *Homoiousios*, which signified that the Son is of a similar substance to the Father, but so far indefinite as to permit a great variety of interpretations respecting the extent to which such similarity makes him to differ from created beings. Practically, this attempted compromise enabled the Semi-Arians to call our Lord divine, but still to deny that he "is equal to the Father as touching his Godhead," and thus simply and truly God.

During the fifty-six years that elapsed between the Council of Nicea and that of Constantinople (A. D. 325-381) as many as eighty councils are on record, a large number of which were held by the Semi-Arian bishops in support of their contests with the orthodox and with their own sects.

**SEMI-CIRCULAR** (sem-e-cir-cu-lar) **ARCH**, an arch formed by a semi-circle. Also called Norman and round arch.

**SEMIFRATRES** (sem-e-fra'trayz), brothers of the second order among the Carmelites.

**SEMINARY** (sem'i-na-re), a college appointed for the theological education of those who purpose to enter the ministry. The houses of the society "De Propaganda Fide" are thus named.

**SEMINARY PRIEST**. This name was at one time given in England to Jesuits and priests who were trained at Rheims and Douai.

**SEMI-PELAGIANS** (sem-e-pe-la'je-anz). This name was invented by the Schoolmen to designate a large number of persons who, chiefly in Gaul, during the fifth century embraced a modified form of Pelagianism. The movement was a reaction no less against the views of predestination held by St. Augustine in his later years than against the extravagant assertions about free-will made by Pelagius.

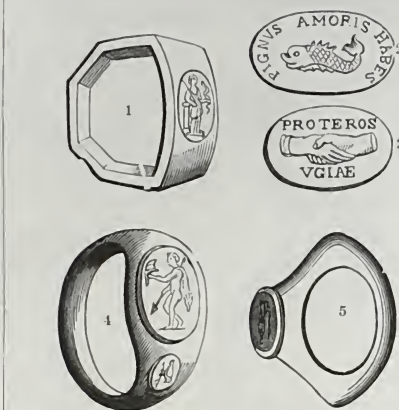
The real founder of Semi-Pelagianism was the famous Cassian, an Eastern monk of Scythian extraction, who had been trained in a monastery at Bethlehem, and had resided afterward among the monks of Egypt prior to taking up his residence at Constantinople. Here he was ordained deacon by Chrysostom, and was selected by the clergy of that city, during the banishment of their bishop, to proceed on a mission to Innocent I., at Rome, where he probably received priest's orders. He subsequently settled at Marseilles, where he founded monasteries for both sexes, and where he wrote several books which led to his being called a Semi-Pelagian. In A. D. 431 an appeal was made to Rome to have his doctrines condemned. About this time the famous Vicentius of Lerins began to attack the views of Augustine on predestination, and in his monastery a native of Britain named Faustus adopted the same side. Toward the close of this century Gennadius, a priest of Marseilles, became a distinguished advocate of the position adopted by Vicentius. Pope Gelasius condemned the views of Faustus, and Clandianus Mamertus, Avitus bishop of Vienne, Caesarius

baptism are able, with his assistance, to accomplish what is pleasing to him. Whence it is most clearly to be believed that the marvelous faith of the thief whom the Lord summoned to Paradise, of the centurion Cornelius to whom an angel was sent, and of Zaccheus who was found worthy to entertain our Lord, was not natural, but the gift of God.

The general object of Semi-Pelagian doctrine was described by Cassian to be to protest against two extremes, the Augustinian denial of free-will and the Pelagian infringement of grace. The following positions are deduced from Cassian's works, viz.: Since the fall all men have original sin and are subject to death, but they have not lost a knowledge of God or free-will. It can neither be maintained (with Augustine) that the commencement of what is good in us always originates in God, nor (with Pelagius) that it always originates with ourselves. Sometimes it is God who first implants good thoughts and purposes in us. Sometimes it is man who takes the first step, and whom God afterward supports with his assistance. In either case the grace of God is unmerited, not absolutely but relatively, as it bestows on the weak and worthless efforts of man such favors here and so great reward hereafter. Thus four points of Augustinian teaching were rejected, viz.: 1. Unconditional election. 2. The inability of man under any circumstances to do good. 3. The constraining influence of grace on free-will. 4. The final perseverance of the saints.

On the other hand, the Semi-Pelagians made an equally emphatic protest against the pure Pelagianism which was sometimes attempted to be brought against them. "Let no one imagine," said Cassian, "that we give support to the profane notion of some, who assert that the sum of salvation is in one's own power, and by ascribing everything to free-will make the grace of God to be dispensed according to each man's merit." Unlike Pelagius, he did not deny—1. The existence of original sin in all men; 2. Its results, such as concupiscence, death, the loss of right of succession to eternal happiness. Nor did he assert that—3. Human nature is still as healthful as it was in the time of Adam's innocence; 4. Or that man is able without the assistance of grace to perform every kind of good work, to reach the highest degree of perfection and to accomplish the work of his salvation by his own natural power. He insisted that original sin has not so far weakened human nature that man is unable naturally to desire to have faith, to quit sin or to recover righteousness; that when he entertains these good dispositions God recompenses them by the gift of grace, so that the commencement of salvation actually may rest with man and not with God, although this was not necessarily and always the case.

**SEMIRAMIS** (se-mir'a-mis), a celebrated queen of Assyria (see ASSYRIA), daughter of the goddess Dereto by a young Assyrian. She was exposed in a desert, but her life was preserved by doves for one whole year, till Simmas, one of the shepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh. The monarch, having seen and become enamored of Semiramis, asked her of her husband, and offered him his daughter Sosana instead, but Menones, who tenderly loved his wife, refused; and when Ninus had added threats to entreaties, he hung himself. No sooner was Menones dead than Se-



ANCIENT ROMAN SEAL- OR SIGNET-RINGS.—See SEAL.

1. Solid Gold, with figure of Hygeia on its face. 2. The Seal-face of a massive Gold Ring; the Inscription is, "Thou hast a Pledge of Love." 3. Also the Seal-face of a like Ring, with Inscription, "Proterus to Ugia." 4. A heavy Gold Ring, with two devices, the larger a figure of Mars, the smaller a dove and branch of myrtle. 5. A heavy Gold Ring, with private signet.

bishop of Arles, and Fulgentius of Ruspe, wrote on the "orthodox" side. In A. D. 529 the Council of Orange, in the province of Arles, and of Valence, in the province of Vienne, declared—1. That by the sin of Adam free-will has been so perverted and weakened that none have since then been able to love God, or believe on him, or to do good actions for his sake, unless divine grace has prevented them.

2. After grace has been received by baptism, all baptized persons are able by divine assistance and co-operation to do all things that belong to the soul's salvation, if they are willing to work with faith.

3. We not only do not believe that some persons have been predestined to evil by the divine power, but we pronounce anathema against all who incline to hold such an opinion.

4. We also profess and believe that in every good work it is not we who begin, and who are afterward assisted by the mercy of God, but God himself first inspires faith and love, without any previous good works on our part, so that we faithfully demand the sacrament of baptism, and after

miramis married Ninus, by whom she had a son called Ninyas. Not long after this Ninus died, and Semiramis became sole ruler of Assyria. One account makes her to have put Ninus to death. According to this statement, Semiramis, having secured the co-operation of the chief men of the state by gifts and promises, solicited the king to put the sovereign power in her hands for five days. He yielded to her request, and all the provinces of the empire were commanded to obey Semiramis. These orders were executed but too exactly for the unfortunate Ninus, who was put to death. Semiramis, on attaining to sovereign power, resolved to immortalize her name, and with this view commenced the building of the great city of Babylon, in which work she is said to have employed two millions of men, who were collected out of all the provinces of her vast empire. She visited every part of her dominions and left everywhere monuments of her greatness. To render the roads passable and communications easy, she hollowed mountains and filled up valleys, and water was conveyed, at a great expense, by large and convenient aqueducts to barren deserts and unfruitful plains. She was not less distinguished for military talents, and reduced many neighboring and even distant nations under her sway. India, in particular, felt the power of her arms. At length, being plotted against by her son Ninyas,



SEAL OF KING ALFRIC.—See SEAL.

and recalling to mind a response which she had received some time before from the oracle of Ammon, she voluntarily abdicated in favor of her son, and immediately disappeared from the eyes of men. Some said that she was changed into a dove, and that, several birds of this species having alighted upon the palace, she flew away along with them. Hence, according to the legend, the dove was held sacred by the Assyrians. Semiramis is said to have lived sixty-two years, and to have reigned forty-two years. The legend of Semiramis seems to connect the Syrian and Assyrian mythologies.

There are those who deny the whole story of this queen and her exploits, and even that any such person ever lived; but possibly the better course would be to strip the legend of its absurdities and let the possible statements stand, as we suggested in the case of Romulus. See ROME.

**SEMIS** (se'mis). 1 Esd. ix. 23, identical with Shiméi, Ezra x. 23.

**SEMLER** (sem'ler), JOHANN SALOMO, D.D., an eminent German theologian, was born at Saalfeld, December 18, 1725. He was educated at the university of Halle, where he was appointed, in 1751, professor of theology, a post which he held till his death, March 14, 1791. He may be regarded as the principal founder of the rationalistic school of criticism and exegesis in Germany.

He was a very prolific writer, but his works have now little beyond a historical value as marking an epoch in the history of Biblical science. Among his most effective works was his "Aid to the Liberal Interpretation of the New Testament."

**SEMPLE** (sem'p'l), ROBERT BAYLOR, D.D., born at Rose Mount, King and Queen county, Virginia, January 20, 1769. His father died the ensuing year. His mother was a pious woman, a member of the Episcopal Church, and trained her children with faithful care. By the generosity of a friend who was the principal of an academy, young Semple was enabled to acquire a fair education. Before he attained his majority, he entered upon the study of the law. In December, 1789, he experienced conversion, and joined the Upper King and Queen Baptist Church, and soon after, feeling himself called to the gospel ministry, he abandoned the law, and in September, 1790, was regularly ordained, and became pastor of Bruntington church in King and Queen, and this pastorate he held for forty years, till the Master called him home, though he did the work of an evangelist in all the region for many miles around. He was zealous in furthering missionary work throughout this and foreign lands. He soon attained great prominence not only by his zeal, but by his great learning and marked talents. He was repeatedly moderator of the Virginia Association; was president of the Triennial Convention from the year 1820. In 1827 was induced to make an earnest effort in behalf of Columbian College, then in peril of its life, for which purpose he temporarily removed to Washington, District of Columbia, still discharging his pastoral duties at Bruntington church. In his last year on earth, 1831, the Holy Spirit afforded him the grand joy of a wonderful revival in his church, during which more than a hundred were led to Jesus. On Christmas morning of this year he passed calmly from his labors to his reward, exclaiming, "I can depart in peace." He was a felicitous writer, though his active life afforded him time to write but little; his "History of the Rise and Progress of the Baptists in Virginia" has been considered his chief work, while his "Catechism for Children" was worthy of its popularity.

**SENAAH** (se-na'ah), a place the inhabitants of which returned in large numbers from Babylon with Zerubbabel, Ezra ii. 35; Neh. vii. 38. These are meant in Neh. iii. 3, the article being prefixed so as to form the word Hassenaah.

**SENATE** (sen'at), Acts v. 21, the body of elders.

**SENECA** (sen'e-ka), LUCIUS ANNÆUS, the celebrated Roman philosopher, was born at Corduba, in Spain, about the beginning of the Christian era. He studied rhetoric under his father, but after a while abandoned it for philosophy, adopting the principles of the Stoics, which he taught to a large class. He was banished from Rome on a false charge of immorality, but after eight years returned, was made praetor, and became tutor to the infamous Nero. He remained with the latter after he ascended the throne; but as to the nature of the influence he exercised over the emperor there is much uncertainty. He is supposed to have advised the death of Britannicus, and to have written Nero's apology for the murder of his mother, Agrippina. By degrees Seneca was supplanted by Nero, who became jealous and fearful of him, and at

length, accusing him of being concerned in a conspiracy, ordered him to die. Upon this, Seneca opened some of his veins, and bled to death in a warm bath. This event occurred A. D. 65. The works ascribed to him are numerous, but all are not genuine.

**SENAULT** (seh-no'), JEAN FRANÇOIS, a Flemish ecclesiastic, was a native of Antwerp. He became a member of the Oratory, subsequently its superior, and died at Paris, universally respected, August 3, 1672, aged seventy-one. He wrote a "Treatise on the Use of the Passions," a popular work, translated into English, German, Italian, etc.; a "Paraphrase of Job," "The Christian Man," "The Criminal Man," "The Duties of the Sovereign," "Lives of Saints and Illustrious Persons," etc.

**SENEH** (se'neh), 1 Sam. xiv. 4. See BOZEZ.

**SENEY** (se'ne), ROBERT, was born in 1799, at Queen Anne, on the Eastern Shore in Maryland.



SEAL-JEWEL OF ALFRED THE GREAT.—See SEAL.

After the death of his father, his mother removed him to New York, and in due time he entered Columbia College, where he graduated in 1815. He then commenced the study of the law in Baltimore; but his mind being directed to spiritual things, he abandoned the law and dedicated his life to the work of the ministry. New York city and State, Connecticut and Vermont were the principal spheres of his labor. In 1852 and 1853 he was a supernumerary at Brooklyn, where he continued to reside until his death, from paralysis, in July, 1854. He was an admirable, most impressive and effective preacher, but he was averse to writing for the press. He was well educated, though he always avoided a show of learning, and in ecclesiastical assemblies he disliked the appearance of being a leader; but his solid sense and well-balanced mind were always admired when he spoke in any debate, and among all his brethren he was greatly beloved.

**SENIER** (se'ner), Mount Hermon, or a part of it, 1 Chr. v. 23. See HERMON.

**SENNACHERIB** (sen-na-ke'rib), king of Assyria, who in the fourteenth year of King Hez-



ekiah (B. C. 713), came up against all the fenced cities of Judah and took them; on which Hezekiah agreed to pay the Assyrian monarch a tribute of three hundred talents of silver and thirty talents of gold. This, however, did not satisfy Sennacherib, who sent an embassy with hostile intentions, charging Hezekiah with trusting on "this bruised reed Egypt." The king of Judah in his perplexity had recourse to Isaiah, who counseled confidence and hope, giving a divine promise of miraculous aid. Meanwhile, "Tirhakah, king of Ethiopia" and of Thebes in Egypt, had come out to fight against the Assyrians, who had threatened Lower Egypt with an invasion. On learning this, Sennacherib sent another deputation to Hezekiah, who thereon applied for aid to Jehovah, who promised to defend the capital. "And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians

there be no soul, no mind, there can be no sensations.

**SENTENCES, BOOK OF THE.** This work was written by Peter Lombard, bishop of Paris, A. D. 1162, after the book called "Summary of the Sentences," in which received doctrines are methodically arranged and supported by lengthy quotations from the Fathers and from Scripture.

**SENTENCES, OFFERTORY,** texts of Scripture which are read at the collection of the alms in the service of the Church of England and in the services of the Protestant Episcopal churches in the United States, and generally in Episcopal churches in the British colonies and elsewhere.

**SENTENCES, SUMMARY OF.** A book thus named was written by Hugo de St. Victor in



SHRINE OF ST. SEBALD, IN THE CHURCH OF THAT NAME, NUREMBERG, A FINE SPECIMEN OF GERMAN SCULPTURE.

an hundred four-score and five thousand; and when they arose early in the morning, behold they were all dead corpses," 2 Ki. xviii. 13. On this Sennacherib returned to Nineveh, and was shortly after murdered by two of his sons as he was praying in the house of Nisroch, his god, 2 Ki. xix. 36, 37; 2 Chr. xxxii. 21; Isa. xxxvii. 37, 38. See MERODACH-BALADAN.

**SENSUALISTS** (sen'shu-al-ists), a name given to the followers of the school of Locke and Hume, who derive their premises in reasoning from the senses, as distinguished from the Intellectualists, who after Plato, Leibnitz, Kant and others derive theirs from man's inner nature. To Locke's principle, "Nihil in intellectu nisi quod prius fuerit in sensu" (there is nothing in the intellect which has not already been in sensation), Leibnitz added, "Nisi ipse intellectus" (except the intellect itself), thus holding that the existence of sensations involves the existence of a sentient nature or soul, for if

the twelfth century, which is a systematic work on theology; it preceded Peter Lombard's "Book of the Sentences."

**SENUAH** (se-nu'ah), a Benjamite, Neh. xi. 9, probably Hasenuah, 1 Chr. ix. 7.

**SEORIM** (se-o'rim), the chief of one of the courses of the priests, 1 Chr. xxiv. 8.

**SEPHAR** (se'far), an Arabian mount mentioned in connection with the sons or descendants of Joktan; "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east," Gen. x. 30. It has been generally agreed that this name is preserved in the very ancient city *Zafar*, but now pronounced *Isfar*, in the province of Hadramaut, of South Arabia, not far from the seaport Mirbat. That Sephar is called a mountain "of the East," is to be understood with reference to popular language, according to which Arabia is described as the "east country."

**SEPHARAD** (se-fa'rad), a country or district where there were Hebrew exiles, Obad. 20. The ancient Targum, and some Jewish authorities, understood by it Spain; but the Jew by whom Jerome was instructed in Hebrew gave it as his opinion that it meant the Bosphorus, most probably the Thracian Bosphorus.

**SEPHARVAIM** (se-phar-va'im), a city of the Assyrian empire whence colonists were brought into the territory of Israel, afterward called Samaria, 2 Ki. xxvii. 24. The place is probably represented by Sipphara, in Mesopotamia, situated upon the east bank of the Euphrates, above Babylon.

**SEPHARVITES** (se-far'vites), 2 Ki. xvii. 31, the inhabitants of Sepharvaim.

**SEPHELA** (se-fe'lah), 1 Macc. xii. 38. The low fertile district of Judah lying between the central hill-country and the Mediterranean. The cities and towns in it are enumerated in Josh. xv. 33-47; but as some of these stood in the highlands, the district was probably not defined with much exactness.

**SEPTUAGESIMA** (sep-tu-a-jes'e-mah). 1. The season between the Epiphany and Lent. It begins, in round numbers, seventy days from Easter. 2. The week preceding Sexagesima. 3. Septuagesima Sunday, the Sunday with which the season begins.

**SEPTUAGINT** (sep'tu-a-jint). The principal Greek version of the Old Testament is thus designated, and it has been so called because of the tradition that it was executed by seventy-two learned men at the instance of Ptolemy Philadelphus, for his library at Alexandria. Many fanciful and unfounded statements were long credited respecting this venerable and most precious version which are now known to be without a basis of fact.

Archbishop Usher held that this Greek translation was made within the year B. C. 277; and this date and the facts connected therewith rest on the authority of Aristæus, a supposed officer of Ptolemy Philadelphus, who also reported that seventy-two men were engaged on the work. According to Aristæus, there was in the court of Ptolemy a learned Athenian, Demetrius Phalereus, who was urged by the monarch to procure books from all surrounding nations; and discovering the value of the "Book of the Law of Moses" among the Jews, the king authorized him to procure the book, and to obtain interpreters, so as to make a faithful copy of the book. With a view to success, Demetrius urged Ptolemy to deliver from bondage in Egypt the Jews who were held there, to the number of one hundred thousand men. These, together with their mothers and their children, were freed and endowed at the cost of six hundred and sixty talents. No doubt this is quite fabulous, as the wealth of Egypt could have produced no such sum in order to secure a volume on the religion of the Jews. Then, again, a detailed statement is given of the enormous sums sent to Jerusalem for the temple, for sacrifices and other objects; and also of the copy that was made in golden letters, and of the manner in which six elders out of every tribe made a correct version into Greek, each answering every question in the same terms, and all agreeing about every word, and the whole work being thus wondrously finished in the space of seventy-two days. The enormous rewards that

these translators received are also specified, but the reader can easily see the fabulous character of these tales.

Aristobulus, an Alexandrian Jew, is the next who makes mention of this version, and his statement is on the whole a repetition of the fancies of Aristæus. His work is not now extant. All that remains of it are some few fragments quoted by Clemens Alexandrinus and Eusebius, in which, having asserted that Pythagoras, Plato and other Grecians had taken most of their philosophy from the Hebrew Scriptures, to make this seem the more probable he tells us these Scriptures had been for the most part translated into Greek before the time of Alexander and the Persian empire; but that under Ptolemy Philadelphus a more perfect translation was made of the whole by the care of Demetrius Phalereus.

The next that alludes to this version is Philo, another Alexandrian Jew, who was contemporary with our Saviour. It was but a short time after the crucifixion when Philo was sent on an embassy from the Jews in Alexandria to Caius Cesar, the Roman emperor. He agrees with Aristæus in his statement about Ptolemy Philadelphus sending to Jerusalem for elders to make this version, of the questions they answered to show their wisdom, of their being shut up in the island of Pharos to complete their work; but he adds that they all agreed even to a word in their translation, and hence he holds that they were divinely directed in their whole work, and that they were not common interpreters. He adds that the Jews were accustomed to go over into the island of Pharos annually to commemorate their work, to feast and rejoice while they gave thanks to God. Then, again, Josephus and Eusebius agree on the whole with Aristæus, the chief difference being the amount of the indemnity which Ptolemy gave to the liberated Jews, which Josephus places at the sum total of four hundred and sixty talents. After Josephus comes Justin Martyr, who flourished in the middle of the second century, about one hundred years after Philo. He had been at Alexandria, where he had learned all about the wonderful agreement of the translators, where he saw the cells in which they were separately confined to prevent communication with each other, and then, when their separate works were all produced, they agreed to a word; and the pious man says: "These things we now relate unto you, O Greeks, are not fables and feigned stories; for we ourselves, having been to Alexandria, did see the ruins of those little houses or cells in the island of Pharos there still remaining; and what we now tell you of them we had from the inhabitants of the place, who had received it from their forefathers by undoubted tradition." Irenæus, Clemens Alexandrinus, Hilary, Augustine, Cyril of Jerusalem and others of the Fathers follow Justin in the matter of the cells and the other wonders which he records. In A. D. 368 it appears from Epiphanius that the tradition had greatly expanded, and the most childish fables were received as true respecting Ptolemy, the translators and all concerned in the work.

The judgment of history is to the effect that the version was really made in the time of the Ptolemies. We have the book now, and it is the same which was in use in our Saviour's time; for most of the passages which the penmen of the New Testament quote out of the Old Testament are now found verbatim in the Greek Septuagint. The book bearing the name of Aristæus is a manifest fiction, made out of design to give the greater authority to this translation. The Jews, after their

return from the Babylonish captivity to the time of our Saviour, were much given to religious romances, as appears from their apocryphal books still extant; and that the book which bore the name of Aristæus was such a romance, and was written by some Hellenistical Jew, is evident, for Aristæus is made to speak as a Jew, not as a heathen; and so also of Ptolemy, Demetrius and all others referred to. The ransom or indemnity is quite absurd, and so are the questioning and answers of the interpreters, the selection from the tribes; while in the book there are incidents referred to which are not in accord with the true history of the time. Aristæus being set aside, his followers must share the same fate, as Philo, Josephus and the others are mere credulous copyists of his tales.

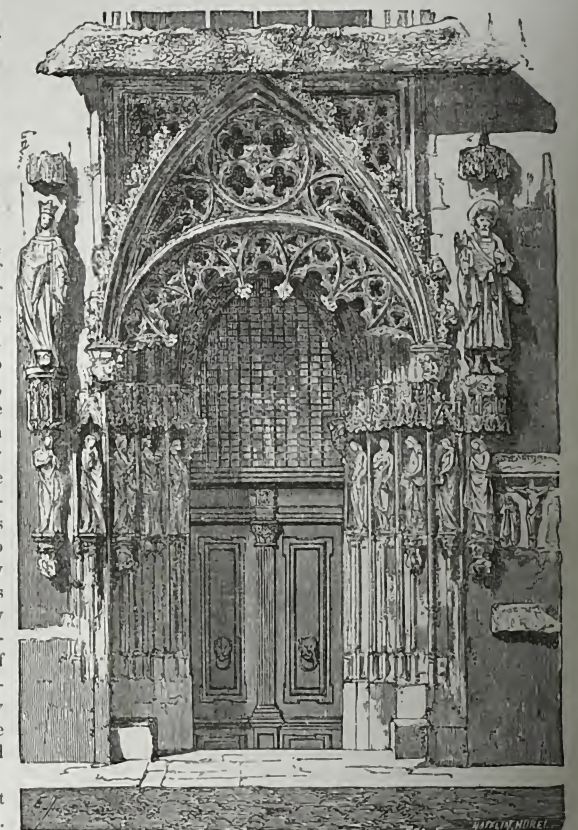
That a Greek version of the Scriptures was really and gradually made for the Alexandrian Jews because of their residence in a Greek colony is undoubted. The children of the colonists spoke Greek just as Chaldees was spoken by those who were born of the Jews in Babylon. At first, the law only was translated, because it was required in their worship; but afterward, when the reading of the prophets also came into use in the synagogues of Judea, in the time of Antiochus Epiphanes, the Jews of Alexandria were induced to do the same, and this caused a translation of the prophets to be also made into the Greek language. Subsequently, others translated the rest for private use; and thus the whole version came to be completed which we now call the Septuagint. Being once made, it was used by all the Hellenized Jews in all the Greek cities where they dwelt. It is quoted no less than eighty times in the New Testament, thereby establishing its accuracy, and also showing how Christ and his inspired apostles recognized the propriety of the word of God being translated into the vernacular language of people that they might know in their own tongues the precious revelation of the Lord, and so be made wise unto eternal life.

As Christianity spread, the credit and the use of this version extended. The apostles quoted from it, so did the early preachers and Fathers.

The Greek churches used it, and the Latins had no copy of the Scriptures but those which were made from it until the time of Jerome. As to Greek versions of the text, it may be stated that those of Aquila, Theodotian and Symmachus were in great repute. Origen collected four versions in the Tetrapla, with the fifth, sixth and seventh editions in the Hexapla and Octapla. The three modern editions of the Septuagint are—1. The Complutensian edition of Cardinal Ximenes, printed in 1515; 2. The Aldine, published at Venice in 1518; 3. The Roman edition of Sextus V., which was published in 1587, and of this a Latin version was made; and at Paris, Cambridge and London editions have repeatedly been issued. The Alexandrine manuscript of the Septuagint is the best and most ancient of all the originals. It was sent as a present to King Charles I. of England by Cyrillus Lucaris, then patriarch at Constantinople. He

sent it to London by Sir Thomas Roe, the British ambassador, with a letter in his own hand, of which the following is a translation: "This book of the holy Scriptures of the Old and New Testaments, as we have it by tradition, was written by the hand of Thecla, a noble Egyptian lady, about one thousand three hundred years since, a little after the Council of Nice. The name of Thecla was formerly written at the end of the book; but the Christian religion being by the Mohammedans suppressed in Egypt, the books of Christians were reduced to the like condition, and therefore the name of Thecla is extinguished and torn out of the book, but memory and tradition doth still observe it to have been hers."—Cyril, Patriarch of Constantinople.

Such is this important version of the Old Testament Scriptures, which has been honored by our



PORTAL TO CHURCH OF ST. SEBALD, AT NUREMBERG.—See SCULPTURE.

Saviour and his apostles, and which has been blessed to do a great work in the Church of God.

**SEPULCHRE.** See FUNERAL.

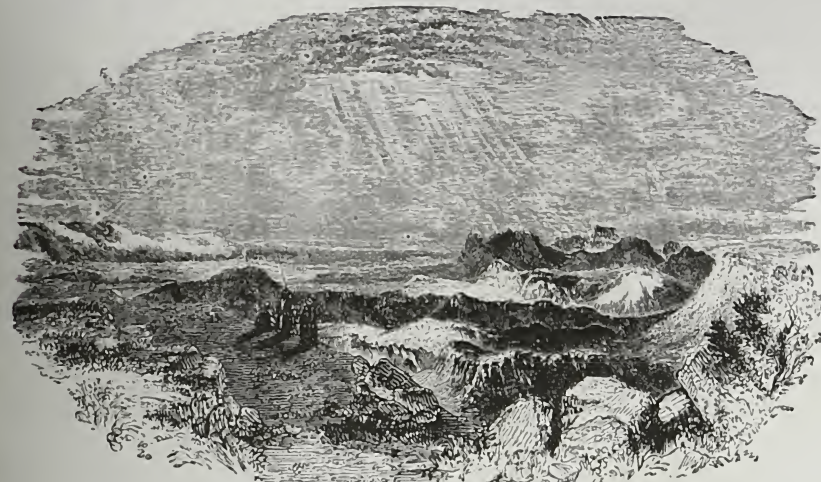
**SEPULCHRE, HOLY.** See HOLY SEPULCHRE.

**SEQUESTRATION** (se-kwes-tra'sh'n) is a process by which, in virtue of a writ used against a benefited clerk (minister), the bishop is warranted to enter into the rectory or parish church and to take and sequester the same, and to hold them until, of the rents, tithes and profits thereof and of the other ecclesiastical goods of the defendant, sufficient may be collected to pay all his debts.

**SERAH** (se'rah), a daughter of Asher, Gen. xlv. 17. She is also called Sarah, Num. xxvi. 46.



**SERAIAH** (se-ra'yah), a very common name among the covenant people, especially in the later days of the commonwealth; but none of the persons bearing it attained to particular note, unless we except the Seraiah, the son of Neriah, and brother of Barnah, who accompanied Zedekiah in the fourth year of his reign to Babylon, and to whom Jeremiah committed the roll containing his prophecy concerning Babylon, with a charge to read it at Babylon, and thereafter cast it into the river Euphrates, bound to a stone that it might sink to the bottom. This was to be done for a sign of the certain doom and perdition of Babylon, Jer. li. 61-64. The other persons bearing this name were a son of Kenaz, brother of Othniel, 1 Chr. iv. 13, 14; a scribe or secretary of David, 2 Sam. viii. 17, apparently the same who is called Shavsha in 1 Chr. xviii. 16; a high-priest in Zedekiah's time who was taken captive and slain at Riblah, 2 Ki. xxv. 18; the son of Tanhumeth the Netophathite, 2 Ki. xxv. 23; and various others, of whom notice may be found by consulting the following passages: 1 Chr. iv. 35; Ezra ii. 2; vii. 1; Neh. x. 2; xi. 11; xii. 1.



MOUNT SEIR AND ITS REGION.—See SEIR.

**SERAPEUM** (se-ra-pe'um), or **SERAPION** (se-ra-pi'on), a name given to the temples of Serapis in Egypt, of which there were a great number. 2. A celebrated temple of Serapis in Alexandria, and one of the two temples in which the famous library was deposited. 3. Another temple of Serapis in Egypt, situate to the south of Heroöpolis. A settlement grew up around it, and the place was also famous for being the middle point in the road from north to south. 4. A temple of Serapis at Rome, on the Capitoline Hill, erected by Caracalla.

**SERAPHIM** (ser-a'fim), "lofty ones," "princes." This word is used to denote some attendants on the divine Majesty, probably an order of angels. They are described as having six wings, with twain of which in reverent adoration they covered their faces, with twain their feet, and with twain they flew to perform the Lord's commands, Isa. vi. 2, 3, 6, 7. See **ANGELS**.

**SERED** (se'red), one of the sons of Zebulun, Gen. xli. 14.

**SERGEANT** (sar'jant), JOHN, was born in Newark, in 1710. He graduated at Yale College in 1729, and acted as tutor in the college from

1731 to 1735. In the western part of Massachusetts an important work had been begun among the Indians, and after mature consideration the young tutor agreed to labor among that people. His preaching, his efforts at education and his various plans for the civilization and elevation of the Indians showed his wisdom and great zeal. He was rewarded by considerable fruit; for when he died, in 1749, one hundred and twenty-nine had been baptized and forty-two were communicants. He died of decline, and he was enabled to experience the power of the gospel in his own soul which he had taught to the children of the forest. He died in the full assurance of faith.

**SERGIUS** (ser'je-us), the name of a line of popes. The first was a Sicilian, and incurred the anger of the emperor Justinian for refusing to accept the decrees of the Trullan Council of Constantinople, who tried to arrest him. He fled from Rome, and was absent seven years. He baptized Cedwalla, king of the West Saxons, and introduced divers ceremonies into the service of the Church. He died in 701.

The second was elected without the consent of the emperor Lotharius, who therefore sent an army against him, but matters were accommodated. During his reign the Saracens sailed up the Tiber, attacked Rome, but without success, and ravaged the neighborhood. He died in 847.

The third was, according to Baronius, the most wicked of men, and delivered over to every vice. He owed his election to the intrigues of a lady, Marosia, by whom he had a son, who afterward became pope, under the title of John XI. He died in 911.

The fourth, before his elevation, was called "Bocca di Porco," or Pig's Snout. He exerted himself against the Saracens. He died in 1012.

**SERGIUS PAULUS** (ser'je-us pau'lus), the proconsul of Cyprus at the time the island was visited by Paul and Barnabas on their first missionary tour, Acts xiii. 7. Sergius is described as a man possessed of intelligence and discretion; and though previous to the coming of Paul and Barnabas he appears to have surrendered himself in a great degree to a Jewish sorcerer, Bar-jesus, yet when now under better teaching he rose above this sinister influence and embraced the truth of the gospel.

**SERJEANTS** (ser'jants), Acts xvi. 35, 38. The Greek word is literally "rod-bearers"—i. e., the lictors who bore the rods; not the *fascies*, but *bacilli*, which were carried before such magistrates as had authority at Philippi. See **MAGISTRATES**.

**SERLE** (serl), AMBROSE, a layman of the English Church who left several valuable works, one at least of which will serve as an enduring memorial of his excellent gifts and his Christian spirit, and at the same time a precious legacy to true Christian people of every name; we allude to the "Horæ Solitariae, or Essays upon some Remarkable Names and Titles of Jesus Christ and of the Holy Spirit." It has gone through many editions, and is still highly prized as "a very devotional and experimental work," as Bickerteth characterizes it. His "Christian Remembrancer," "Church of God," "Christian Husbandry," "Charis, or Reflections on the Spirit," "Christian Parent" and "Secret Thoughts of a Christian" are all in sufficient demand to warrant the hope that it will be many years before they will be suffered to get "out of print." No devout Christian will deem money used in the purchase, or time given to the perusal, of any one of his writings as misspent. Serle was born about 1740 and died in 1815.

**SERLO** (ser'lo) was one of the great clerical builders whose monuments still abide in the great cathedrals of England. He was a Norman monk, whom William I. brought over and established as the third abbot of the Benedictine house at Gloucester. In A. D. 1089 he began a new church, of which Robert, bishop of Hereford, laid the first stone, but it was not finished till the year 1100, when it was consecrated with great pomp by Sampson of Worcester, Gundulph of Rochester and Henry of Bangor. The abbey of St. Peter's was a mitred one, the bishops of Worcester being the visitors. The last visitation was made by the excellent bishop Latimer. The abbey was surrendered to Henry VIII. in 1539, and it was afterward changed to an episcopal see, the letters of endowment being dated in September, 1541. Part of the work of Serlo yet remains; and the visitor who enters by the west door is struck by the unusual height of the massive cylindrical columns of the nave. These, with their semicircular arches, and the unusual low triforium over them, attest his taste and show the style which was approved in his day.

**SERON** (se'ron), 1 Macc. iii. 13, 23, 24, a general of Antiochus Epiphanes, routed by Judas Maccabæus.

**SERRANUS** (ser-ra'nus), JOHANNIS, or **DE SERRRES** (deh sã'r), JEAN, a learned Frenchman, who, being a Protestant, with difficulty escaped from the St. Bartholomew massacre, and fled to Lausanne. He was subsequently minister at Nismes, and enjoyed the favor of Henry IV. In 1597 he published a book "On the Catholic Faith," in which he attempted to reconcile the Protestants and Roman Catholics to the same tenets, and in consequence displeased both parties. He died suddenly in Geneva, in 1598, aged about fifty, and some supposed he was poisoned. Besides the work named above, he wrote a "Treatise on the Immortality of the Soul," "On the Condition of Religion and of Public Affairs in France," besides an edition of Plato, of which the Latin version is very elegant, but inferior in accuracy to that of Ficinus.

**SERPENT** (ser'pent). There are several special names given in our translation to various kinds of serpents, as "adder," "asp," "cockatrice," "dragon," "vipér." But there is also a Hebrew word in the Old Testament, and a Greek one in the New, of more general meaning, corresponding with our own term "serpent." And there are matters of high interest to which this general word is applied.

Thus we are told that it was by the instrumentality of a serpent that our first parents were tempted to commit the sin which forfeited their happy state, Gen. iii. Many strange speculations have been broached in regard to the serpent of Eden. Some critics have amused themselves by supposing that another animal was intended; some say that prior to the fall the serpent had feet, and was deprived of them as a part of his sentence, "Upon thy belly shalt thou go;" and some would attribute to it naturally the gift of speech, while almost all descent upon the peculiar subtlety of a serpent, as if in power or instinct it was superior to all other brute creatures.

But such reasoning is beside the mark. Let us take a more comprehensive view. We find repeated instances in Scripture of God's making use of inferior creatures and their natural organs to teach great lessons to men. It was by giving voice to the ass that Balaam's rashness was reproved, Num. xxii. 22-35. It was by means of a fish that Jonah's disobedience was punished, Jonah i. 17; ii. 10. Other examples also are to be found, Matt. xvii. 27; John xxi. 3-8. And the devils, who by God's permission exercise a marvelous power in the world, have not only possessed and become identified, as it were, with men, but have also instigated animals to strange unnatural deeds, Matt. viii. 28-34. Quite analogous, therefore, is Satan's using the serpent as the means of his machinations in Eden. And the subtlety attributed to it and the judgment pronounced upon it, though having some ground-work in the creature, pointed far more to the evil agent who had used that creature for his own purposes. The serpent was "full of all subtlety and all mischief," just as St. Paul addressed a "child of the devil," Acts xiii. 10, because there was a higher and more venomous influence working in it.

Then as to the curse; there was no change wrought in the constitution of the serpent. Geological research has demonstrated the existence of serpents in serpent form, and (we may conclude) with the same habits and propensities in the earlier periods of the world's history. But it is not by any means a strange thing for a natural object to have a new significance given to it. Doubtless from ordinary causes the rainbow had been seen long before it was made the sign of God's covenant to Noah, Gen. ix. 12-17. The curse on Cain wrought no physical change in him, Gen. iv. 11. So there was no change in the physical conformation of the literal serpent. But the serpent's habits, trailing on its belly amid the dust, venomous, and loathsome to the eye of man, read to every age a striking lesson, and expose the tempter, whose vehicle of mischief it was, as cursed and to be hated. Mischief indeed he has done and can still do; he can bite the heel, but it will always be to the bruising and crushing of his own head. The facts of the fall, as narrated by the sacred historian, must not be explained away or regarded as of a mythic character. Other parts of Scripture bear testimony to their literal truth, 2 Cor. xi. 3; but yet to comprehend their whole significance we must look beyond the reptile to the dark power

who for a time identified himself with it. Hence it was that the serpent was feared and thought a being to be propitiated. And hence that strange worship which in so many ages and so many lands was offered to it.

Of the particular kind of serpents called "fiery serpents," by whose bite the Israelites were plagued at Punon or Zalmonah, Num. xxi. 4-10; xxxiii. 41-43, little satisfaction can be gleaned. Some have thought that they were called fiery from their color; others, with more reason, believe that allusion is made to the burning pain of the venomous bite. The remedy provided was remarkable. A serpent was to be made of copper or bronze, and placed upon a pole. It might be thought that this could be of no service. But it was a trial of faith; whoso looked thereon lived.

Besides the immediate relief, here was a divinely-intended historical type. God purposed that it

of superstitious regard to the Jews, was broken up by Hezekiah, 2 Ki. xviii. 4. See **NEHUSHTAN**.

**SERPENT-CHARMING**. We frequently find references in Scripture to serpent-charming, Ps. lviii. 4, 5; Eccles. x. 11; Jer. viii. 17; James iii. 7. This practice is still common in the East. "I have seen," says Dr. Thomson, "many serpent-charmers who do really exercise extraordinary power over these reptiles. The thing is far too common to be made a matter of skepticism." In Ps. lviii. 4-6 there is evidently an allusion to certain kinds of serpents which cannot be charmed.

**SERUG** (se'roog), one of the patriarchs in the line of Shem, Gen. xi. 20, 23; in Luke iii. 35 Sarah.

**SERVANT** (ser'vant). This word is fre-



SELA, OR PETRA.—See SELA.

should illustrate the doctrine of the gospel to be afterward fully revealed. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life," John iii. 14, 15. And never was this more signally illustrated than at the very time when Christ was "lifted up." There was the thief suffering worthily the punishment of his misdeeds; how should he obtain forgiveness and life? Little likely did it seem that one hanging crucified in weakness beside him could be his Saviour. Yet he looked to him. He discovered in that innocent sufferer the divinely-appointed means of his salvation. He looked, and with new-born faith exclaimed, "Lord, remember me." The answer was immediate, the cure perfect: "To-day shalt thou be with me in paradise," Luke xxiii. 39-43. So mighty is the effect of a believing look to Jesus! And so it is still; the sinner looks to Christ and lives. The brazen serpent, having become an object

quently used in our version of both Testaments, when "slave" would have been much more fitting. There are terms, indeed, which imply attendance or confidential service, but these are generally rendered "minister" or "young man." So Joshua was Moses' attendant, Ex. xxiv. 13; xxxiii. 11—clerk or secretary we might in modern language say—it being understood that the designation in the last named passage does not define Joshua's age. But the words 'ebed (implying "laborer") in Hebrew, and *doulos* in Greek, are spoken of slaves.

In the brief sketch to be here given of Hebrew servitude, it may be well to distinguish between native and foreign slaves.

There were various ways in which a Hebrew might be reduced to servitude, as by impoverishment, by theft for which he could not make restitution, and in the case of a female by exercise of parental authority. Every man had a certain inheritance which he could not legally altogether



alienate. He might mortgage it, but only for a term of years; at the jubilee it would return into his possession. But if he had mortgaged his land, and the jubilee was distant, he would naturally be in a destitute position; he might contract debts, and have no present ability of discharging them, and in either case his only resource might be the selling of himself to a master, Lev. xxv. 39. Further, a thief was compelled on detection to restore double the value of that which he had fraudulently acquired. But if he was unable to do this, he might be sold, to pay in person what he could not in property, Ex. xxii. 3, 4.

The treatment of those in servitude was to be kind and brotherly. It was specially commanded that they were not to be rigorously dealt with, but regarded as if they were hired servants and sojourners, Lev. xxv. 39, 40, 43, 46. This servitude was to be only for a limited time. In the case of one sold for theft, as soon as the amount of his dishonesty was worked out he was free. And, generally, servitude ended in six years—not the sabbatical year, but six years from the commencement, the wife, if the man was married, being freed with her husband, Ex. xxi. 2, 3. If, however, the master had given his slave a wife—that is, as we must suppose, not a Hebrew—the man alone was freed at the six years' end; his wife and children still belonged to the master. Then, if the slave was unwilling to leave his family, and was attached to his master, public examination being had before the magistrates, he had his ear pierced with an awl, and became his master's property for ever, Ex. xxi. 4-6; Deut. xv. 16, 17. In ordinary cases, when the six years' servitude expired, the freed slave was not to be sent away empty; he was to be liberally furnished out of his master's flock and floor and wine-press, Deut. xv. 13-15, so that he might not return to a condition of poverty. We see that this kind of servitude involved no degradation; no one, though temporarily a slave, lost thereby his rights as a man; rather he was deemed a brother, toward whom kindness must specially be shown.

But sometimes a Hebrew might be enslaved to a stranger—that is, to one not of Israelitish stock, but yet dwelling in Israel. To such freedom after six years' servitude did not apply; the slave was released only at the jubilee, unless he sooner redeemed himself or a near relative could redeem him. But care was taken that the yoke on such persons was not galling; the slave was to be treated by his master as if he were a hired servant. And though a stranger might not be supposed to pay that reverent obedience to the law of the Lord which a true Israelite would show, doubtless the evil power would interfere on complaint of any one ill-used: "The other shall not rule with rigor over him in thy sight," Lev. xxv. 47-55.

The law was different in regard to slaves not Hebrews. These were captives taken in war, or else bought with money; and as they were the property of the master, their children were his also, and so there were slaves born in the house. Thus the household of Abraham, privileged like him to receive circumcision, the symbol of God's covenant, are described as "men of his house, born in the house and bought with the money of the stranger," Gen. xvii. 27. A large number of such slaves (females) were made in the war on Midian, Num. xxxi. 18, 35. The Gibeonites were reduced to servitude—not to individual masters, but for public labors and work in the sanctuary, Josh. ix. 23, 27. And Solomon numbered the remnant of the old inhabitants of Canaan and made them labor-

ers on his works, specially (it is noted) exempting Israelites from such service, 2 Chr. ii. 17, 18; viii. 7-9.

These, whose servitude was perpetual (unless freed by their masters' pleasure), were to be treated kindly. They were to enjoy the Sabbath-rest, Ex. xx. 10; Deut. v. 14, 15. They were to share in the national festivities, Deut. xii. 12, 18; xvi. 11, 14, circumcision of course being necessary for religious privileges, but to this we may suppose, as in the case above mentioned of Abraham's household, those born in the family were entitled. There were enactments to secure them from ill-usage. The willful murder of a slave was in the eye of the law a crime as great as that of a freeman; the penalty was death, Lev. xxiv. 17, 22. Lesser punishments were to be inflicted in cases of what we should call manslaughter. Thus, if by severity of correction a man killed his slave, he was according to the circumstances to be amerced; if death did not immediately ensue, the loss of the slave was considered a sufficient penalty, Ex. xxi. 20, 21. In these cases it is clear that the death was by misadventure, not being intentional; the master might be highly blameworthy, but he was not a murderer. If permanent injury was done to a slave—such as the loss of an eye or a tooth—he was to have his freedom in recompense, Ex. xxi. 26, 27. These regulations, imperfect no doubt as delivered for an imperfect state of society, must have tended to secure gentle treatment for the slave. And the whole charge was enforced by the continual remembrance that Israel was once a slave in Egypt. The effect seems to have been produced; we rarely read in Scripture of slaves running away from their masters, 1 Sam. xxv. 10; 1 Ki. ii. 39. We get the estimated value of a slave from the sum of money to be paid by the owner of an ox which had gored a bondman; it was thirty shekels, Ex. xxi. 32. And it is curious to compare this with the price fixed for redemption (certainly for native Hebrews) of a vow, which varied according to age and sex from three to fifty shekels, Lev. xxvii. 1-7. The thirty shekels for a slave, being as we should say an average price, was by no means low.

There was a remarkable provision in respect to a female captive. If a man wished to marry such a captive, she was to be allowed a month to bewail her parents and to shave her head; he might then take her for his wife. But if he had no pleasure in her, he must let her go free; he must not sell her, Deut. xxi. 10-14.

Slaves might, it would seem, acquire property. Ziba was a hereditary bondman to the house of Saul, probably, therefore, not an Israelite. But he possessed twenty slaves himself, 2 Sam. ix. 2, 10. Similarly the Jews who had been captive in Babylon carried with them back to their country servants of their own, seven thousand three hundred and thirty-seven among forty-two thousand three hundred and sixty freemen, Ezra ii. 64, 65.

The occupations in which slaves were employed must have been various; though, if Hebrews, they were not to be put to the servile work of hereditary bondmen, Lev. xxv. 39, 44. But the more faithful of these were occasionally elevated to places of trust, Gen. xxiv. 2, and sometimes they were permitted to ally with their master's family, 1 Chr. ii. 34, 35, just as Jacob served for his wives, Gen. xxix. 18, 20, 27. This fact will help to explain the great increase of Israel in Egypt. Jacob went down thither with a large establishment, with whom we cannot doubt his own descendants intermarried.

With regard to hired servants little need be said. They were free to engage or not at their pleasure. The main provision of the law for them was that their wages should be duly paid at the specified time, Deut. xxiv. 14, 15.

In the New Testament the kind of slavery we read of was far worse than that of the Hebrews. A Roman master had absolute authority over his bondman, and regarded and often treated him as a chattel. Christianity did not interfere with the relations it found subsisting. But it had its word of admonition for every class. Remembering what the bondage of those times was, we cannot help observing the wisdom as well as humanity of the apostolic injunctions, 1 Cor. vii. 20-24; Eph. vi. 5-9; Col. iii. 22-25; iv. 1; 1 Pet. ii. 18-25.

It may be added that among the heavy judgments threatened against Israel for disobedience was the being reduced to bondage, Deut. xxviii. 48, 68. How exactly this was fulfilled at the destruction of Jerusalem every one knows.

**SERVETUS** (ser-ve'tus), MICHAEL, a violent Arian theologian, born in 1509, at Villanuova, in Aragon. He studied law at Toulouse, but subsequently turned his attention to medicine, which he studied at Paris, where he took his doctor's degree. He left the capital to settle at Lyons, but subsequently retired to Charleux. On the invitation of the archbishop of Vienne, in Dauphiny, he was prevailed upon to locate there, and might have lived there in peace and been respected, had he been satisfied to seek celebrity in medical pursuits alone; but being eager to publish his Arian opinions, he propounded three questions to Calvin, on the divinity of Christ, on regeneration, and on the necessity of baptism; and when answered with civility, he criticised the opinions of his correspondent with arrogant harshness. Indeed, it was throughout, not so much his wild notions, as the offensive manner of thrusting them upon others, that led him into dire troubles. He was arraigned for heresy by the Inquisition, but escaped from prison. Notwithstanding he was distinctly warned to stay away from Geneva, he persisted in going there, and was immediately arrested by the magistrates as a heretic. Forty heretical errors were proved against him by his accusers, which Servetus refused to renounce, and the magistrates ordered the unhappy man to be burnt. On the 27th of October, 1553, the sentence was fulfilled. In the nineteenth century it is exceedingly easy to look back to the sixteenth and condemn many of the acts of really good men of that time, making no account of the condition of circumstances or the defective conception of religious liberty in those days of trial and peril. Hence it is much the fashion to speak harshly of Calvin and the Geneva authorities, ignoring all except the one fact that a man was executed for heretical doctrines; but see CALVIN, JOHN.

**SESES** (se'sis), 1 Esd. ix. 34, identical with Shashai, Ezra x. 40.

**SESTHEL** (ses'thel), 1 Esd. ix. 31, identical with Bezaleel, Ezra x. 30.

**SETH**, the third son of Adam, to whom Eve gave this name in consequence of regarding him as sent to replace Abel, whom Cain had slain, Gen. iv. 25, 26.

**SETHUR** (se'thur), the spy selected from the tribe of Asher, Num. xiii. 13.

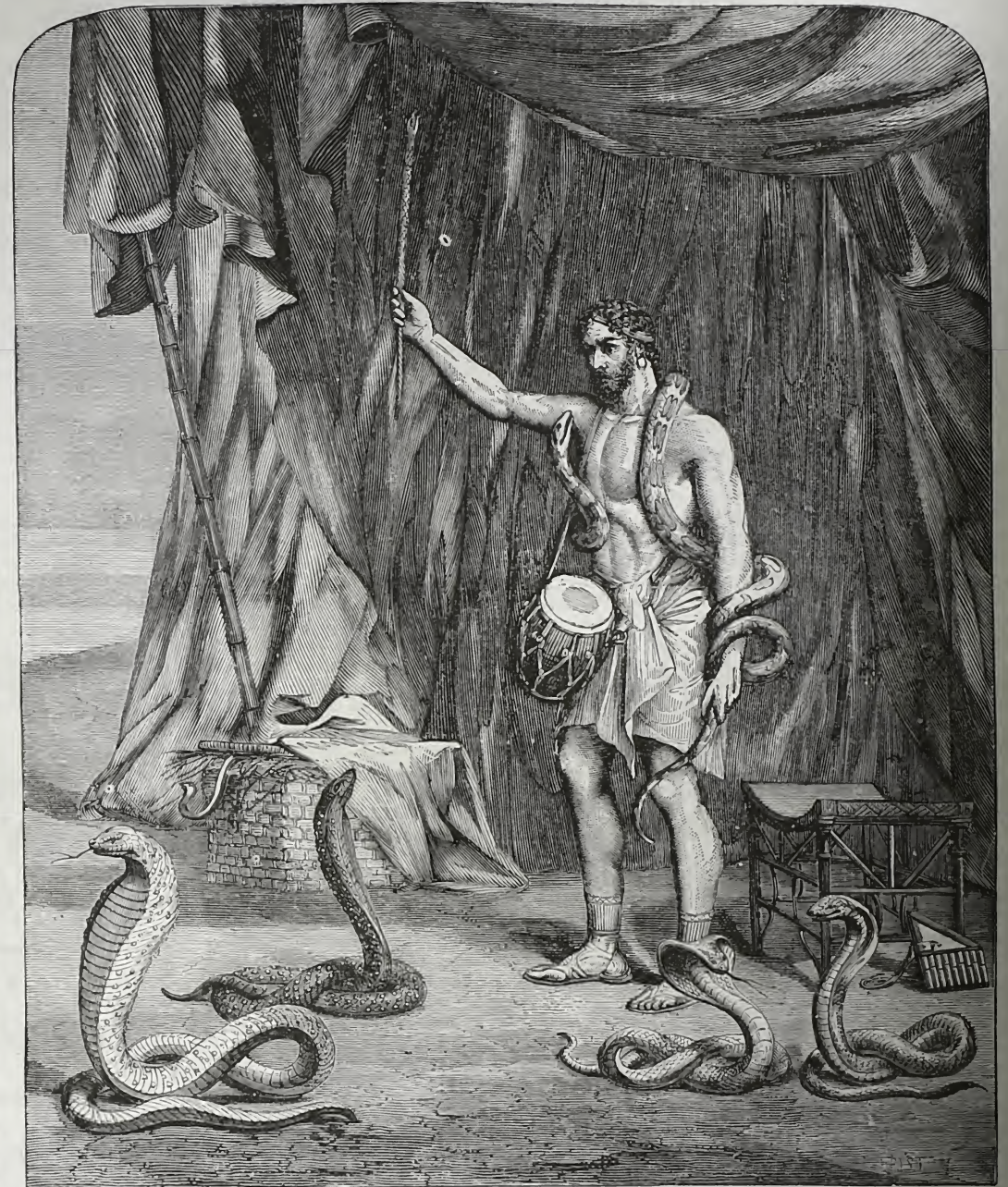
**SETON** (se'ton), ELIZABETH ANN, was born in 1774. She was the daughter of Richard Bayley, M. D.; and when only twenty years of age, she was married to William Seton, Esq., whom she accompanied to Florence, where he died in the year 1803. On her return to New York, she entered the Romish Church, and with a view to her support she opened a school in Baltimore. Being aided by a gentleman named Cooper, she commenced a semi-conventual establishment at Emmettsburg; and from this establishment a branch was opened up at Philadelphia in 1814. She was the foundress of the order of the Sisters of Charity in the United States. In 1817 the sisterhood was incorporated by an act of the Legislature of Maryland. She died at Emmettsburg, on January 4, 1821, and the Rev. Charles J. White published a memoir of her life and works, which appeared in New York in 1853.

**SEVEN** (sev'en). This word is used in Scripture not only in its literal sense, but as expressing completeness; indeed, it seems to be the covenant number, the sign and signature of God's covenant relation to mankind, more especially to his Church. Dr. Trench has illustrated this fact very fully, and from him the following sentences are borrowed: "The evidences . . . reach back to the very beginning. We meet them first in the hallowing of the seventh day, Gen. ii. 3; compare Ezek. xx. 12. So, too, circumcision, being the sign of a covenant, is accomplished on the eighth, or after seven days, Lev. xii. 3. And as seven is the signature of God's covenant with man, so of all man's covenants with his fellows, resting, as these do and must, on the anterior covenant with God; thus of treaties of peace, Gen. xxi. 30; of marriages, Jud. xiv. 12. Seven is the number of sacrifice, 2 Chr. xxix. 21; . . . of purification and consecration, Lev. iv. 6, 17; Num. xix. 12, 19; . . . of forgiveness, Matt. xviii. 21, 22; . . . of every grace or benefit bestowed on Israel, Josh. vi. 4, 15, 16; . . . of reward, Deut. xxviii. 7; . . . of punishment, Lev. xxvi. 21, 24, 28. . . . All the feasts are ordered by seven, or else by seven multiplied into seven. . . . Thus . . .

it is with the passover, Ex. xii. 15, 16; the feast of weeks, Deut. xvi. 9; of tabernacles, Deut. xvi. 13, 15; the sabbath-year, Lev. xxv. 2-4; and the jubilee, Lev. xxv. 8. Also the number seems to have an universal reference, as in Naaman's washing seven times, 2 Ki. v. 10, and seven "times" passing over Nebuchadnezzar, Dan. iv. 16, 23, 25.

itself the signature of the covenant. No mere accident or caprice dictated the selection of it.

**SEVEN CAPITAL SINS**, the same as "seven deadly sins," which have been thus classified: 1. Pride; 2. Covetousness; 3. Lust; 4. Gluttony; 5. Anger; 6. Envy; 7. Sloth.



SERPENT-CHARMING IN THE EAST.—See SERPENT-CHARMING.

Then there are seven beatitudes, seven clauses in the Lord's Prayer, seven words from the cross, etc. And the whole structure of the book of Revelation is arranged by this number. As to the reason of the fact, three is the signature of God in the ever-blessed Trinity, four of the world—four elements, four seasons, four winds, etc. There are reasons, then, amply sufficient why seven, being thus, as it is, made up of three and four, should be

**SEVEN GIFTS OF THE HOLY SPIRIT** have been classified as the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and true godliness and the spirit of holy fear.

**SEVEN PRINCIPAL VIRTUES.** 1. Faith; 2. Hope; 3. Charity; 4. Prudence; 5. Justice; 6. Fortitude; 7. Temperance.



**SEVEN SACRAMENTS OF THE CHURCH.** See **ROME, CHURCH OF**, and **SACRAMENT**.

**SEVENEH** (se-ve'neh), Ezek. xxix. 10, margin. See **SYENE**.

**SEVERINUS** (sev-c-re'nus), the seventy-second pope of Rome, who succeeded Honorius I. in 640, and was succeeded the same year by John IV. See page 1344.



EGYPTIAN SERVANTS.—See **SERVANT**.

**SEVERUS** (seh-va'rns), a celebrated Monophysite who became patriarch of Antioch in 511, and was deposed in 520 by order of the emperor Justin. He fled to Egypt and took up his abode in Alexandria, where he was successful in securing a large following. So greatly do the Monophysites venerate his memory as one of the chief founders of their body that they have a festival to commemorate his entrance into Egypt.

**SEVERUS**. There were two Roman emperors of this name. The first, **LUCIUS SEPTIMIUS** (loo'shi-us sep-tim'e-us), was born A.D. 146, and was proclaimed emperor by his army in 193, but had to overthrow several rival claimants of the throne. After a successful war in the East, he went to Britain in 208, conquering all opponents; during this incursion he built the famous rampart known as the Wall of Severus (see page 1445), extending across the North of England from the Solway to the Tyne. As a monarch he was cruel, and it has been said that he never performed an act of humanity or forgave a fault. He was a man of letters, and composed a history of his own reign. He died at York, in 211.

**ALEXANDER** was born at Aere, in Phoenicia, about A.D. 205, his proper name being Marcus Anrelius Alexander. He was made Caesar in 221, and succeeded Elagabalus in the following year, assuming the name Severus. The principal public event of his reign was the war with Artaxerxes, king of Persia, over whom he gained a great victory in person, and on his return to Rome was honored with a triumph. He next marched against the Germans, who had invaded Gaul; and while there a sedition broke out in his army, headed by Maximin, and the emperor and his mother were murdered, A.D. 235. He was conspicuous for wisdom, justice, clemency and general interest in the welfare of his people.

**SEWALL** (soo'al), **JOSEPH, D.D.**, and **JOTHAM**, were both eminent ministers in New England. The former was born in 1688, at Boston, educated at Harvard and settled in the Old South Church in Boston, in 1713, where he labored

until his death from paralysis, in 1769. He had four colleagues during his ministry, and he was a man of unusual mental vigor. He became president of Harvard in 1724, and he held the office until 1765, having done much for the college during his tenure of office.

Jotham Sewall was born in 1760 at York, Maine. In 1783 he became impressed with religious convictions by hearing a sermon of Boston's, and he began to conduct religious meetings, reading on such occasions the sermons of Flayal, Erskine and Davies. At length, in 1800, he was ordained as an evangelist, and the greater part of his life was spent as a missionary in the State of Maine, where his labors were greatly appreciated. He died in 1850, in the ninety-first year of his age, leaving two sons, two sons-in-law and one grandson, who

have all been ordained, and who are laboring faithfully in the work of the gospel.

**SEWALL, STEPHEN**, was born in 1734. He was inaugurated professor of Hebrew in Harvard College in 1765, and continued in office more than twenty years, but spent the latter part of his life in retirement. He died July 23, 1804, aged seventy. Professor Sewall possessed a well-cultivated mind. His publications were numerous and valuable; those connected with sacred literature were—"The Scripture Account of the Shechinah," "The Scripture History relating to the Overthrow of Sodom and Gomorrah, and to the Origin of the Salt Sea, or Lake of Sodom," and "Dictionary in Chaldee and English."

**SEWELL** (soo'el), **WILLIAM**, a worthy and distinguished member of the Society of Friends, was born at Amsterdam, in 1654, of English parents, practiced as a surgeon in that city, but distinguished himself principally by his excellent "History of the Society of Friends," written in Low Dutch and translated into English. He also wrote a "Dictionary of the English and Low Dutch Languages," a "Dutch Grammar," a "Translation of Josephus" and of "Kennet's Roman Antiquities." He died at Amsterdam, in 1720, universally respected and mourned.

**SEXAGESIMA** (sex-a-jes'e-mah), the week preceding Quinquagesima; in round numbers, sixty days before Easter.

**SEXTARIUS** (sex-ta're-us), Mark vii. 4, margin. See **MEASURES**.

**SHAALABBIN** (sha-lab'bin), or **SHAAL-BIM** (sha-al'bim), a city of Dan, Josh. xix. 42, on the hills not far from Ajalon; the Amorites for a while continued to hold it, Jud. i. 35, but it was at length subdued, and included in Solomon's reign in one of the commissariat districts, 1 Ki. iv. 9.

**SHAALBONITE** (sha-al-bon'ite), an inhabitant or native of Shaalbin, 2 Sam. xxiii. 32.

**SHAAPH** (sha'af), 1, 2. Two names in the genealogy of Judah, 1 Chr. ii. 47, 49.

**SHAARAIM** (sha-a-ra'im), 1. A city in the plain country of Judah, 1 Sam. xvii. 52, called Shairaim in Josh. xv. 36. Perhaps it is the modern *Sa'rah*. 2. 1 Chr. iv. 31. See **SHILIM**.

**SHAASHGAZ** (sha-ash'gaz), a chamberlain or chief eunuch in the harem of Ahasuerus, Esth. ii. 14.

**SHABBETHAI** (shab'be-thi), a Levite who assisted in expounding the law and in investigating the marriages of Jews with strange wives, Ezra x. 15.

**SHACHIA** (shak'yah), a Benjamite, 1 Chr. viii. 10.

**SHADDAI** (shad'di), an appellation of the Deity, originally used, it may be, in invocation, but afterward as a name generally. It is translated "Almighty," Gen. xvii. 1; Ex. vi. 3, and elsewhere.

**SHADFORD** (shad'ford), **GEORGE**, was born in 1739, in Lincolnshire, England. At an early age he had been profane and thoughtless, but under the influence of his parents he went through the form of preparing for confirmation by the bishop, and he was admitted to the Lord's Supper. His serious impressions soon faded away, and he enlisted in the militia. While stationed in Lancashire he became affected by the services at a meeting of Methodists, but he again fell away, and not until 1762 was he brought to a decided state. He began to exhort at meetings; and having preached in Cornwall, in Kent and in Norfolk, he



EGYPTIAN SERVANT.—See **SERVANT**.

agreed to emigrate to America. He landed at Philadelphia, and began his labors at Trenton, whence he removed to New York. He returned to Philadelphia, and in due time he visited Baltimore, Virginia and the Eastern Shore of Maryland. During the Revolutionary struggle he felt unhappy, as he was unable to see his way to oppose the authority of the crown, and so he returned to his native land. He entered on the work of the ministry with all the zeal and fervor which he had displayed while preaching in the colonies, and thus he continued until his death, in 1816. He was eminently simple and earnest in his style, never affecting great learning or profound philos-

ophy, his chief object being a desire to lead perishing souls to Christ.

**SHADOW** (shad'o), the effect produced by an opaque body intercepting the rays of light flowing from a luminous object. A beautiful illustration is hence taken to describe the Deity, the Father of the lights, of the glorious orbs which sparkle on high, as being subject to no change, touched with no shadow which arises from the revolution of created things, James i. 17. On earthly beings a shadow falls; there are those who "dwell in the land of the shadow of death," Isa. ix. 2; Luke i. 79, in the death-shade of ignorance and sin. Sometimes, however, shadow is used in a better sense. In summer heat it is pleasant to be sheltered from the sun's scorching rays, Isa. iv. 6. And then, as there is a resemblance between the shadow and the substance which casts it, and a connection, though the first is unsubstantial, the last a solid reality, the Jewish rites related to and typical of Christian truth are called "the shadow of things to come," Col. ii. 17; Heb. viii. 5; x. 1. A shadow, once more, is evanescent; it depends upon the light, upon the object which casts it; it is now visible, now it is gone. How graphically does this illustrate the fleeting character of human life! Job xiv. ii.

**SHADRACH** (shad'rak), the Chaldean name of Hananiah, one of the three friends of Daniel who were delivered from the burning fiery furnace.

**SHAFTESBURY** (shafts'ber-re), **ANTHONY ASHLEY COOPER**, third **EARLOF**, a celebrated skeptic and writer, was born in 1671, in London. His education was partly received at Winchester School and partly privately, under John Locke, to whose teachings he subsequently became a warm opponent. After having traveled, he became, in 1693, member of Parliament, and as such he acted on enlightened principles. Subsequently his health deterred him from taking part in public affairs, and he devoted his leisure to literature. He died, in 1713, at Naples. His works, the style of which is polished with too laborious care, and the sentiments advanced with too little, were collected in three volumes, under the title of "Characteristics of Men, Manners, Opinions and Times," a work of elegant diction, but most pernicious sentiments.

**SHAGE** (sha'ge), the father of one of David's warriors, 1 Chr. xi. 34.

**SHAHARAIM** (sha-ha-ra'im), a Benjamite, 1 Chr. viii. 8.

**SHAHAZIMAH** (sha-ha-tse'mah), a border-place in the territory of Issachar, Josh. xix. 22.

**SHAKERS.** See **UNITED SOCIETY OF BELIEVERS**.

**SHALEM** (sha'lem). The word occurs only in Gen. xxxiii. 18 as a proper name, and there only by mistake in the Authorized and some other versions. Instead of reading "And Jacob came to Shalem, a city of Shechem," it should be, "And Jacob came in safety to the city of Shechem." The Septuagint began the mistranslation, and they were followed by the Vulgate and others.

**SHALIM** (sha'lim), a district in the territory of Ephraim, 1 Sam. ix. 4. Possibly it may be the same with the land of Shual, 1 Sam. xiii. 17.

**SHALISHA** (sha-le'shah), **THE LAND OF**,

of Josiah, Jer. xxii. 11, better known by the name of Jehoahaz. See **JEHOAHAZ**, 2. 3. The husband of Huldah the prophetess, 2 Ki. xxii. 14. Several other persons of this name occur in Ezra ii. 42; vii. 2; x. 24, 42; Neh. iii. 12; vii. 45; 1 Chr. ii. 40; iv. 25; vii. 13; ix. 19.

**SHALLUN** (shal'lun), one who assisted in repairing the gates and wall of Jerusalem, Neh. iii. 15.

**SHALMAI** (shal'mi), one whose children, Nethinim, returned from Babylon with Zerubbabel, Ezra ii. 46.

**SHALMAN** (shal'man), Hos. x. 14, probably an abbreviation for—



ARCH OF SEPTIMIUS SEVERUS IN ROME.—See **SEVERUS** and **ROME**.

some district traversed by Saul in his search for his father's asses, mentioned immediately after Mount Ephraim and before the land of Shalim, 1 Sam. ix. 4.

**SHALLECHETH** (shal'le-keth), the name of one of the gates of the house of God, 1 Chr. xxvi. 16; but why so called, or to what part of the temple it belonged, is unknown.

**SHALLUM** (shal'lum), the fifteenth king of Israel. In the troubled times which followed the death of Jeroboam II., B.C. 772, his son Zechariah was slain in the presence of the people by Shallum, who by this act extinguished the dynasty of Jehu. Shallum then mounted the throne (B.C. 771), but occupied it only one month, being opposed and slain by Menahem, who mounted the throne thus vacated, 2 Ki. xv. 10-15. 2. A king of Judah, son

**SHALMANESER** (shal-ma-ne'ser), a king of Assyria. See **ASSYRIA**.

**SHAMA** (sha'mah), one of David's warriors, 1 Chr. xi. 44.

**SHAMARIAH** (sha-mar'yah), a son of Rehoboam, 2 Chr. xi. 19.

**SHAMBLES** (sham'b'lez), the flesh-market, the place where provisions were sold, 1 Cor. x. 25.

**SHAMED** (sha'med), a descendant of Benjamin, 1 Chr. viii. 12. In the Hebrew text, in many copies, the name is Shamer.

**SHAMER** (sha'mer). 1. A Levite, 1 Chr. vi. 46. 2. A chief of Asher, 1 Chr. vii. 34, called also Shomer, 1 Chr. vii. 32.



**SHAMGAR** (sham'gar), one of the judges of Israel. He was the son of Anath, and in his days the people were grievously oppressed; but he slew six hundred Philistines with an ox-goad, and delivered Israel, Jud. iii. 31; v. 6.

**SHAMHUTH** (sham'huth), one of David's captains, 1 Chr. xxvii. 8. The name is perhaps corrupted from Shammah. See SHAMMAH, 4.

**SHAMIR** (sha'mer), a Levite, 1 Chr. xxiv. 24.

**SHAMIR**. 1. A town in the hill country of Judah, Josh. xv. 48. 2. A place in Mount Ephraim where Tola the judge resided and was buried, Jud. x. 1, 2.

**SHAMLAI** (sham'li), Ezra ii. 46, margin. See SHALMAI.

**SHAMMA** (sham'mah), a chieftain of Asher, 1 Chr. vii. 37.



A VERY ANCIENT ETRUSCAN STATUE.—See SCULPTURE.

The original bronze, in the British Museum, is the oldest and one of the finest of the specimens of very ancient art.

**SHAMMAH** (sham'mah). 1. A descendant of Esau and "duke" of Edom, Gen. xxvi. 13, 17. 2. The third son of Jesse, 1 Sam. xvi. 9, called also Shimeah, 2 Sam. xiii. 3, 32, Shamma, 1 Chr. ii. 13, and Shimea, 1 Chr. xx. 7. 3. One of David's warriors, 2 Sam. xxiii. 11, 33. Or two different persons may be here intended. 4. Another mentioned in the list of warriors, 2 Sam. xxiii. 25, called also Shammoth, 1 Chr. xi. 27; compare Shamhuth, 1 Chr. xxvii. 8.

**SHAMMAI** (sham'mi). 1, 2, 3. Three descendants of Judah, 1 Chr. ii. 23, 32, 44, 45; iv. 17.

**SHAMMOTH**. See SHAMMAH, 4.

**SHAMMUA**, or **SHAMMUAH** (sham'mu'ah). 1. A Benjamite selected as one of the spies, Num. xiii. 4. 2. One of David's sons born at Jerusalem—Shamma in 1 Chr. xiv. 4, Shammuh in 2 Sam. v. 14, and Shimea in 1 Chr. iii. 5. 3. A Levite, Neh. xi. 17; called also Shemaiah, 1 Chr. ix. 16. 4. A priest in the days of Joiakim, Neh. xii. 18.

**SHAMSHERAI** (sham'she-ri), a Benjamite, 1 Chr. viii. 26.

**SHAPHAM** (sha'fam), a Gadite, 1 Chr. v. 12.

**SHAPHAN** (sha'fan), the scribe or secretary of King Josiah, 2 Ki. xxii. 3, 12. He appears to have had the charge of receiving and paying out money for the king, 2 Ki. xxii. 4. The name occurs also in Jer. xxix. 3 and Ezek. viii. 11.

**SHAPHAT** (sha'fat). 1. One of the persons selected to spy out the land of Canaan; the son of Hori, of the tribe of Simeon, Num. xiii. 5. 2. The father of the prophet Elisha, 1 Ki. xix. 16.

3. Three other persons of no particular note, 1 Chr. iii. 22; v. 12; xxvii. 29.

**SHAPHER** (sha'fer), a mountain in the Arabian desert, one of the stations of the Israelites, Num. xxxiii. 23, 24.

**SHARAI** (sha'ri), one who had married a foreign wife, Ezra x. 40.

**SHARAIM** (sha-ra'im). See SHARAIM.

**SHARAR** (sha'rar). See SACAR.

**SHAREZER** (sha're-tser), one of the sons of Sennacherib who, with his brother Adrammelech, murdered their father, 2 Ki. xix. 37.

**SHARON** (sha'ron). 1. A district in Palestine lying upon the sea-coast. It appears to be a continuation of the plain country of Judah, and to have extended from Joppa to Caesarea and from the central hills to the Mediterranean. It was a region well adapted for pasture, 1 Chr. xxvii. 29, very fertile, Isa. xxxiii. 9, and celebrated for its roses, Song Sol. ii. 1. Its locality is further indicated as being in the neighborhood of Lydda, Acts ix. 35, where it is called Saron. 2. There is another Sharon mentioned, on the west of the Jordan. It is coupled with Gilead, 1 Chr. v. 16, but its exact situation, and whether it was a district or a town, can only be conjectured.

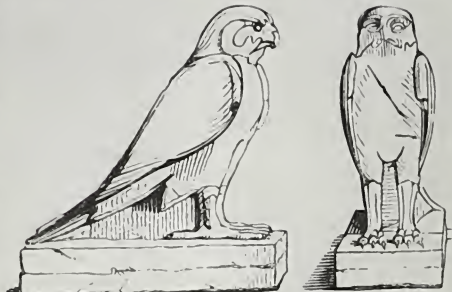
**SHARONITE** (sha'ron-ite), an inhabitant of Sharon, 1 Chr. xxvii. 29.

**SHARP, DANIEL, D.D.**, an eminent Baptist minister, born in Yorkshire, England, December 25, 1783. He became a commercial agent at the age of nineteen, came to the United States in 1802, and established himself in the city of New York. Previous, however, to his doing this, he had received a good academical education in his native land. When in New York, his attention was inclined, partly by the advice of friends and partly by his own taste and persuasion of duty, to the profession in which he acquired so great a reputation. Accordingly, he retired from business and studied theology. Having completed his course of study, he took charge of a Baptist church in Newark, New Jersey, where he remained a few years, but in 1811 removed to Boston, and became pastor of the Baptist church in Charles street, which position he held more than forty years. During his residence in Boston he was not only popular and influential in his own denomination, but was an object of universal respect as a man, a citizen and a minister. Although firmly attached to the peculiarities of the Baptist faith, his catholicity of feeling caused him to be loved by individuals belonging to sects the least resembling his own. On the death of Bishop Griswold, Dr. Sharp delivered a formal funeral sermon which contained one of the most glowing eulogies bestowed on the character of that distinguished prelate. In private life he was a model of dignity, disinterestedness and urbanity, it being proverbial that during his long ministry he was never betrayed into the commission of an unworthy deed or the utterance of an unkind or injudicious word. In 1811 Brown University conferred on him the honorary degree of master of arts, and in 1828 that of doctor of divinity, the latter degree being also conferred upon him in 1843 by Harvard. He was a member of the corporation of Brown

University from 1820 to 1828, when he became one of the Fellows of that institution. He died June 23, 1853, in his seventieth year. At his funeral his pall-bearers comprised members of eight denominations of Christians.

**SHARP, GRANVILLE**, the grandson of an archbishop of York, the son of an archdeacon of Northumberland, and the father of the prebendary of Durham, himself a Christian philanthropist and writer, was born in 1734, at Durham, and was brought up to trade, but soon abandoned it. A place in the ordnance office he resigned because he disapproved of the American war; the rest of his long life was spent in exertions of active benevolence. He, with very great difficulty and expense, established the right of Africans to freedom in England, instituted the society for the abolition of the slave trade, promoted the distribution of the Bible, and exerted himself in the cause of parliamentary reform. He died July 6, 1813. Among his works are various pamphlets on slavery, tracts on the Hebrew language, and remarks on the definite article in the Greek Testament.

**SHARP, JAMES**, archbishop of St. Andrews, born in Banffshire, in 1618, was educated at Aberdeen, and early distinguished himself as an able



EARLY EGYPTIAN SCULPTURES.—See SCULPTURE.

opponent of the Covenanters. He went to England, where he was noticed by Hammond, Taylor and others. On account of his great abilities he obtained some preferment. He advocated the cause of a Presbyterian party for Scotland before Cromwell, acquitting himself with great dexterity; and when Monk was commander in Scotland, he used the talents of Sharp in his attempts to settle the ecclesiastical affairs of the kingdom, and in soliciting the approbation of the exiled king in the proposed measures. At the Restoration he became a convert to the Church of England, and was appointed archbishop of St. Andrews; but this elevation being considered a shameful desertion of his friends, his life was unsuccessfully sought in 1678 by a fanatic preacher, but in 1679 nine assassins barbarously murdered him on Magask Moor, three miles from St. Andrews.

**SHARP, JOHN, D.D.**, archbishop of York, born at Bradford, Yorkshire, in 1644, was educated at Christ's College, Cambridge; and having taken orders, he rose steadily in the Church, becoming, in 1672, archdeacon of Berks, in 1675 prebendary of Norwich, then rector of St. Bartholomew, and subsequently of St. Giles' in the Fields. In 1686 he was suspended for preaching in favor of the Anglican and censuring the Roman Church; the bishop of London, who refused to suspend him, was himself suspended; a year or two later he was restored to favor, and

in 1689 promoted to the deanery of Canterbury. He refused some of the bishoprics vacated by nonjuring bishops, but accepted the see of York on the death of Dr. Lamplugh. He preached the sermon on Anne's coronation, and was appointed privy councillor. He died at Bath in 1713, and was buried in York Cathedral, where an inscription by Dr. Smalridge records his merits. His sermons, published since his death, are deservedly popular. His youngest son, THOMAS, D.D., was born in Yorkshire, and educated at Trinity College, Cambridge, where he obtained a Fellowship in 1728. His preferments included the rectory of Rothbury, Northumberland, a prebend of Durham and the archdeaconry of Northumberland. He died in 1758, aged sixty-five. He was the author of two dissertations on "the Etymology of the Hebrew Words Elohim and Berith," besides "Discourses on the Antiquity of the Hebrew Tongue and Characters." He was father to Granville Sharp.

**SHARPE, GREGORY**, an Oriental scholar and divine, was born in Yorkshire, in 1713, was



EARLY EGYPTIAN SCULPTURE.—See SCULPTURE.

educated at Westminster and Aberdeen, and eventually became master of the Temple. Among his writings are—"A Review of the Controversy on the Demoniaes," "Defence of Dr. Clarke against the Attacks of Leibnitz," "Dissertations on the Origin of Languages, and the Original Powers of Letters, with a Hebrew Lexicon," etc. He died in 1771.

**SHARRETS** (shar'rets), NICHOLAS G., was born in 1802, in Union county, Pennsylvania. In early life he displayed an earnest regard for religion; and having expressed a desire to become a preacher of the gospel, he was directed in his views by his pastor, the Rev. Benjamin Keller, and in due time he entered Dickinson College, at that time under the care of the Rev. John M. Mason, D.D. He graduated in 1825, and commenced the study of theology under the Rev. Dr. Schmucker of York, Pennsylvania, but he finished his course at Gettysburg. He then entered on a mission in the north-western part of the State of Pennsylvania, including the counties of Clearfield, Venango and Indiana in his sphere of labor. He settled at Blairsville, ministering at that place and at Indiana until 1836, when he was removed by fever contracted in a tour which

he had undertaken to collect funds to liquidate a debt on the Indiana church. As a member of the Lutheran Church and a faithful, self-denying minister he was highly esteemed, and his loss was greatly regretted. Though not powerful as a rhetorician, he was eminently successful in bringing souls to Christ.

**SHARUHEN** (sha-roo'hen), a city in the territory of Simeon, Josh. xix. 6. See SHILHIM.

**SHASHAI** (sha'shi), one who had married a foreign wife, Ezra x. 40.

**SHASHAK** (sha'shak), a Benjamite, 1 Chr. viii. 14, 25.

**SHAUL** (sha'ool). 1. A son of Simeon by a Canaanitish woman, Gen. xlv. 10. 2. An Edomite king, 1 Chr. i. 48, 49, called Saul in Gen. xxxvi. 37, 38. 3. A Kohathite Levite, 1 Chr. vi. 24, the Joel of 36?

**SHAULITES** (sha'ool-ites), a family of Simeon, descendants of Shaul, Num. xxvi. 13.

**SHAVEH** (sha'veh), a valley on the north of Jerusalem, called also the King's Dale, Gen. xiv. 17.

**SHAVEH-KIRIATHAIM** (kir-ya-tha'im), a plain near the city of Kirjathaim, Gen. xiv. 5. See KIRJATHAIM.

**SHAVSHAH**. See SERAIAH.

**SHAW, JOSEPH, LL.D.**, was born in 1778, in the parish of Rattray, Aberdeenshire, Scotland. His education was commenced in his childhood, and in his thirteenth year he entered the university of Edinburgh, which at that time was adorned by Robertson, Blair, Playfair, Dalzell, Dugald Stewart and others. He graduated in 1794, and entered on the study of theology at the Associate Divinity Hall at Whitburn, under Professor Bruce. On the death of the Rev. William Marshall, the pastor of the Associate Church in Walcutt street, Philadelphia, Mr. Shaw was appointed to the vacancy. He was seized with a severe throat affection when absent on duty from his charge, and after several months of suffering, he resigned the church and traveled for his health, visiting Nova Scotia and other regions. In 1813 he became professor of languages in Dickinson College, and in 1815 he was removed to Albany Academy, where he taught languages with great success. In 1824 he went to Philadelphia on a visit; and being seized with a fever, he died quite suddenly and unexpectedly. He wrote on sanctification, on the gospel ministry, and several of his discourses appeared in the "Religious Monitor." Correctness rather than brilliancy characterized his sermons. He was benevolent, thoughtful of the poor and remarkably free from selfishness. In general society he was taciturn and utterly void of sanctimonious airs and religious ostentation.

**SHEAL** (she'al), one who had married a foreign wife, Ezra x. 29.

**SHEALTIEL**. See SALATHIEL.

**SHEAR**. See SHEEP.

**SHEARIAH** (she-ar'yah), a descendant of Saul, 1 Chr. viii. 33; ix. 44.

**SHEAR-JASHUB** (she-ar-ja'shoob), a symbolical name given to a son of the prophet Isaiah, intended to show that, though the people should be carried captive, yet a remnant should return to their own land, Isa. vii. 3.

**SHEBA** (she'bah). 1. One of the descendants of Cush, of the family of Ham, Gen. x. 7. 2. A son of Joktan, of the family of Shem, Gen. x. 28. 3. A son of Jokshan, Abraham's son by Keturah, Gen. xxv. 3.

**SHEBA**. There is a difficulty, not so much in determining what country was inhabited by descendants of Sheba as in distinguishing whether there were more tribes than one that bore the name, and whether, if so, any line of demarcation could be found between their respective localities. Gesenius, comparing the three names, believes that the Sabaeans of Arabia Felix, adjacent to Sanaa, are the posterity of Joktan. The other two names of Sheba he refers to one and the same people. He assumes, therefore, two tribes—one, Joktan's descendants, the more powerful of the two, in Arabia Felix, the other dwelling toward the Persian Gulf, not far from the mouth of the Euphrates. Winer sees no occasion for Gesenius' division into two tribes. The view, however, taken by Kalisch seems most satisfactory. Sheba, he believes, is Saba, the chief city of Yemen, the leading province of Arabia. The inhabitants of



MODES OF SITTING.—See SEAT AND SCULPTURE.

this country were a powerful race, receiving fresh accessions and throwing out many colonies. Their land was bordered on the west by the Red Sea, on the south by the Indian Ocean; to the north it reached nearly to Idumaea, but on the east its boundaries varied at different times. Among the immigrants into this country occupied by Cushites were the descendants of Joktan; so that it was peopled by both Hamites and Shemites—the former in the south-west adjoining Africa, the latter to the east and the north. And then a portion of the tribes of Jokshan, the descendants of Abraham, settled in the territories of older nations—occupied, in fact, some of the country Sheba. Sheba, so peopled, was long regarded as the most southern country of the habitable earth; it was very wealthy and luxurious, its commerce most extended, its capital—Sabas or Mariaba—a splendid city. From this land came that queen who visited Solomon, respecting whom the Jews have many legends, 1 Ki. 1-13.

**SHEBA**. 1. A Benjamite who, after the suppression of Absalom's rebellion, headed a fresh insurrection, fostered by the rising jealousy between Judah and the other tribes. He was pursued by David's troops, but occupied the city of Abel. A wise woman there persuaded the people to deliver Sheba's head to Joab, and the revolt was immediately crushed, 2 Sam. xx. 1-22. 2. A Gadite chieftain, 1 Chr. v. 13.

**SHEBA**, a city in the territory of Simeon, Josh. xix. 2.



**SHEBAH** (she'bah), the name of the well at Beer-sheba, Gen. xxvi. 33.

**SHEBAM** (she'bam), Num. xxxii. 3. See **SIBMAH**.

**SHEBANIAH** (she-ban'yah), a name borne by several priests and Levites, chiefly of later times, 1 Chr. xv. 24; Neh. ix. 4; x. 4, 12; xii. 14.

**SHEBARIM** (she-ba'rim), a place or spot near Ai to which the Israelites were pursued, Josh. vii. 5.

**SHEBER** (she'ber), a son of Caleb the son of Hezron, 1 Chr. ii. 48.



1. SHEKEL OF SILVER.

**SHEBNA** (sheb'nah), the prefect of the palace to King Hezekiah, Isa. xxii. 15; afterward promoted to be scribe or secretary to the same monarch, when his former office was given to Eliakim, 2 Ki. xviii. 26, 27.

**SHEBUEL** (she-bu'el). 1. A descendant of Moses, 1 Chr. xxiii. 16; he is also called Shubael, 1 Chr. xxiv. 20. 2. One of the Levite singers, 1 Chr. xxv. 4; he too is called Shubael, 1 Chr. xxv. 20.

**SHECANIAH**, or **SHECHANIAH** (she-kan'yah), a name occurring pretty frequently in the later genealogies, especially among priests and Levites, though none of them rose to distinction, 1 Chr. iii. 21, 22; xxiv. 11; 2 Chr. xxxi. 15; Ezra x. 2; Neh. iii. 29; vi. 18; xii. 3.



2. SHEKEL OF COPPER—SIMON.

**SHECHEM** (she'kem). 1. The son of Hamor the Hivite, who, having defiled Dinah, Jacob's daughter, was slain by her brothers Simeon and Levi, Gen. xxxiii. 19. 2. A descendant of Gilead of the tribe of Manasseh, Num. xxvi. 31. 3. Another descendant of Manasseh, 1 Chr. vii. 19.

**SHECHEM**, a celebrated city of Palestine, called also Sichem, Gen. xii. 6; Sychar, John iv. 5, and Sychem, Acts vii. 16. It was of great antiquity, for it was in existence when Abram entered Canaan. It was occupied by Hivites when Jacob pitched his tent before it and purchased some ground, where he built an altar; and it was plundered, and the inhabitants put to the sword by Simeon and Levi, because the chief son had defiled their sister Dinah, Gen. xxxiii. 18-20.

Shechem was after the conquest territorially in the tribe of Ephraim, but was assigned to the Levites of the family of Kohath, and appointed a city of refuge, Josh. xvii. 7; 1 Chr. vi. 67. There the bones of Joseph were buried; and as a central point, it was the place where Joshua gathered Israel to receive his last instructions, Josh. xxiv. 1-23, 32. Its history in the time of the judges, so far as we find it recorded, was disgraceful and disastrous. Idolatrous worship appears to have been introduced, and the inhabitants were persuaded to make Abimelech, Gideon's son by a woman of their town, king, Jud. viii. 31. Then followed the massacre of Gideon's other sons, and dissension soon arose between the Shechemites and their king; the result was the destruction of the city and the death of Abimelech, Jud. ix. It was afterward rebuilt and regained its importance; for we find that Rehoboam went thither to be inaugurated king; it was there that in consequence of his folly the revolution broke out; and at Shechem, fortified by Jeroboam, was at first the seat of the new monarchy, 1 Ki. xii. 1-19, 25. It was standing after the destruction of Jerusalem, Jer. xli. 5; and after the return of the Jews from captivity it became the centre of Samaritan worship, a temple being erected on Gerizim.

Shechem was situated in a beautiful valley, in the range of the mountains of Ephraim, on the borders of Ephraim and Manasseh, between Ebal and Gerizim, about seven miles south of Samaria. The modern town is called *Nablous*, or *Nablús*. The following is Dr. Thomson's description of the vale and town of Nablús: "Nothing in Palestine surpasses it in fertility and natural beauty, and this is mainly due to the fine mill-stream which flows through it. The whole country is thickly studded with villages, the plains clothed with grass or grain, and the rounded hills with orchards of olive, fig, pomegranate and other trees. . . . Nablús is a queer old place. The streets are narrow and vaulted over, and in the winter-time it is difficult to pass along many of them on account of brooks, which rush over the pavement with deafening roar. In this respect I know no city with which to compare it except Brusa; and like that city, it has mulberry, orange, pomegranate and other trees mingled in with the houses, whose odoriferous flowers load the air with delicious perfume during the months of April and May. Here the bilbút delights to sit and sing, and thousands of other birds unite to swell the chorus."

Almost two miles to the east lies a small village, *Baldta*, where Joseph's tomb is believed to be, Josh. xxiv. 32, and at a little distance south-east Jacob's well. See **JACOB'S WELL**.

**SHECHEMITES** (she'kem-ites), a family of Gilead, of the tribe of Manasseh, descended from Shechem, Num. xxvi. 31.

**SHECHINAH** (she-ki'nah), a derivative of the common Hebrew root signifying to "dwell," either of God or of men, but itself not found in the Old Testament. In literature subsequent to the Bible it has two uses, one proper and one euphemistic. The word meaning an "indwelling"—i. e., of God—is properly applied to visible manifestations of God's presence, as the burning bush, the pillar of cloud and fire of the exodus in the wilderness, etc. Whether this visible manifestation

of the presence of God was considered to be the visibly manifested present God, or something much less, may be made a question. Likely something less, otherwise the second use of the word could hardly have arisen. This use is a euphemistic circumlocution generally for the divine name or any personal pronoun employed of God either by himself or by others when he is addressed or spoken of, and arises from a reverential dislike of even Biblical anthropomorphisms,



3. SHEKEL OF COPPER—SIMON.

which dislike distinguishes later Jewish religious thinking. Thus, Num. v. 3, "in the midst whereof I dwell" is rendered by the Targum, "among whom my shekinah is dwelling." Difference of opinion exists as to whether there was any continuous visible manifestation of God's presence in the holy of holies over the mercy-seat. Jewish authorities hold there was, and that this shekinah did not return to the second temple. Many Christian writers deny its continuous visibility even in the first. See **CLOUD, PILLAR OF**.

**SHEDEUR** (she-de'ur), the father of the prince of Reuben, Num. i. 5.

**SHEEP**. See **FLOCK**.

**SHEEP-FOLD**, an enclosure or shelter for sheep. Sheep-cotes or sheep-folds are often mentioned in Scripture, Num. xxxii. 24, 36; 1 Sam. xxiv. 3; 2 Chr. xxxii. 28. The word is sometimes used figuratively, John x. 1. Modern sheep-folds in Syria are described as low flat buildings, in which when the nights are cold the sheep are shut. There is a yard attached where they are kept in milder weather. This is fenced with a stone wall crowned with sharp thorns.

**SHEEP-GATE**, THE, one of the ancient gates of Jerusalem, the position of which is uncertain, Neh. iii. 1, 32. If it be this which is referred to in John v. 3 (where the Authorized



4. DEMI-SHEKEL OF COPPER.

Version has "sheep-market," but without any authority, it was probably near the temple.

**SHEEP-MARKET**. See **SHEEP-GATE**.

**SHEHARIAH** (she-har'yah), a Benjamite chief, 1 Chr. viii. 26.

**SHEKEL** (she'kel). The Hebrew word, which is untranslated in our version, signifies poising or weighing. Originally the shekel was a certain weight. See **MONEY**. Eventually stamped pieces

were made and used as coins. The first mention of a shekel in Scripture is in the time of Abraham, Gen. xxiii. 15, 16. It occurs again as denoting weight, Gen. xxiv. 22; and subsequently the use of the term is frequent.

We insert herewith, as of interest, a series of ten engravings with suitable descriptions, which will enable the reader to form a fair idea of the shekel and its fractions.

1. A shekel of silver, having on the obverse a vase, supposed, no one knows how truly, to repre-



5. KENNICOTT'S QUARTER-SHEKEL OF COPPER.

sent the pot of manna preserved in the old tabernacle and temple, with the legend, "Shekel of Israel;" the *aleph* over the cup denotes the first year of freedom. On the reverse, an almond branch in blossom, in memory of that of Aaron: inscription, "Jerusalem the Holy." These are repeated on numerous coins of various sizes. There are half, third and quarter of shekel pieces, which differ from this only in size and in the denomination of value, and which, therefore, we have not deemed it worth while to copy.

2. This is from a copper shekel. It exhibits the front of a building with a row of columns, and as it answers to the description is supposed to represent the magnificent family sepulchre which Simon himself built at Modin. The word is "Simon;" on the obverse is a sheaf bound up, with the common legend, "For the Freedom of Jerusalem."

3. This is from a copper coin. Obverse, a palm tree and fruit, with the name of "Simon." Reverse, a vine leaf, the legend partly obliterated, but apparently the usual—"For the Freedom of Jerusalem."

4. A half-shekel of copper: the obverse two sheaves of corn, with a vine leaf between, with the words, "Demi-shekel." The reverse a palm tree, with a measure of corn (some think a tower) on each side, with the legend, "For the Fire" . . . the rest obliterated.



6. QUARTER-SHEKEL OF COPPER—SIMON.

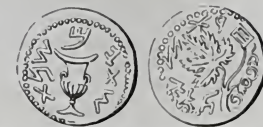
5. This is a very curious, and we believe unique, quarter-shekel of copper, purchased by Dr. Kennicott in the East, and figured in his observations on the first book of Samuel vi. 19. The figures it is difficult to make out, unless that on the reverse be the ephod; but the legend on the obverse is, "The fourth year;" on the reverse, "From the Freedom of Zion."

6. A quarter shekel of copper, having on the obverse a very elegant urn, or ancient pither, and on the reverse a knotted laurel crown, joined above by a collar of pearls, and enclosing the name of "Simon." The legend on the other side is, "For the Freedom of Jerusalem."

7. Another quarter-shekel, with an urn of a dif-

ferent shape from the last on the obverse, and a vine leaf on the reverse. On this we read, "The second year—of Zion's Freedom." This is in the British Museum.

8. Another copper quarter-shekel, with an ob-



7. QUARTER-SHEKEL OF COPPER—SIMON.

verse like No. 1 and a reverse like No. 2. Legend, "The fourth year—of Zion's Freedom."

9. A silver quarter-shekel of peculiar interest, as the obverse exhibits the form of the ancient Hebrew lyre. Legend, the name of "Simon," partly effaced, and "For the Freedom of Jerusalem."

10. Another quarter-shekel of silver, distinguished by the two curious pillars on the obverse, which may very possibly represent the pillars to which were attached the tablets of brass on which were inscribed the services of Simon to the nation, and that in consequence he had been elected to be its pontiff and prince. The cluster of grapes on the reverse occurs on many Jewish coins. See **MONEY, WEIGHTS**.

**SHELAH** (she'lah), the youngest son of Judah by a Canaanite mother, the daughter of Shuah, Gen. xxxviii. 5; xlv. 12, the founder of the family of Shelanites, Num. xxvi. 20.

**SHELANITES** (she'lan-ites), a family of Judah, descendants of Shelah, Num. xxvi. 20. See **SHILONI**.

**SHELDON** (shel'don), GILBERT, archbishop of Canterbury, was born at Staunton, Staffordshire, in 1598. He studied at Oxford, and became Fellow of All Souls College. Entering the Church, he was made chaplain to Thomas Lord Coventry, then keeper of the great seal, through whose influence appointments and promotion came rapidly. He was named chaplain to Charles I., and as such assisted at the treaty of Uxbridge and attended the king at Oxford. After holding the wardenship of his college for twelve years, he was deprived in 1647 and imprisoned. He lived in retirement till the Restoration, and was then made, in succession, dean of the Chapel Royal, bishop of London, master of the Savoy, and in 1663 he was raised to the primacy. The celebrated "Savoy Conference" was held at his house, but he did not take part in it. He stood courageously at his post during the plague in 1665, and rendered great and generous service. He was afterward chancellor of the university of Oxford, built there the well-known Sheldonian Theatre, and gave endowments to several colleges,



8. QUARTER-SHEKEL OF COPPER.

and rebuilt the library at Lambeth. He died at Lambeth in 1677.

**SHELEMIAM** (she-lem'yah), a name of pretty frequent occurrence in later times among

the covenant people: the father of Irijah, the captain of the ward who arrested Jeremiah, Jer. xxxvii. 13; the father of Jehucal in the time of Zedekiah, Jer. xxxvii. 3; one of the persons appointed to lay hold of Jeremiah, Jer. xxxvi. 26; two of the offspring of Bani, Ezra x. 39, 41.

**SHELEPH** (she'lef), a son of Joktan, Gen. x. 26. His descendants perhaps were the Salapeni, a tribe of Arabia Felix, south-east of the present Medina.



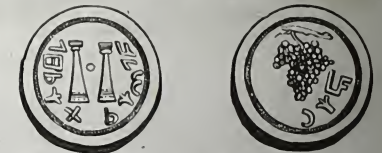
9. QUARTER-SHEKEL OF SILVER—SIMON.

**SHELESH** (she'lesh), a chieftain of Asher, 1 Chr. vii. 35.

**SHELOMI** (she-lo'me), the father of the chief of Asher appointed to superintend the division of the land, Num. xxxiv. 27.

**SHELOMITH** (she-lo'mith). 1. The mother of the person who was stoned for blasphemy in the wilderness, Lev. xxiv. 11. 2. The daughter of Zerubbabel, 1 Chr. iii. 19. 3. Besides these, the name occurs of three males in the genealogies, 1 Chr. xxiii. 9, 18; xxvi. 26, 28.

**SHELTON** (shel'ton), PHILO, was born in 1754, at Ripton (now Huntington), Connecticut. He graduated at Yale in 1775; and devoting himself to the ministry of the Episcopal Church, he began the study of theology. In 1785, having completed a thorough course, he was ordained, and settled at Fairfield, which grew rapidly, and the name of the place was changed to Bridgeport. He was an unobtrusive and very efficient laborer. He sympathized with the mother-country in the early period of the Revolutionary struggle, as many of his brethren did, and he kept out of public life until his death, but in his ministerial sphere he was exceedingly diligent and active. He was eminently useful in procuring the charter of Trinity College, Hartford, and his zeal for education and religion



10. QUARTER-SHEKEL OF SILVER—SIMON.

continued unabated amid many trials until his death, in 1825.

**SHELUMIEL** (she-loo-mi'el), the prince of Simeon in the wilderness, Num. i. 6.

**SHEM**, one of the three sons of Noah, Gen. v. 32; 1 Chr. i. 4. He was preserved in the ark during the flood, and afterward his dutiful conduct to his father and the blessing pronounced upon him are recorded, Gen. ix. 20-27. Shem was the eldest of Noah's three sons; for the translation, "the brother of Japheth the elder," Gen. x. 21, cannot be sustained; it is really "the elder brother of Japheth." This patriarch was the father of one of the three great divisions of mankind; the na-



tions called Shemitic, including the Hebrews, Arameans, Persians, Assyrians, etc., occupying the central parts of the ancient world, were descended from him, Gen. x. 21-31; 1 Chr. i. 17-23. In the direct line from Shem we have the genealogy of the Israelitish nation, Gen. xi. 10-26. He lived six hundred years; and if the ordinary chronology is to be depended on, he must have been many years contemporary with Abraham. In Luke iii. 36 he is called Sem. See EARTH, TONGUES.

**SHEMAIAH** (she-ma'yah). 1. A prophet of the time of Rehoboam who was commissioned to enjoin that monarch to forego his design of reducing the ten tribes to obedience, 1 Ki. xii. 22-24. 2. A person who, without authority, assumed the functions of a prophet among the Israelites in exile. He was so much annoyed by the prophecies which Jeremiah sent to Babylon, the tendency of which was contrary to his own, that he wrote to Jerusalem, denouncing the prophet as an impostor, and urging the authorities to enforce his silence. In

5. 2, 3. Two who had married foreign wives, Ezra x. 32, 41.

**SHEMEBER** (she-me'ber), the king of Zebulun, one of the five cities of the plain, Gen. xiv. 2.

**SHEMER** (she'mer), the person to whom the hill of Samaria belonged, and who sold it to Omri.

**SHEMIDA, SHEMIDAH** (she-mi'dah), a descendant of Manasseh, Num. xxvi. 32.



SENNACHERIB MURDERED BY HIS SONS IN THE HOUSE OF NISROCH.—See SENNACHERIB.

**SHEMA** (she'ma). 1. One of Judah's descendants, 1 Chr. ii. 43, 44. 2. A Reubenite, 1 Chr. v. 8, who appears to be the same with Shemaiah, 1 Chr. ii. 4. 3. A Benjamite chief, 1 Chr. viii. 13, possibly the Shimhi of ver. 21. 4. One of those who stood by Ezra when he read the law, Neh. viii. 4.

**SHEMA**, a city in the extreme South of Judah, Josh. xv. 26.

**SHEMAAH** (she-ma'ah), a Benjamite, father of two chiefs who joined David at Ziklag, 1 Chr. xii. 3.

return he received new prophecies, announcing that he should never behold that close of the bondage which he fancied to be at hand, and that none of his race should witness the re-establishment of the nation, Jer. xxix. 24-32.

Besides the two already mentioned, a number of persons with the name occur in the genealogies and later books—upward of twenty—but none of them remarkable, 1 Chr. iii. 22; iv. 37; v. 4; ix. 14, 16; xxiv. 6; xxvi. 4; Ezra viii. 13; x. 21, 31; Neh. x. 8; xii. 34, 36, 42, etc.

**SHEMARIAH** (she-mar'yah), a Benjamite warrior who joined David at Ziklag, 1 Chr. xii.

**SHEMIDAITES** (she-mi'da-ites), a family of Manasseh, descended from Shemida, Num. xxvi. 32.

**SHEMINITH** (she-mi'nith), a technical musical term of which the signification is doubtful, Ps. vi. xii, titles. It may have been a harp of eight strings; or it may rather refer to the time—from the eighth or octave.

**SHEMIRAMOTH** (she-mi-ra'moth). 1. One of the Levites, porters, who played on the psaltery, 1 Chr. xv. 18, 20. 2. A Levite in Jehoshaphat's reign, 2 Chr. xvii. 8.

**SHEMITIC** (she-mit'ik), or rather **SEMITIC** (se-mit'ik), **LANGUAGES**, a term commonly applied to a certain number of cognate idioms supposed to have been spoken by the Shemites—i. e., the descendants of Shem. Considering, however, that the Canaanites and the Phœnicians, the Cushites and a number of Arabic tribes, all derived in the genealogical list of Genesis x. from Cham, did speak "Shemitic," while Elam and Lud, derived from Shem, did not, as far as our present information goes, that designation must be pronounced a complete misnomer, although it has kept its ground for want of a precise and accurate term.

Comparative philology exercised itself at an early period, and in a vague manner, in these idioms. The resemblance between them is indeed so striking at first sight—its roots being as nearly identical as can be—that it could hardly have been otherwise. It is the difference between them rather than the similarity that requires a closer scrutiny in order to be discovered at all. As it is, they do not vary among themselves to the extent even of the dialects in any single group of the Indo-European languages. Yet the idea still entertained by not a few scholars—viz., of one of the Shemitic languages standing in the relation of maternity to another—must now be utterly discarded, and all that can be granted is the possibility of some kind of extinct prototype out of which they might have individually developed.

Meanwhile, the existence of three distinct "Shemitic" dialects of independent existence has been established beyond all doubt, and, as usual, different names and divisions have been proposed for them. The most widely adopted and the most rational ones are those that are taken from the abodes of the different tribes who first spoke them. Thus we have—*a*. The northern or north-eastern branch—i. e., that of the whole country between the Mediterranean and the Tigris, bordered by the Taurus in the north, by Phœnicia, the land of Israel and Arabia in the south, and embracing Syria, Mesopotamia and Babylonia. This is called the "Aramaic" branch. *b*. The idiom spoken by the inhabitants of Palestine—"Hebraic;" and *c*. That of the peninsula of Arabia—"Arabic," the idiom confined to this part up to the time of Mohammed.

Sinking for a moment the distinctions between these different Semitic idioms, and viewing them as one compact unity, we find that they are distinguished in a very marked manner.

1. *By the Three-Letter Root*.—This is one of the most striking characteristics of these languages, as it does not appear that there is any language not belonging to this class in the formation of whose roots the same law has been at work. It is very difficult to ascertain the origin of this singular phenomenon. It may possibly be regarded as a

roots from which the existing three-letter roots have been derived; but it has been properly remarked that such an investigation carries us quite away from the Semitic province. When we reach the two-letter root, we have left behind us the Semitic languages altogether and drawn forth a new language, which might be regarded, did we not



ORIENTAL SHEPHERD AND HIS FLOCK.—See SHEPHERD.

kind of equivalent for the compound roots of other languages (which are altogether wanting in the Semitic), an original two-letter root being enlarged and expanded into a greater or less number of three-letter roots, for the purpose of giving expression to the various modifications and shades of the primitive root idea. The attempt has indeed been made, and with no small measure of success, to point out and specify the two-letter

know that the most ancient is not always the most simple, as the one primeval language of mankind.

2. The consideration of the Hebrew three-letter root, and its possible growth out of a more original two-letter root, leads on to the notice of another prominent feature of the Semitic languages—viz., the further growth and expansion of the three-letter root itself into a variety of what are called conjugational forms, expressing intensity, reflex-



iveness, causation, etc. A similar formation may be traced in all languages; in some non-Semitic languages, as the Turkish, it is very largely and regularly developed. In English we have examples in such verbs as "sit" and "set," "lie" and "lay," "set" being the causative of "sit," "lay" of "lie;" or we may say "sit" is the reflective of "set," and "lie" of "lay." So in Latin *sedo* and *sedeo*, *jacio* and *jaceo*, etc., in which latter root the conjugational formation is still further developed into *jacto* and *jactito*. But what in these languages is fragmentary and occasional in Hebrew and the cognate languages is carried out and expanded with fullness and regularity, and consequently occupies a large space in the Semitic grammar. The conjugations are of three sorts—(a) Those expressing intensity, repetition, etc., which are usually distinguished by some change within the root; (b) those expressing reflexiveness, causation, etc., which are usually distinguished by some addition to the root; (c) the passives, distinguished by the presence of the *u* or *o* sound in the first syllable.

3. Another prominent distinction of the Semitic languages is the extent to which modifications of the root idea are indicated, not by additions to the root, but by changes within the root. "The Semitic roots," says Bopp, "on account of their construction possess the most surprising capacity for indicating the secondary ideas of grammar by the mere internal moulding of the root, while the Sanscrit roots at the first grammatical movement are compelled to assume external additions. These internal changes are principally of two sorts:

(a) *Vowel Changes*.—Nothing is more remarkable in the Semitic languages than the significance of their vowel sounds, the sharp *a* sound, formed by opening the mouth wide, being associated as a symbol with the idea of activity, while the *e* and *o* sounds are the symbols of rest and passiveness. In the Arabic verb this characteristic is very marked, many of the roots appearing under three forms, each having a different vowel, and the signification being modified in accordance with the nature of that vowel. The same law appears in the formation of the passives. Thus *katala*—pass. *kutela*.

(b) *Doubling of Consonants*, usually of the middle letter of the root. By means of this most simple and natural device the Semitic languages express intensity or repetition of action, and also such qualities as prompt to repeated action, as "righteous," "merciful," etc. By comparing this usage with the expression of the corresponding ideas in our own language we observe at once the difference in the genius of the two languages. We say "merciful," "sinful"—*i. e.*, full of mercy, full of sin. Not so the Semitic. What we express formally by means of an added root the Semitic indicates by a sign, by simply laying additional stress on one of the root letters. And thus in the formation of the Semitic languages the dominant influence was that of instinctive feeling, passion, imagination, the hand of nature appearing everywhere, the voice of nature heard in every utterance. In this how widely separated from the artificial and highly organized languages of the Indo-European family!

Respecting the visible representation of the Semitic languages, it may be broadly observed that writing, which in no language fully expresses all the sounds in their various shades, has in the Semitic languages this additional imperfection, that only the consonants—the skeleton of the word—are represented by real letters, while the vowels originally are either entirely omitted or only the

longer ones are expressed by certain consonants. It was only at a comparatively late period that also the minor vowels were added in the shape of little strokes and dots above or below the line, but this aid, too, is only intended for less practiced readers. Arabic and Hebrew are still commonly written and printed without vowels. Another point is the direction of the Semitic writing from right to left—of which only modern Ethiopic makes an exception—a peculiarity still inherent in the alternate line of the *Boustrophedon* of the early Greeks. The nearest approach to the most ancient form of the Semitic characters is found in the Phœnician, from which also all our European alphabets are derived.

In Africa the Semitic forms are found in the Mogrebin, or African-Moorish or Western Arabic, a dialect which is spoken in all the States of Barbary. Ethiopic is called by the Abyssinians *Lisana Gheëz*, or language of the *free-born*, because it was anciently the only vernacular dialect of all Abyssinia. Tigré is little else than vulgar Ethiopic, while Amharic is properly only the vernacular dialect of Amhara, a division or kingdom of Abyssinia lying west and south of the Tacazze, and measuring about one hundred and twelve miles



WILLIAM SHERLOCK.—See article.

from east to west by forty in breadth. It is a degenerate Semitic language, having lost many of its original characteristics by admixture. Having devoted special articles to the different branches of the Semitic languages, we have here given only a general and comprehensive view of the subject, and the reader is referred for fuller details to the separate articles.

**SHEMUEL** (shem'u-el). 1. One of the persons selected from the tribe of Simeon to superintend the division of Canaan, Num. xxxiv. 20. 2. 1 Chr. vi. 33. See **SAMUEL**. 3. A chieftain of Issachar, 1 Chr. vii. 2.

**SHEN**, a place somewhere near Mizpeh, between which and Mizpeh Samuel set up a stone and called it Ebenezer, 1 Sam. vii. 12. Its precise site is unknown.

**SHENAZAR** (she-na'tsar), one of David's posterity, 1 Chr. iii. 18.

**SHENIR** (she'nir), a name of Mount Hermon, or a part of it, Dent. iii. 9; Song Sol. iv. 8. See **HERMON**.

**SHEPARD** (shep'ard), **SAMUEL**, D.D., a Congregational clergyman of Massachusetts, was

born at Portland (then called Chatham), Connecticut, November, 1772. He graduated at Yale College in 1793, receiving one of the two highest honors; after which he studied theology. He was ordained pastor of the Congregational church in Lenox, Massachusetts, in 1795, and remained there until his decease, a period of nearly fifty-one years. The published works of Dr. Shepard consist of occasional sermons, preached to his own people and published by request. He was for many years one of the trustees of Williams College and a member of the board of examiners for conferring degrees on graduating classes. During a number of years previous to, and also at the time of, his death, he was vice-president of the college. Dr. Shepard's prominent traits of character were frankness, exuberance of spirits, love of order and punctuality, generosity, and decision and firmness. His pulpit oratory was of a high order, and he was an excellent pastor. He died January 5, 1846.

**SHEPARD**, THOMAS, a native of England, born November 5, 1605, was educated at Emmanuel College, Cambridge. After leaving the university he became a preacher of some distinction; but being a Puritan, he was induced to seek an abode in America. He arrived in Boston, October 3, 1635, and commenced forming a congregation at Cambridge, Massachusetts, of which he held the pastorate until his death, which occurred August 25, 1649. He exerted a powerful influence upon the interests of learning and religion in the infant colony, and it was partially owing to his influence that Harvard College was located at Cambridge. His publications, which were numerous for that period, include the following: "Theses Sabbaticæ," "New England's Lamentation for Old England's Errors," "Cautions against Spiritual Drunkenness," "Subjection to Christ in all his Ordinances the best Means to Preserve our Liberty," "The Sincere Convert," "The Sound Believer," "Singing of Psalms a Gospel Ordinance," "The Saint's Jewel and Soul's Imitation of Jesus Christ," etc.

**SHEPHAM** (she'fam), a place on the north-eastern border of Palestine, Num. xxxiv. 10, 11.

**SHEPHATHIAH** (she-fa-thi'ah), or **SHEPHATHIAH** (she-fa-ti'ah), a common name among the covenant people, but borne by no one who made a figure in history. It occurs of a son of David by his wife Abital, 2 Sam. iii. 4; of a descendant of Perez or Pharez, Neh. xi. 4; of a son of Maachah, a chief man among the Simeonites, 1 Chr. xxvii. 16; of a son of Jehoshaphat, 2 Chr. xxi. 2; of a son of Mattan who took part against Jeremiah, Jer. xxxviii. 1; and two distinct families of a Shephathiah are mentioned among the returned exiles, Ezra ii. 4, 57; Neh. vii. 9, 59.

**SHEPHERD**. See **FLOCK**.

**SHEPHI** (she'fi), or **SHEPHO** (she'fo), a descendant of Seir, 1 Chr. i. 40.

**SHEPHUPHAN**. See **SHUPHAM**.

**SHEPREVE** (shep're-ve), **JOHN**, an eminent scholar, born at Sugworth, near Abingdon, Berks, and educated at Corpus Christi College, Oxford, where he became Greek reader, in 1538 succeeded Wakefield as professor of Hebrew and acquired great popularity as a lecturer. He had a most retentive memory, and wrote verses with astonishing rapidity. He died in 1542, at Amersham, in Buck-

inghamshire. He wrote "A Complete Synopsis of the New Testament, comprised in Two Hundred and Sixty Distichs," besides other works. His nephew, **WILLIAM**, became a Roman Catholic, and went to reside in Rome, where he wrote some religious pieces. He died in 1593.

**SHERAH** (she'rah), a daughter of Ephraim, 1 Chr. vii. 24.

**SHEREBIAH** (she-reb'yah), one of the chief among the Levites or priests who assisted Ezra and sealed the covenant, Ezra viii. 18, 24.

**SHERESH** (she'resh), a descendant of Manasseh, 1 Chr. vii. 16.

**SHEREZER** (she-re'zer), one of the persons sent in the reign of Darius to the house of God, Zech. vii. 2.

**SHERLOCK** (sher'lok). The name of several eminent English divines, of whom three especially demand notice in these pages.

1. **WILLIAM**, dean of St. Paul's, was born in 1641. He was master of the temple, and incurred the anger of the king for refusing to read the declaration of indulgence and for preaching against popery. After the revolution he was one of the nonjurors, but greatly offended them by subsequently taking the oaths. Subsequently he obtained the deanery of St. Paul's, and wrote numerous books and pamphlets, the greater part of which were of the controversial kind. His "Practical Treatise on Death" has been highly valued and very much read. He died in 1707.

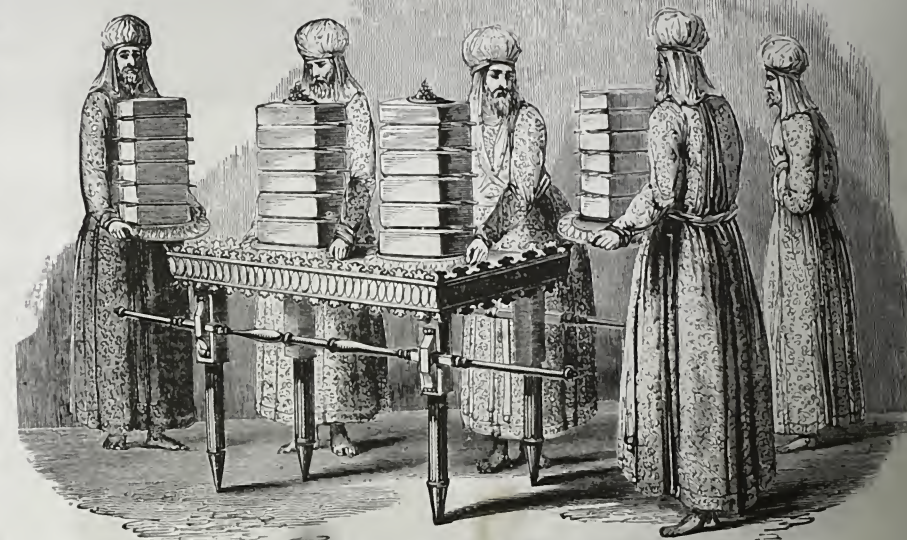
2. **THOMAS**, bishop of London, son of the preceding, born in 1678, was distinguished as a spirited controversial writer. He was educated at Cambridge, succeeded his father as master of the Temple, and became successively dean of Chichester and bishop of Bangor, Salisbury and London. He took a leading part in the Bangorian controversy, and did good service in his day in the controversies respecting the evidences of Christianity by his work on Prophecy and by his clever and interesting "Trial of the Witnesses." He died in 1761.

3. **RICHARD**, D.D., a clergyman of the English Church, born in 1613, at Oxtou, in Werral, Cheshire, was educated at Magdalen Hall, Oxford, whence he removed to Trinity College, Dublin. He obtained some preferment in Ireland, but during the civil wars returned to England and was made chaplain to one of the king's regiments. At the Restoration he took the degree of doctor of divinity at Dublin, and was presented to the valuable living of Winwick, Lancashire, where he died June 20, 1689. He was more eminent for his earnest piety and Christian love and fidelity than for learning, in an age when learning was almost the sole qualification sought in the ministry, though he was not below the average even as a scholar. The most celebrated of his works are—"The Practical Christian," to the sixth edition of which his life is prefixed by Bishop Wilson; "Confessions, Meditations and Prayers for the Sacrament;" and Tracts against the Quakers.

**SHERMAN** (sher'man), **JOHN**, was born in 1613, at Dedham, in England. He was brought up under the celebrated John Rogers. At an early

age he was sent to Emmanuel College, Cambridge, the great literary fountain whence so many eminent scholars flowed over to this western land. He left college without a degree, as he "scrupled" at the terms of subscription, thus gaining the sobriquet of the "College Puritan." He came to New England in 1634. He first preached at Watertown, from which he removed to New Haven. He retired from the ministry for two or three years, and again he settled at Watertown, rejecting an invitation from Boston and London. He continued to preach with great energy until near the close of life. His death occurred in 1685, in the seventy-second year of his age.

**SHERWOOD** (sher'wood), **MARY MARTHA**, one of the most popular writers of juvenile and serious fiction, was the daughter of Dr. George Butt, chaplain to George III., vicar of Kidderminster, and rector of Stanford, in Worcestershire, where she was born in 1775. In 1803 she married



THE SHEW-BREAD—PRIESTS REMOVING THE OLD AND SUBSTITUTING THE NEW.—See **SHEW-BREAD**.

Henry Sherwood of the British army, and accompanied her husband to India the same year, where she displayed great zeal in the cause of religion amongst the soldiers and natives dwelling around her. The great number of her books prevents an enumeration of even the more popular of them, but among the most universally read are "Henry and his Bearer," "The Lady of the Manor," "The Church Catechism," "The Nun," "The Fairchild Family," "The Golden Garland of Inestimable Delight," etc. She died in 1851.

**SHESHACH** (she'shak), a symbolical name of Babylon, Jer. xxv. 26; li. 41. It has been a puzzle to account for Babylon's being so called. Some critics believe that it is written according to the cabalistic plan of putting the last letter of the alphabet for the first, the last but one for the second, and so forth. Sheshach would then be Babel or Babylon. But according to Sir H. Rawlinson, Shishaki is, in one of the ancient Babylonian dialects, the name of the moon-god, and is supposed to designate the city Ur.

**SHESHAI** (she'shi), one of the sons of Anak, Num. xiii. 22, or perhaps the name of a family of Anakim.

**SHESHAN** (she'shan), a descendant of Judah, 1 Chr. ii. 31, 34, 35.

**SHESHBAZZAR** (shesh-bats'zar), the name apparently borne in Persia by Zerubbabel, Ezra i. 8, 11.

**SHETH**. 1. Num. xxiv. 17. Here the word is probably not a proper name: we may translate "the sons of tumult;" compare Jer. xlviii. 45. 2. 1 Chr. i. 1. See **SETH**.

**SHETHAR** (she'thar), one of the seven princes of Persia, Esth. i. 14.

**SHETHAR-BOZNAI** (she'thar-böz'ni), a Persian officer in Syria, Ezra v. 8, 6.

**SHEVA** (she'va). 1. 2 Sam. xx. 25. See **SHAVSHA**, **SERAIAH**. 2. A son of Caleb, son of Hezron, 1 Chr. ii. 49.

**SHEW-BREAD** (sho'-bred), the expression used in our version for what is literally "bread of faces," or "bread of the presence," so called because it was set before Jehovah in the holy place, Ex. xxv. 30. The shew-bread consisted of twelve loaves or cakes, according to the number of the tribes of Israel, fresh every Sabbath day, placed in two rows or piles, with frankincense on each row. The frankincense was burnt as an offering made by fire, and the bread taken away to make room for the fresh loaves was to be eaten by the priests in the holy place, Lev. xxiv. 5-9. This bread was placed upon a table made of shittim-wood overlaid with gold, Ex. xxv. 23-30, set in the sanctuary, Ex. xxxix. 36. On this table were, besides the "continual bread," as it was sometimes termed, bowls and cups in which there was, probably, wine for libations, Ex. xxv. 29, 30. The shew-bread was an offering, placed before the Lord, whose ever-watchful eye



looked thereon with complacency, a portion of their substance consecrated by the people for God's honor; and as incense was put upon it the lesson was taught that the spiritual sacrifice symbolized by the bread was to be ever presented with supplication, and could only so meet with the divine favor.

**SHIBBOLETH** (shib-bo'leth), a word pronounced by the Gileadites to the fugitive Ephraimites in order to detect by their pronunciation whether they were really of that tribe, Jud. xii. 4-6. It appears from this circumstance that there were variations of dialects in the spoken language of Palestine.

**SHIBMAH** (shib'mah), a town originally belonging to the territory of Bashan, and called *Sebam* or *Shebam*, Num. xxxii. 3, but afterward assigned to Reuben, by whom it was rebuilt, and called *Sibmah*, Num. xxxii. 38. From two allusions in Isaiah it appears to have been famous for

waters; but in the Authorized Version only once put *Shihor*, which is the correct form, 1 Chr. xiii. 5; in other places it is *Sihor*, Josh. xiii. 9; Isa. xxiii. 3; Jer. ii. 18. When Isaiah speaks of the "seed" or sowing "of Sihor, the harvest of the river," and Jeremiah says, "What hast thou to do in the way of Egypt, to drink the waters of Sihor?" it is scarcely possible to doubt that the Nile is meant—the river which might be taken as the representative of Egypt. But in the passage of Joshua, *Shihor* is spoken of as being *before* Egypt—that is, to the east of it; which could not properly be spoken of the Nile, since this flows directly through Egypt, but should apparently be understood of the Rhinocorum of the ancients, the Wady el Arish of the moderns. This last is called in Scripture the *Nachal* or River of Egypt; and it would seem that *Shihor* was also occasionally applied to this stream, the term being then used merely as a designation for a river somehow connected with or pertaining to Egypt. Thus at Josh. xiii. 3, "from

be the Sharnhen of Josh. xix. 6 and the Sharaim of 1 Chr. iv. 31.

**SHILLEM** (shil'lem), one of the sons of Naphtali, Gen. xlv. 24. He is called Shallum in 1 Chr. vii. 13.

**SHILLEMITES** (shil'lem-ites), a family of Naphtali descended from Shillem or Shallum, Num. xxvi. 49.

**SHILOAH**. See **SILLOAM**.

**SHILOH** (shi'loh), a city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road, where the tabernacle and ark remained for a long time, from the days of Joshua, during the ministry of all the judges, down to the end of Eli's life, Josh. xviii. 1; 1 Sam. iv. 3. To this circumstance Shiloh owed all its importance, for after the loss of the ark—which never returned thither after it had been restored to Israel by the Philistines—it sunk into insignificance. It was, indeed, the residence of Ahijah the prophet, 1 Ki. xi. 29, but it is more than once mentioned as accursed and forsaken, Ps. lxxviii. 60; Jer. vii. 12, 14. The last mention of it in Scripture is in Jer. xli. 5, which only shows that it survived the exile. Dr. Robinson identifies it with a place named Seilun, a city surrounded by hills, with an opening by a narrow valley into a plain on the south. The ruins consist chiefly of an old tower with walls four feet thick, and of large stones and fragments of columns indicative of an ancient site.

**SHILOH**. This word occurs in Jacob's prophetic blessing, Gen. xlix. 10. Various and most diverse have been the interpretations of the passage. Gesenius would translate, "The sceptre shall not depart from Judah . . . until he (Judah) shall come to Shiloh, and the nations obey him." And he supposes that the prediction meant that Judah would lead the tribes in the conquest of Canaan, Jud. i. 1, 2, till the central regions being subdued and the tabernacle set up there in Shiloh, Judah's leadership would cease, the different tribes enjoying each independently its own inheritance. An obvious and fatal objection to this interpretation is that it does not reach to that highest point of Judah's supremacy when a family of the tribe sat upon the throne of Israel. And besides, as Kalisch has shown, the words we render "sceptre" and "lawgiver" must indicate regal dignity, and not mere leadership in the field. Kalisch himself translates, "The sceptre shall not depart . . . even when they come to Shiloh; and to him shall be submission of nations," and interprets that Judah's royalty should not be extinguished, even when by proclamation at Shiloh, where Ahijah lived, who predicted the disruption, the ten tribes set up a rival sovereignty. To this also there is a fatal objection. Shiloh had ceased to be the gathering-place and sanctuary of the nation years before; and besides, it was not at Shiloh but at Shechem that the revolt occurred and was consummated, 1 Ki. xii. Hengstenberg's explanation is far preferable. He maintains that the prediction had a Messianic reference. This has been held from the earliest times, and even by Jewish writers. Hengstenberg therefore translates, "The sceptre shall not depart from Judah, nor the lawgiver from between his feet—i. e., from him—until the Peace-maker comes, and him shall the nations obey." And he believes

the *Shihor* (so it should be read) before (or over against) Egypt," becomes equivalent to "the river that is over against Egypt"—viz., the Wady el Arish; and in the same manner should the "*Shihor of Egypt*" in 1 Chr. xiii. 5 be understood.

**SHIHOR-LIBNATH** (shi'hor-lib'nath), a river or stream, as appears from the etymology of the word, on the southern boundary of the tribe of Asher, near Carmel. It is only mentioned in Josh. xix. 26.

**SHITES** (shi'ites), Mohammedan sectaries who, after the death of Mohammed, followed Ali, his son-in-law; regarding him as the vicar of God, they execrated all who stepped in between him and his inheritance.

**SHILHI** (shil'hi), the father of King Jehoshaphat's mother, 1 Ki. xxii. 42.

**SHILHIM** (shil'him), a city in the southern part of Judah, Josh. xv. 32. This would seem to

the meaning to be, not that the tribe of Judah should not cease to subsist as a people, and have a government of their own till the coming of Messiah, when they should lose their dominion, but that Judah should not cease to exist as a tribe, or lose its superiority, until it was exalted to higher honor and glory through the great Redeemer who was to spring from it, and whom not only the Jews, but all the nations of the earth, should obey. Hengstenberg supports his position with great ability, and shows how Judah, eminently, was carried through the temporary exile at Babylon,

place, and denotes a native of or resident in Shiloh, 1 Ki. xi. 29.

**SHILSHAH** (shil'shah), a chieftain of Asher, 1 Chr. vii. 37.

**SHIMEA** (shim'e-a), **SHIMEAH** (shim'e-ah), a name in frequent use, and found in respect to a brother of David, 2 Sam. xxi. 21; a son of David by Bathsheba, 1 Chr. iii. 5; a descendant of Jehiel, the father of Gibeon, 1 Chr. viii. 32; of two Levites, 1 Chr. vi. 30, 39.

2. A member of the family of Saul, residing at Bahurim, who grievously insulted King David when he fled from Absalom, 2 Sam. xvi. 5-13. The king not only saved him from the immediate resentment of his followers, but on his triumphant return by the same road after the overthrow of his rebellious son, he bestowed on Shiméi the pardon which he implored, 2 Sam. xix. 16. It seems, however, that it was policy which chiefly dictated this course, for it was by the advice of David himself, 1 Ki. ii. 8, 9, that Solomon, after his father's death, made Shiméi a prisoner at large in Jeru-



SHIMEI MOCKING DAVID.—See SHIMEI, 2, and DAVID.

the ten tribes never recovering, after their deportation, a national existence. Whatever the shades of difference, then, in the modes of application, the Messianic view of the prophecy must be maintained.

**SHILONI** (shi-lo'ne). If this is taken as a proper name, it should be *Hashshiloni*; but if it is a Gentile, it should be rendered *the Shilonite*.

**SHILONITE** (shi'lon-ite). Two words derived from different roots appear in this form. The one is derived from *Shelah*, the youngest son of Judah, and denotes a descendant of Shelah, 1 Chr. ix. 5. The other is derived from *Shiloh*, the

**SHIMEATH** (shim'e-ath), an Ammonitess, mother of one of the assassins of Joash king of Judah, 2 Ki. xii. 21.

**SHIMEATHITES** (shim'e-ath-ites), a family who dwelt at Jabez; they seem to be reckoned among the Kenites, 1 Chr. ii. 55.

**SHIMEI** (shim'e-i). 1. A son or grandson of Gershon and descendant of Levi, Num. iii. 18; he is also called Shiméi, Ex. vi. 17. It is questionable whether this Shiméi is intended in 1 Chr. xxiii. 9; possibly there may be some error of transcription, or it may be the nephew of the Shiméi of verses 7 and 10.

salem, 1 Ki. ii. 36, 37. Three years after, he broke his parole by leaving Jerusalem in pursuit of some runaway slaves, and was, on his return, put to death by order of the king, 1 Ki. ii. 39-46.

3, etc. A large number of persons, without any particular personal distinction, bore this name besides those already specified, 1 Ki. iv. 18; 1 Chr. iii. 19; iv. 26, 27; v. 4; vi. 42; xxv. 17, etc.

**SHIMEON** (shim'e-on), one who had taken a foreign wife, Ezra x. 31.

**SHIMHI** (shim'hi), a Benjamite, 1 Chr. viii. 21. He is supposed to be the same with Shema, 1 Chr. viii. 13, but this is questionable.



**SHIMI** (shim'i), a Levite, son of Gershon, Ex. vi. 17; he is identical with Shimei, 1.

**SHIMITES** (shim'ites), a family of Gershonite Levites descended from Shimi or Shimei, Num. iii. 21.

**SHIMMA** (shim'ma), a brother of David, 1 Chr. ii. 13; he is also called Shammah, Shimea and Shimeah. See **SHAMMAH**, 2.

**SHIMON** (shi'mon), a descendant of Judah, 1 Chr. iv. 20.

**SHIMRATH** (shim'rath), a Benjamite, 1 Chr. viii. 21.

**SHIMRI** (shim'ri). 1. A descendant of Simon, 1 Chr. iv. 37. 2. The father of one of David's warriors, 1 Chr. xi. 45. 3. One of the Levites in the reign of Hezekiah, 2 Chr. xxix. 13.

**SHIMRITE** (shim'rite), 1 Chr. xi. 45, margin, an appellation of Jedaiel, son of Shimri, 2.

**SHIMRITH** (shim'rith), a Moabitess, mother of Jehozabad, one of the murderers of Joash king



A SHIP FROM A VERY ANCIENT BAS-RELIEF. - See SHIP.

of Judah, 2 Chr. xxiv. 26. The name is also given, 1 Ki. xii. 21, as Shomer.

**SHIMROM** (shim'rom), **SHIMRON** (shim'-ron), the fourth son of Issachar, and the founder of the family that bore the name of Shimronites, Gen. xvi. 13; Num. xxvi. 24.

**SHIMRON** and **SHIMRON-MERON**. These were probably names for the same place. In Josh. xix. 15 Shimron occurs among the towns belonging to the tribe of Zebulun; and in Josh. xii. 20 the king of Shimron-Meron appears in the list of thirty-one kings that had fallen before Joshua. But no certain trace has been found of the place.

**SHIMRONITES**. See **SHIMROM**.

**SHIMSHAI** (shim'shi), an officer or scribe in Samaria who resisted the rebuilding of Jerusalem, Ezra iv. 8, 9, 17, 23.

**SHINAB** (shi'nab), the king of Admah, one of the five cities of the plain, Gen. xiv. 2.

**SHINAR** (shi'nar), the proper name of the country around Babylon, the plain in which lay the cities of Erech, Acad and Calneh. It also embraced the province of Babylon as distinguished

from Assyria and Elam, and may be said to have been the southern district of Mesopotamia from the Persian Gulf to the so-called Median wall which separated it from Mesopotamia proper, and which ran from the Tigris a little north of Sittace, across the plain to the Euphrates; in the west and south-west, however, Shinar extended beyond the Euphrates to the tracts of Arabia. These were the original boundaries of Babylonia, or Shinar, or the land of the Chaldees.

**SHINN**, ASA, was born in 1781, in the State of New Jersey. His parents removed to the eastern slope of the Alleghany mountains in Virginia. He entered the Episcopal Methodist Church; and when about twenty years of age, he yielded to the suggestions of his friends and began to exhort. In 1802 he was appointed to the Shenango Circuit, and next year he was sent to the wilderness of Ohio to form a new circuit on the waters of the Hocking. He was next toiling around Steubenville, and then to Kentucky, whence he was brought to the Baltimore Conference. In Baltimore, Georgetown, Redstone, Harford and Pittsburg he labored very faithfully. He entered earnestly into the controversy which issued in the formation of the "Methodist Protestant Church," and in 1829 he withdrew and became identified with the separate organization. He died in 1853. On several occasions his work was interrupted by temporary attacks of derangement. He had a high reputation as an author, and his works on the "Plan of Salvation" and on the "Benevolence and Rectitude of the Supreme Being" were much esteemed.

**SHIP**. In few things is there greater danger of modern associations misleading the reader of the Scriptures than in regard to the subject of the present article. Both the ships and the navigation of the ancients were as dissimilar as things of the same kind can well be to the realities which the terms now represent. Navigation confined itself to coasting; or if necessity, foul weather or chance drove a vessel from the land, a regard to safety urged the commander to a speedy return, for he had no guide but such as the stars might afford under skies with which he was but imperfectly acquainted. And ships, whether designed for commercial or warlike purposes, were small in size and frail in structure, if our immense piles of oak and iron be taken as the objects of comparison.

The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel that they could not have been ignorant of ships and the business which relates thereunto. Phœnicia, the north-western part of Palestine, was unquestionably among, if not at the head of, the earliest cultivators of maritime affairs. Then the Holy Land itself lay with one side coasting a sea which was anciently the great highway of navigation and the centre of social and commercial enterprise. Within its own borders it had a navigable lake. The Nile was a great thoroughfare for ships. And the Red Sea itself, which conducted toward the remote east, was at no great distance even from the capital of the land. Then at different points in its long line of sea-coast there were harbors of no mean repute. Let the reader call to mind Tyre and Sidon in Phœnicia, and Acre (Aco) and Jaffa (Joppa) in Palestine. Yet the decidedly agricultural bearing of the Is-

raelitish constitution checked such a development of power, activity and wealth as these favorable opportunities might have called forth on behalf of seafaring pursuits. There can, however, be no doubt that the arts of shipbuilding and of navigation came to Greece and Italy from the East, and immediately from the Levant, whence we may justifiably infer that these arts, so far as they were cultivated in Palestine, were there in a higher state of perfection at an early period at least than in the more western parts of the world, Ezek. xxvii. In the early periods of their history the Israelites themselves would partake to a small extent of this skill and of its advantages, since it was only by degrees that they gained possession of the entire land, and for a long time were obliged to give up the sovereignty of very much of their seaboard to the Philistines and other hostile tribes. The earliest history of Palestinian ships lies in impenetrable darkness, so far as individual facts are concerned. In Gen. xlix. 13 there is, however, a prophecy the fulfillment of which would connect the Israelites with shipping at an early period: "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon." These local advantages, however, could have been only partially improved, since we find Hiram, king of Tyre, acting as carrier by sea for Solomon, engaging to convey in floats to Joppa the timber cut in Lebanon for the temple, and leaving to the Hebrew prince the duty of transporting the wood from the coast to Jerusalem. And when, after having conquered Elath and Ezion-geber on the farther arm of the Red Sea, Solomon proceeded to convert them into naval stations for his own purposes, he was still indebted to Hiram for "shipmen that had knowledge of the sea," 1 Ki. ix. 26. The effort, however, to form and keep a navy in connection with the East was not lastingly successful; it soon began to decline, and Jehoshaphat failed when at a later day he tried to give new life and energy to the enterprise, 1 Ki. xxii. 49, 50.

In the time of the Maccabees Joppa was a Jewish seaport, 1 Macc. xiv. 5. Herod the Great availed himself of the opportunities naturally afforded to form a more capacious port at Casarea. Nevertheless, no purely Jewish trade by sea was hence even now called into being. Casarea was the place whence Paul embarked in order to proceed as a prisoner to Rome, Acts xxvii. 2. His voyage on that occasion, as described most graphically in the Acts of the Apostles, ch. xxvii., xxviii., affords rich and valuable materials toward a history of ancient maritime affairs, and might be so treated as of itself to supply many irresistible evidences of the certainty of the events therein recorded, and of the credibility of the evangelical history in general. No one but an eye-witness could have written the minute, exact, true and graphic account which these two chapters give.

The reader of the New Testament is well aware how frequently he finds himself with the Saviour on the romantic shores of the Sea of Genesareth. There Jesus is seen, now addressing the people from on board a vessel, Matt. xiii. 2, now sailing up and down the lake, Matt. viii. 23. Some of his earliest disciples were proprietors of barks which sailed on this inland sea, Matt. iv. 21; John xxi. 3. These "ships" were indeed small. They were not, however, mere boats. They carried their anchor with them.

There was too a kind of vessel larger than this, called *schedia* by Josephus, who narrates a sea-fight which took place on the lake, conducted on the part of the Romans by Vespasian himself. It thus appears that the lake was not contemptible, nor its vessels mean, and those should hence learn to qualify their language who represent the Galilean fishermen as of the poorest class.

The vessels connected with Biblical history were for the most part ships of burden, though the Phœnician states can hardly fail to have supported a navy for warlike and predatory purposes. A few details respecting chiefly ships of burden may be of service to the Scriptural student. In a ship of this kind was Paul conveyed to Italy. They were, for the purposes to which they were destined, rounder and deeper than ships of war, and sometimes of great capacity. In consequence of their bulk and weight they were impelled by sails rather than by oars. On the prow stood the insignia from which the ship was named, and by which it was known. These in Acts, ch. xxviii. 11, are called "sign," which it appears consisted in this case of figures of Castor and Pollux, brilliant constellations auspicious to navigators. Each ship was provided with a boat, intended in the case of peril to facilitate escape, Acts xxvii. 16, 30, 32, and several anchors, Acts xxvii. 29, 40; also a plumb-line for sounding, Acts xxvii. 28. Among the sails one bore the name of artemon, translated in Acts xxvii. 40 by "mainsail," but possibly the word may rather mean what is now termed the "topsail." In great danger it was customary to gird the vessel with cables, in order to prevent her from falling to pieces under the force of wind and sea, Acts xxvii. 17. The various expedients that were employed in order to prevent shipwrecks are described to the eye in the passage in the Acts. First, the vessel was lightened by throwing overboard all lumber, luggage and everything that could be spared. If the peril grew more imminent, the freight was sacrificed, Acts xxvii. 38. When hope or endurance had come to a period, recourse was had to the boat, or efforts were made to reach the shore on spars or rafts, Acts xxvii. 38, 44.

The dangers of the ocean to sailors on board such ships as these were caused sailing to be restricted to the months of spring, summer and autumn; winter was avoided. To the Romans the sea was opened in March and closed in November; and ships which toward the end of the year were still at sea earnestly sought a harbor in which to pass the winter, Acts xxvii. 12.

**SHIPHI** (shif'i), a Simeonite chief, 1 Chr. iv. 37.

**SHIPMITE** (shif'mite), an inhabitant, probably, of Siphmoth, 1 Chr. xxvii. 27.

**SHIPRAH** (shif'rah), one of the midwives in Egypt who refused to execute Pharaoh's command, Ex. i. 15.

**SHIPHTAN** (shif'tan), the father of the Ephraimite chief appointed to assist in the division of Canaan, Num. xxiv. 24.

**SHISHA**. See **SERAIAH**, 1.

**SHISHAK** (shi'shak), a king of Egypt to whom, at the close of Solomon's reign, Jeroboam fled, 1 Ki. xi. 40. In the fifth year of Rehoboam Shishak invaded Judah with a vast army, captur-

ing the fenced cities in his way and occupying Jerusalem. He plundered the temple and the royal treasury, and probably made the Judean kingdom for a while dependent upon Egypt, 1 Ki. xiv. 25, 26. There can hardly be a doubt that this Egyptian monarch was Sheshonk I., the first of dynasty XXI. of Tanite-Bubastites (or XXII.). His accession has been assigned to the year 978 B.C., and he is supposed to have reigned twenty-one years. But it is probable that he had reigned some time in Lower Egypt before he became master of Thebes. The monuments at Karnak represent Sheshonk as presenting to the Theban trinity the chiefs of a great number of conquered nations. Among them may be observed one with a remarkably Jewish physiognomy and an inscription *Judahmalek*. This may mean "the kingdom of Judah," and Rehoboam probably is intended.

**SHITRAI** (shit'ri), one of David's chief herdsmen, 1 Chr. xxvii. 29.



VESSEL ON THE NILE. - See SHIP.

**SHITTAH** (shit-tah) **TREE**. By this term the acacia is generally understood. *Shittim* is the Hebrew plural form; consequently shittim wood is the wood of the shittah tree. Offerings were made of this for the construction of the tabernacle, Ex. xxv. 5; and it was evidently considered of value, as a gospel promise was given that it should be planted in the wilderness, Isa. xii. 19. But there are several species of acacia, and it is doubtful which of them was meant. The *Acacia seyal* grows abundantly in the Sinaitic peninsula, and a good deal of gum-arabic is obtained from it. But it would hardly yield boards of the size required for the tabernacle. The wild acacia is also found in the mountains of Sinai; and this, now called *sumt*, is popularly identified in the East with the burning bush. Its bark is covered with large black thorns; the wood, though light, is hard, resembling ebony when old, and the kernels of its fruit are said to be used in dyeing leather red. Another species, *Acacia sena*, grows to a considerable size. It is found in Egypt, but is not known to occur in the peninsula of Sinai, where, as has been said, the *seyal* species prevails.

**SHITTIM** (shit'tim), "acacias." 1. Num. xxv. 1. See **ABEL-SHITTIM**. 2. A valley of Shittim is mentioned in Joel iii. 18. It was most likely on the western side of Jordan; some interpreters believe it the valley of the Kidron. It may be simply meant that a dry valley—acacias love a dry valley—shall become well watered.

**SHITTIM WOOD**. See **SHITTAH TREE**.

**SHIZA** (shi'zah), a Benbenite, father of one of David's warriors, 1 Chr. xi. 42.

**SHOA** (sho'ah), "opulent," probably used to signify the wealth of the Babylonians, Ezek. xxiii. 23.

**SHOBAB** (sho'bab). 1. One of David's sons, born in Jerusalem, 2 Sam. v. 14. 2. A descendant of Judah, son of Caleb, Hezron's son, 1 Chr. ii. 18.

**SHOBACH** (sho'bak), the commander of the

forces of Hadarezer, king of Zobah. He was defeated and slain by David, 2 Sam. x. 16, 18. He is also called Shophach, 1 Chr. xix. 16, 18.

**SHOBAL** (sho'bal), one whose descendants, porters, returned from Babylon with Zerubbabel, Ezra ii. 42.

**SHOBAL** (sho'bal). 1. One of the sons of Seir the Horite, Gen. xxxvi. 20, 23, 29. 2. A descendant of Judah, said to be "father" or founder of Kirjath-jearim, 2 Chr. ii. 50, 52. 3. Also a descendant of Judah, probably identical with No. 2, 2 Chr. iv. 1, 2.

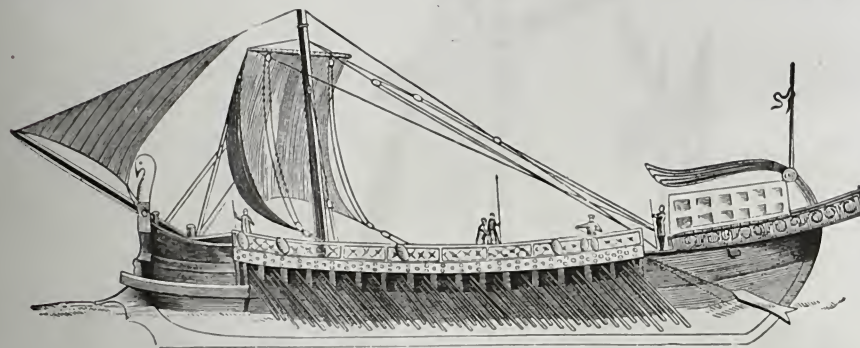
**SHOBEK** (sho'bek), one who sealed the covenant, Neh. x. 24.

**SHOBER** (sho'ber), **GOTTLIEB**, was one of the founders of the General Synod of the Lutheran Church, and was its president in 1825, when it met at Frederick, Maryland. He was also engaged in the work, with a committee, in preparing a hymn-book and in translating Luther's Catechism. He was born



in 1756, at Bethlehem, Pennsylvania, where his parents were connected with the Moravian Church. He devoted some time to learning a mechanical trade, then he opened a school, and next he engaged in the study of law, and for a short time he practiced as a lawyer. It was thus that he gradually acquired his education; and in 1810, having gone to South Carolina in the company of the Rev. Mr. Stork, he was induced to preach a sermon. In the autumn of that year he was ordained, and settled in the Lutheran church at Salem, where he ministered until a short time before his death. He was greatly beloved by his brethren. His chief literary works were a translation from the German of Stilling, entitled "Scenes in the World of Spirits," and a second, entitled "A Comprehensive Account of the Rise and Progress of the Church by Dr. Martin Luther, interspersed with Views of his Character and Doctrine." The latter was written at the request of the Synod of South Carolina, and by that body it was highly approved and commended to the public.

**SHOBI** (sho'bi), a distinguished Ammonite, son of Nahash (apparently the king), who aided David with supplies in Absalom's rebellion, 2 Sam. xvii. 27.



ANCIENT SHIP: FROM A PAINTING.—See SHIP.

**SHOCHO, SHOCOH** or **SHOCO** (sho'ko). See **SOCOH**.

**SHOE**. See **SANDAL**.

**SHOHAM** (sho'ham), a Merarite Levite, 1 Chr. xxiv. 27.

**SHOMER** (sho'mer). 1. The father of one of the assassins of King Joash, 2 Ki. xii. 21. In 2 Chr. xxiv. 26 the mother is called Shimrith. 2. A chieftain of Asher, 1 Chr. vii. 32, given also as Shamer, 1 Chr. vii. 34.

**SHOMERON** (sho'me-ron), 1 Ki. xvi. 24, margin, Samaria.

**SHOPHACH**. See **SHOBACH**.

**SHOPHAN** (sho'fan). This word should be joined with the preceding word, Num. xxxii. 35. See **ATROTH**.

**SHORE, JOHN**, Right Hon. **LORD TEIGNMOUTH**, one of the peerage of Ireland and president of the British and Foreign Bible Society, was born in London, in 1751. When about the age of eighteen, he went to India in the civil service of the East India Company, residing there about sixteen years, and returning to England in

1785. Subsequently, he served as governor-general of India. In 1797 he was promoted to an Irish peerage, and in 1798 retired from office and returned to England. In 1814, on the formation of the British and Foreign Bible Society, Lord Teignmouth, at the suggestion of Bishop Porteus, was chosen the first president, Bishops Porteus, Barrington, Fisher and Burgess, together with Sir William Pepperell, Lord Gambier, Charles Grant and William Wilberforce, being vice-presidents. This office Lord Teignmouth held until his death, and to the able, zealous and prudent manner in which he conducted the affairs of the society, and to the catholic and amiable spirit with which he presided over it, the institution has been greatly indebted for its prosperity. He died in London, February 14, 1834.

**SHORT, THOMAS VOWLER, D.D.**, was born in 1790, at Dawlish, in Devonshire, England. He was educated at Christ Church, Oxford, where he took a "double first" at graduating, in 1812. This term is one of the highest honor, as it indicates the fact that the first place in both classics and science has been gained by the candidate; and the history of the university shows that those who reach this eminence are generally found in subse-

quent life to reach the highest offices in Church and State. He was made public examiner in 1820 and select preacher in 1823. Various rural preferments were conferred on him, and in 1834 he was made rector of St. George's Church, Bloomsbury, and three years subsequently he became deputy clerk of the closet to the queen. He was raised to the see of Sodor and Man in 1842, and in 1846 was translated to St. Asaph. His published works include, among others which bore on academical and collegiate matters, "Sermons on the Fundamental Truths of Christianity," "Sketch of the History of the Church of England," "Parochialia," "Seven Charges, with Appendices and Criticisms." He was a learned and energetic man.

**SHOSHANNIM** (sho-shan'nim), "lilies," an expression found in the titles of Psalms xlv., lxix. Most probably it implies a direction that those psalms should be sung to the tune or melody of some well-known poem, entitled "The Lilies."

**SHOSHANNIM-EDUTH** (e'dooth), "lilies of the covenant," Ps. lxxx., title. A similar direction is implied with that noted above.

**SHOVEL**, Isa. xxx. 24. See **FAN**.

**SHOWER, JOHN**, was born in 1657, at Exeter. He entered the ministry among the dis-

senters, and in 1679 he became assistant to Vincent Alsop in Westminster. In 1690 he held the same relation to the celebrated John Howe, and he afterward became the pastor of the Old Jewry Chapel, where he remained until his death, in 1715. He was an admirable preacher, and his works are most precious. The most important of them are "The Mourner's Companion," "Family Religion," "Funeral Discourses," "Reflections on Time and Eternity" (this work has been edited by Sir Matthew Hale and Dr. Chalmers), "Heaven and Hell," "Sacramental Discourses" and "Winter Meditations."

**SHRINES**, Acts xix. 24, small models of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys and place in houses as a charm.

**SHRINES**. See **TOMBS**.

**SHRUB** is a low dwarf tree, a plant with several woody stems from the same root. Palestine abounds in shrubs. On the lower eminences and in the ravines of the Carmel range there are many varieties. A species (the Sea Goose-foot) is given on page 1520. Hasselquist noticed several kinds of the goose-foot in his day; as, for instance, the green goose-foot—*Chenopodium viride*. There is a species known as "the oak of Jerusalem," valued for the ambrosial scent of the leaves when bruised, although the flowers have no beauty. Near Jericho there is the "swallow-wort," and on the banks of the Jordan the "chaste tree," while the tamarisk abounds near the Dead Sea, and the jasmine and the sunae are found generally.

**SHUA** (shoo'ah). 1. The father-in-law of Judah, 1 Chr. ii. 3, called also Shuah, Gen. xxxviii. 2, 12. 2. A daughter of the house of Asher, 1 Chr. vii. 32.

**SHUAH** (shoo'ah). 1. One of the sons of Abraham by Keturah, Gen. xxv. 2. Possibly his descendants occupied the district called Sakkaea, eastward of Batanea. 2. See **SHUA**, 1. 3. A name in the genealogies of Judah, 1 Chr. iv. 11; it has been supposed the same with Hushah, 1 Chr. iv. 4.

**SHUAL** (shoo'al), a chieftain of Asher, 1 Chr. vii. 36.

**SHUAL**, a district, 1 Sam. xiii. 17, possibly the same as Shalim, 1 Sam. ix. 4.

**SHUBAEL** (shoo-ba'el). 1. 1 Chron. xxiv. 20. See **SHEBUEL**, 1. 2. 1 Chr. xxv. 20. See **SHEBUEL**, 2.

**SHUCKFORD** (shuk'ford), **SAMUEL**, a learned divine who was educated at Caius College, Cambridge, and became prebendary of Canterbury and rector of Allhallows, in Lombard street. He wrote two works, "On the Creation and Fall of Man," and "The History of the World, Sacred and Profane." He died in 1754.

**SHUHAM** (shoo'ham), a son of Dan, Num. xxvi. 42; he is called Hushim in Gen. xlv. 23.

**SHUHAMITES** (shoo'ham-ites), a family of Dan, descended from Shuham, Num. xxvi. 42.

**SHUHITE** (shoo'hite) appears to be a patronymic from Shuah. It is applied only to Bildad,

one of the allocutors in the book of Job, ch. ii. 11, and probably marks him as a descendant of Shuah, the son of Abraham.

**SHULAMITE** (shoo'lam-ite), a symbolical name given to a maiden in Solomon's Song, Song Sol. vi. 13. It is considered by some critics equivalent to Shunammite—i.e., a native of Shunem. See **SOLOMON**, **SONG OF**.

**SHUMATHITES** (shoo'math-ites), the designation of a family or tribe, derived from a word signifying "garlic," 1 Chr. ii. 53. Nothing is known of it.

**SHUNAMMITE** (shoo'nam-mite), an inhabitant of Shunem, 1 Ki. i. 3, 15.

**SHUNEM** (shoo'nem), a town of the tribe of Issachar, Josh. xix. 18, where the Philistines encamped before Saul's last battle, 1 Sam. xxviii. 4, and to which belonged Abishag, the last wife of David, 1 Ki. i. 3, and "the Shunammite woman" with whom Elisha lodged, 2 Ki. iv. 8-37. Eusebius and Jerome describe it as, in their day, a village lying five Roman miles from Mount Tabor, toward the south. It has of late years been recognized in a village called Solam, three miles and a half north of Zerin (Jezreel), which is a small place on the slope of a hill, where nothing occurs to denote an ancient site.

**SHUNI** (shoo'ni), a son of Gad, Gen. xlv. 16.

**SHUNITES** (shoo'nites), a family of the Gadites, descended from Shuni, Num. xxvi. 15.

**SHUPHAM** (shoo'fam), a son or grandson of Benjamin, Num. xxvi. 39. He is called Muppim, Gen. xlv. 21, and Shephuphan, 1 Chr. viii. 5. See **SHUPPIM**, 1.

**SHUPHAMITES** (shoo'fam-ites), a family of Benjamin descended from Shupham, Num. xxvi. 39.

**SHUPPIM** (shoop'pim). 1. A Benjamite, 1 Chr. vii. 12, possibly the same with Shupham. It is not quite clear in what degree of relationship he stood to Benjamin. Some critics believe that he was Benjamin's son, but that his family were afterward reckoned with that of which Ir, Benjamin's grandson, was chief. 2. A Levite porter, 1 Chr. xxvi. 16.

**SHUR** (shur), a city on the confines of Egypt and Palestine, Gen. xvi. 7; 1 Sam. xv. 7. Josephus makes it the same as Pelusium; but this city bore among the Hebrews the name of Sin. More probably Shur was in the vicinity of the modern Suez. The desert extending from the borders of Palestine to Shur is called in Ex. xv. 22 the "desert of Shur," but in Num. xxxiii. 8 the "desert of Etham."

**SHUSHAN**. See **SUSA**.

**SHUSHAN-EDUTH** (e'dooth), "lily of the testimony," the name of some ode or poem, according to the tune of which the psalm, Ps. lx., title, to which these words are prefixed, was to be sung.

**SHUTE, DANIEL, D.D.**, a Congregational minister of Massachusetts, born in 1722, graduated

at Harvard College in 1743. He declined an invitation to settle in Malden, and in 1746 he was ordained and became pastor of the church in Hingham, where he remained until his death, which occurred August 30, 1802, at the age of eighty years. During the period of his ministry both pastor and people were severely tried by the French revolutionary wars. In 1758 he was appointed by Governor Pownall chaplain of a regiment commanded by Colonel Joseph Williams, which was raised "for a general invasion of Canada." He was an ardent patriot in the Revolutionary struggle, and he was a member of the Convention which formed the Constitution of the United States. He published a number of sermons.

**SHUTHALHITES** (shoo'thal-hites), descendants of Shuthelah, Num. xxvi. 35.

**SHUTHELAH** (shoo'the-lah), one of the sons of Ephraim, Num. xxvi. 35, 36. See **EPHRAIM**.

**SHUTTLE**, Job vii. 6. See **WEAVING**.



ANCIENT PERSIAN WAR-BOATS.—See SHIP.

**SHUTTLEWORTH** (shut't'l-wurth), **PHILIP NICHOLAS**, bishop of Chichester, was born in 1782, at Kirkham, Lancashire. He received his education at Winchester and New College, Oxford, and was distinguished by his superior attainments. For some time he resided in Oxford, and filled the situation of tutor to his college; and when, in 1822, the wardenship of New College became vacant, he was unanimously elected. In 1840 Dr. Shuttleworth was promoted to the see of Chichester; but his episcopal dignity was of brief duration, as he died in January, 1842. His principal works are a "Discourse on the Consistency of the whole Scheme of Revelation with Itself and with Human Reason" and "Scripture not Tradition," in which his objections to Puseyism are stated with great force and learning.

**SIA**, or **SIAHA** (si'a-hah), one whose descendants returned with Zerubbabel, Ezra ii. 44.

**SIBBECAI**, or **SIBBECHAI** (sib'be-ki), one of David's warriors who killed Saph, a Philistine giant, 2 Sam. xxi. 18. In the list of 2 Sam. xxiii. 27 he is called Mebunnai.

**SIBBOLETH**. See **SHIBBOLETH**.

**SIBMAH**. See **SHIBMAH**.

**SIBRAIM** (sib'ra-im), a city between Damascus and Hamath, Ezek. xlvii. 16; nothing is known of it.

**SIBYLISTS** (sib'il-ists), a name of reproach given to the early Christians because in their disputes with pagans they quoted the authority of their own prophets against them.

**SICARD** (se-ka'), **ROCH-AMBROISE CUCURRON**, an eminent teacher of the deaf and dumb, was born in 1742, at Fousset, near Toulouse. He was for a time under the instruction of the celebrated L'Épée, and at his death, in 1789, the Abbé Sicard was called to succeed him in the direction of the establishment in Paris. In 1792 he was arrested amidst his scholars, sent to prison, and was in imminent danger of becoming a victim in the ensuing massacres. He, however, obtained

his liberty, and in 1796 took part in compiling the "Annales Catholiques," for which he was sentenced to transportation, but escaped. When this storm had passed away, he resumed his situation as teacher of the deaf and dumb. In addition to the above-named book, he wrote several valuable works relating to the instruction of deaf mutes. He died in 1822.

**SICCUTH** (sik'kooth), a tabernacle which the idolatrous Israelites are thought to have constructed in the desert for the worship of an idol, like the tabernacle of the covenant according to the command of Jehovah, Amos v. 26, margin.

**SICHEM**. See **SHECHEM**.

**SICKLE**. See **AGRICULTURE**.

**SICKLES** (sik'k'iz), **JACOB, D.D.**, was born in 1772, at Tappan, Rockland county, New York. After a good academical education he entered Columbia College, in the city of New York, and in 1792 he graduated with distinguished honor, excelling in languages, having mastered French



and German so thoroughly that he could read them as easily as his mother-tongue. He entered the membership of the Reformed (Dutch) Church and entered on the study of theology, completing his course under an eminent divine, and in 1794 was licensed to preach the gospel. He labored as an assistant at Schenectady for two years, declined a call to the Reformed (Dutch) Church in Albany, and settled at Coxsackie and Coeymans, where he labored with great fidelity. He devoted a fair share of his time also to missionary labor, and in 1800 he accepted a call to the church at Kinderhook. In 1809 he traveled in Canada at the instance of the General Synod; and thus zealously laboring, he continued until 1835, when growing infirmities constrained him to resign his charge. He declined rapidly in mental vigor; but as in other remarkable cases, even when he knew little or nothing of surrounding objects, he was still able to conduct devotional services and to speak correctly of the Saviour's work. He died on the 19th day of January, 1848, having earnestly and with great clearness preached the gospel during an effective ministry.

**SICYON** (sik'yōn), a city lying on the north coast of the Peloponnese, to the west of Corinth, and capital of the small state Sicyonia, 1 Macc. xv. 23. It no longer exists.

**SIDDIM** (sid'dim), a valley in which probably stood the cities of Sodom and Gomorrah; it was certainly the scene of the defeat of the five kings by their eastern foes. It is said to have been full of asphalt pits, and has generally been believed to be partially if not wholly occupied by the Dead Sea, Gen. xiv. 3, 8, 10. This belief, however, is most probably erroneous, and the vale of Siddim may yet exist near the sea, perhaps to the north of it; but the district once so fertile is now barren and desolate. See **SODOM**, **Zoar**.

**SIDE** (si'de), 1 Macc. xv. 23, a city on the coast of Pamphylia. It was a place of importance, and there are now considerable remains.

**SIDE ALTAR**, any altar other than the "high" or chief one. These came into use at Rome, perhaps as early as the sixth century. Bede mentions the existence of different chapels in the monasteries of his time, and they began to be common about the ninth century, in proportion as the honoring of saints increased.

**SIDE-CHAPEL**, a subordinate chapel to an aisle, transept or choir, with an altar in it.

**SIDESMEN** (sidz'men), persons appointed in large parishes to assist the churchwardens in inquiring into the manners of evil-livers and in presenting offenders at visitations. The word is a contraction from "synodsmen." They have also been called "questmen," from the inquiries they made.

**SIDNEY** (sid'ne), **MARY**, countess of Pembroke, celebrated for her beauty, intelligence and goodness, was the sister of Sir Philip Sidney, the gentleman, scholar, statesman, poet and brilliant prose-writer. She married Henry, earl of Pembroke, about 1576; wrote several religious works and some poetical pieces, and translated from the French the "Discourse of Life and Death," by Philippe de Mornay. The "Arcadia" of her

brother was written for her pleasure, and on its first publication was called "The Countess of Pembroke's Arcadia." Her chief production was "The Psalms of David, translated into Divers and Sundry Kindes of Verse," which some have ascribed to her and her brother Sir Philip jointly, others to the latter alone, while the best critics seem to favor her authorship. She died, after a widowhood of twenty years, in 1621, and Ben Jonson wrote her epitaph:

"Underneath this sable hearse  
Lies the subject of all verse,  
Sidney's sister, Pembroke's mother:  
Death! ere thou hast slain another  
Fair and wise and good as she,  
Time shall throw a dart at thee."

**SIDON** (si'don). Sidon, Tsidon or Zidon is said to have been the first-born of Canaan, Gen. x. 15. But it is questionable whether the name was borne by any individual.

**SIDON**, an ancient and most noted Phœnician town, with a good haven, Acts xxvii. 3, situated on the coast of the Mediterranean, on the northern slope of a small promontory which juts out into the sea from a low plain, not two miles broad, between the Lebanon and the sea. On the hill



SHISHAK.—See article.

behind, on the south, stood the citadel. It is not quite twenty miles north of Tyre, and about twice that distance south of Berytus, or *Beirut*. Sidon is very generally associated in the sacred writings with Tyre; and it has been believed to be the more ancient city of the two, and also thought that the younger city was a colony from the older.

On the division of Canaan among the Israelites, the inheritance of Asher is described as reaching up to Sidon, Josh. xix. 28. That tribe, however, never possessed it, Jud. i. 31; indeed, the Sidonians rather kept the Hebrews in subjection, Jud. iii. 3. They were luxurious in their habits, Jud. xviii. 7, celebrated for their manufactures and works of art, and also for their commerce, 1 Ki. v. 6; Ezra iii. 7. It seems clear that in David's time Sidon was subordinate to Tyre; and frequently, when the Sidonians are mentioned, we must suppose that the word is used generally, in consequence of Sidon's earlier supremacy, for Phœnicians, 1 Ki. xi. 1, 5, 33; 2 Ki. xi. xxiii. 13, including, at all events, the residents not merely of the town, but in the district; and it seems to have furnished mariners to Tyre, Ezek. xxvii. 8. When the Assyrian king Salmanser invaded Phœnicia, Sidon, it is likely, freed itself from the yoke of Tyre; and thenceforward we read of kings of Sidon, Jer. xxv. 22; xxvii. 3. They could hardly, however, have been independent, and per-

haps by submitting to Nebuchadnezzar the Sidonians were enriched at the expense of Tyre. Indisputably, Sidon flourished under the Chaldean and Persian dominion, and secular writers speak highly of its prosperity. It revolted against Artaxerxes Ochus, and was wellnigh destroyed. It arose, however, from its ruins, subsequently took part with Alexander the Great against Persia, had its vassal princes, and after Alexander's death was subject sometimes to the Syrian, sometimes to the Egyptian, kings, but flourished as a place of trade till both Sidon and Tyre fell under the Roman power. In New Testament times we find it mentioned. Our Lord approached it, Matt. xv. 21, though we have no reason to believe that he ever actually entered the city. He also held up Tyre and Sidon as likely to have repented, had the mighty works done in Chorazin and Bethsaida been done in them, Luke x. 13, 14. Doubtless, ultimately the gospel was preached there; for we find Paul, when the vessel in which he was sailing touched at Sidon, visiting friends—that is, Christians in the city—Acts xxvii. 3. Sidon still exists under the name of *Saida*, and looks beautiful among her fruitful orchards.

The language of the Sidonians is mentioned in Deut. iii. 9; it must have been Phœnician. Their worship was idolatry, Ashtoreth being called, in some of the passages referred to above, their "goddess." Both these points have lately received remarkable confirmation. On January 20, 1855, a sarcophagus was discovered near Sidon. It had an inscription in Phœnician, which has been translated; from this it appears that the body deposited there was that of Ashmunazer, king of the Sidonians, whose mother was a priestess of Ashtoreth. This king, it seems, possessed Dor and Joppa, and some of the corn-lands of Dan, having extended his authority along the coasts of the Mediterranean. This prince lived, perhaps, in the eleventh century B.C. The sarcophagus is now in the Louvre.

**SIDONIANS** (si-do'ne-anz), the inhabitants of Sidon.

**SIEGE**. See **WAR**.

**SIGEBERT** (sig'e-bert) II., king of Austrasia, was son of Dagobert I., and was born in 630. He resigned the virtual management of affairs into the hands of one of his bishops, devoted himself to a religious life and founded a number of religious houses. He died in 656. He was canonized by the Church of Rome.

**SIGISMUND** (sig'is-mund), king of Burgundy, who succeeded his father, Gondebald, in 516, chiefly celebrated as having abjured Arianism. He was engaged in war with Clodomir, son of Clovis, who, having captured him, threw him into a well to perish, together with his wife and family, at Orleans, in 523.

**SIGISMUND**, emperor of the West, was second son of Charles IV., and was born in 1366. He was elected emperor of Germany in 1411, in room of the deposed Wenceslaus, having succeeded to the throne of Hungary in 1386. It was at his instigation that the famous Council of Constance was convened, when Huss was condemned and burnt, though he had the emperor's safe-conduct, as was also his disciple, Jerome of Prague. This violation of the imperial word caused a serious insurrection in Bohemia, which

gave the emperor trouble for sixteen years. This and an inroad of the Turks prevented Sigismund carrying out his plans for the good of the empire. He died at Znaim, in Moravia, in 1437.

**SIGISMUND I.**, king of Poland, was the fifth son of Casimir IV., and was born in 1466. He succeeded his brother Alexander in 1506. He claims space here only on account of his bitter hostility to the Reformers, which he showed in every way that he could devise. His son Sigismund II. came to the throne in 1548. He secretly favored the Reformed religion, which made great progress in his reign, and he secured the addition of Lithuania and Livonia to Poland. He displayed a great love for the arts, and he patronized learning. Sigismund III. was king of both Poland and Sweden. He was chosen king of Poland in 1587, and crowned in Sweden in 1594. He was the son of John III. of Sweden, and his mother was sister to Sigismund II. of Poland. He was deposed by the states of that kingdom on account of his bigoted zeal for Romanism and his partiality for Poland. His subservience to the Jesuits caused frequent commotions in the latter country, and his reign was darkened by disastrous wars with the Russians, Swedes and Turks. He died in 1632.

**SIGN**. A "sign" or a "wonder" was often given to authenticate the commission of a prophet, Ex. vii. 3. Of the two Hebrew words used, *oth* and *môpheth*, the last, if a distinction is made, has a more restricted meaning, referring only to something future, while the former applies also to the past or present. A "sign" sometimes betokens the fulfillment of a prediction, 1 Ki. xiii. 3, 5, or is just the prediction itself, Ex. iii. 12; sometimes it signifies an extraordinary appearance, the forerunner of a great event, Luke xxi. 11, 25.

**SIGNET**. See **SEAL**.

**SIGONIO** (se-go'ne-o), **CAROLO**, an eminent classical scholar and antiquary, born at Modena about 1520. He studied under Portus, professor of Greek at Modena, and then went to the universities of Bologna and Pavia. In 1546 he succeeded to the chair of Portus, was afterward professor at Venice and Padua, and in 1563 at Bologna, whither his learning and reputation had attracted many students. He was author of a large number of works, chiefly illustrative of Roman history and antiquities, though he also wrote, at the request of Gregory XIII., an "Ecclesiastical History." He died in 1584, near Modena.

**SIGOURNEY** (se-gur'ne), **LYDIA HUNT-LEY**, an American poetess and miscellaneous writer, was born in Connecticut, in 1791. "Huntley" was her maiden name, and she married Charles Sigourney, a merchant of Hartford, in 1819. Her first literary productions appeared in 1815, and from that period she was a very prolific writer, and her works enjoyed great popularity. Her writings are too numerous to be even named here, and their uniform excellence makes it inexpedient to select some as her chief works. Her poetry is characterized by grace and tender and pious feeling, and compares favorably with the poetry of Mrs. Hemans. Mrs. Sigourney died at Hartford, Connecticut, June 11, 1865.

**SIHON**. See **AMORITES**.

**SIHOR**. See **SHIHOR**.

**SIHOR-LIBNATH**. See **SHIHOR-LIBNATH**.

**SILAS** (si'las), an eminent person of the Church at Jerusalem, Acts xv. 22, who had the right of Roman citizenship. Silas in the Acts, he is Silvanus in St. Paul's Epistles. He was a prophet, Acts xv. 32, and accompanied Paul on his second missionary journey through Asia Minor to Macedonia, Acts xv. 40-xvii. 4. He remained at Berea after Paul had left, Acts xvii. 10, 14, 15, but rejoined him at Corinth, Acts xviii. 5; 1 Thess. i. 1, where he probably continued a while preaching the gospel, 2 Cor. i. 19. Whether the Silvanus by whom Peter sent his first Epistle to the churches of Asia Minor, 1 Pet. v. 12, was Silas has been doubted, but with no great reason.

**SILK**. This word occurs in Gen. xli. 42, margin; Prov. xxxi. 22, but the word so rendered is elsewhere rightly translated "fine linen." There is another word used in Ezek. xvi. 10, 13, and the Hebrew interpreters understand by it a silken garment, but according to Gesenius it must mean fine thread, stuff composed of fine threads. In New



SIDON, NOW SAIDÉ, FROM THE NORTH-EAST.—See **SIDON**; also the engravings on page 1521 and on page 1527.

Testament times, however, silk was certainly known, and is the substance intended in Rev. xviii. 12.

**SILLA** (sil'la), some place near the castle of Millo, 2 Ki. xii. 20.

**SILLIMAN** (sil'le-man), **BENJAMIN, M.D.**, LL.D., was born in 1779, at North Stratford, Connecticut, and educated at Yale College. He took his bachelor's degree in 1796, and he became master of arts in 1799, in which year he was appointed a tutor in the college. He turned his attention to the study of the law, and in 1802 he was admitted to the bar at New Haven. His great scientific attainments led to his appointment in 1804 to the departments of chemistry, mineralogy and geology in Yale, and he held this position until 1853, when he was made emeritus professor. Very appropriately he was designated "the Nestor of American Science" by Edward Everett, and his great influence in Yale, his numerous writings on science, and the connection of science with revelation, amply justified the appellation. Through a long and an honored life he was a leading mind in the field of American literature, and his influence in the culture of science in our colleges was second to none in our country. He died at New

Haven on November 24, 1864. His "Consistency of the Discoveries of Modern Geology with the Sacred History of the Creation and the Deluge" is that which specially places him in this encyclopedia, the rest being connected exclusively with science and art. Referring to the life of Dr. Silliman, a modern critic says, "It was a noble life—simple, pure and illustrious—and its history is full of instruction and encouragement."

**SILOAM** (si-lo'am), or **SILOAH** (si-lo'ah). The name Siloah or Siloam is found only three times in Scripture as applied to water; once in Isaiah, ch. viii. 6, who speaks of it as running water; again, as a pool, in Neh. ii. 15; and lastly, also as a pool, in the account of our Lord's healing the man who had been born blind, John ix. 7-11. None of these passages afford any clue to the situation of Siloam; but this silence is supplied by Josephus, who makes frequent mention of it as a fountain, and indicates its situation at the mouth of the valley of Tyropæon, where the fountain, now and long since indicated as that of Siloam, is still found. He describes its waters as sweet and abundant. Jerome, indicating its situation more precisely, also mentions its irregular flow—a very re-

markable circumstance which has been noticed by most subsequent pilgrims and travelers. This assures us that the present fountain of Siloam is that which he had in view, and that it is the same to which the Scriptural notices refer there is no reason to doubt. The pool of Siloam is within and at the mouth of the valley of Tyropæon, and about eighty paces above its termination is that of Jehoshaphat. The water flows out of a small artificial basin under the cliff, the entrance to which is excavated in the form of an arch, and is immediately received into a larger reservoir, fifty-three feet in length by eighteen feet in width. A flight of steps leads down to the bottom of the reservoir, which is nineteen feet deep. This large receptacle is faced with a wall of stone, now slightly out of repair. Several columns stand out of the side walls, extending from the top downward into the cistern, the design of which it is difficult to conjecture. The water passes out of this reservoir through a channel cut in the rock, which is covered for a short distance, but subsequently it opens and discloses a lively copious stream, which is conducted into an enclosed garden planted with fig trees. It is afterward subdivided, and seems to be exhausted in irrigating a number of gardens occupied with fig, apricot, olive and other trees, and some flourishing legumes. The small



upper basin or fountain excavated in the rock is merely the entrance, or rather the termination, of a long and narrow subterranean passage beyond, by which the water comes from the Fountain of the Virgin. See EN-ROGEL. This has been established beyond dispute by Dr. Robinson, who



A BRANCH OF THE SHITTAH TREE.—See SHITTAH TREE.

had the hardihood to crawl through the passage. He found it seventeen hundred and fifty feet in length, which, owing to its windings, is several hundred feet more than the direct distance above ground. It is thus proved that the water of both these fountains is the same, though some travelers have pronounced the water of Siloam to be bad and that of the other fountain good. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Late in the season,



SEA GOOSE-FOOT.—See SHRUB.

when the water is low, it is said to become more brackish and unpleasant. The most remarkable circumstance is the ebb and flow of the waters, which, although often mentioned as a characteristic of Siloam, must belong equally to both fountains. Dr. Robinson himself witnessed this phenomenon in the Fountain of the Virgin, where the water rose in five minutes one foot in the reservoir, and in another five minutes sunk to its

former level. The intervals and the extent of the flow and ebb in this and the Fountain of Siloam vary with the season, but the fact, though it has not yet been accounted for, is beyond dispute.

The village lies at the base of the Mount of Olives, east of the Kedron. The villagers live partly in houses, and partly in the old rock tombs which abound in the lower part of the hill. They are notorious thieves, reckless and ready to plunder any defenceless persons, and they render the roads around Olivet dangerous to travelers unless well protected, and the evil is all the greater because of the inefficiency of the authorities, who make but feeble efforts to enforce law.

**SILVANUS.** See SILAS.

**SILVER** (sil'ver) is not mentioned in Scripture till the time of Abraham, who is said to have returned from Egypt "rich in cattle, in silver and in gold," Gen. xiii. 2. Later in his life it is noted as a medium of exchange, not as coined into money, but as weighed out by the buyer to the seller, Gen. xxiii. 15, 16. It was manufac-

tured into various kinds of utensils, Gen. xlv. 2, 8, ornaments, Ex. xii. 35, vessels and instruments for sacred use, Num. vii. 13, 84. Idols also were made of it, Jud. xvii. 2-4. In the prosperous days of the Hebrew kingdom, when riches flowed in from tributary states and by Solomon's foreign commerce, silver, we are told, was little accounted of, gold being so plentiful, 2 Chr. ix. 20. This metal appears to have been procured from Tarshish, 2 Chr. viii. 21, perhaps also from Arabia, Job xxviii. 1; it was purified from dross by a repeated process, Ps. xii. 6; Prov. viii. 19. In later times it was the common material of ordinary money, and Hebrew, Greek and Roman silver coins were in general use.

**SILVERLING** (sil'ver-ling), Isa. vii. 23, a piece of silver, probably a shekel.

**SIMALCUE** (sim'al-ken), an Arabian who brought up Antiochus VI., 1 Macc. xi. 39.

**SIMEON** (sim'e-un). 1. The second son of Jacob, born of Leah, Gen. xxix. 33, and progenitor of the tribe of the same name. He was the full brother of Levi, Gen. xxxiv. 25, with whom he took part in cruelly avenging upon the men of Shechem the injury which their sister Dinah had received from the son of Hamor, Gen. xxxiv. 25-30. The ferocity of character thus indicated probably furnishes the reason that Joseph singled Simeon out to remain behind in Egypt, when his other brethren were the first time dismissed, Gen. xlii. 24; but when they returned, he was restored safely to them, Gen. xliii. 23. Nothing more of his personal history is known. The tribe de-

scended from Simeon contained fifty-nine thousand three hundred able-bodied men at the time of the exode, Num. i. 13, but was reduced to twenty-two thousand two hundred before entering Palestine, Num. xxvi. 14. This immense decrease in the course of one generation was greater than that sustained by all the other tribes together, and reduced Simeon from the third rank to the lowest of all in point of numbers. It cannot well be accounted for but by supposing that the tribe erred most conspicuously and was punished most severely in those transactions which drew down judgments from God. As it appeared that Judah had received too large a territory in the first distribution of lands, a portion of it was afterward assigned to Simeon. This portion lay in the south-west, toward the borders of Philistia and the southern desert, and contained seventeen towns, Josh. xix. 1-9. However, the Judahites must afterward have reappropriated some of these towns; at least Beer-sheba, 1 Ki. xix. 3, and Ziklag, 1 Sam. xxvii. 6, appear at a subsequent period as belonging to the kingdom of Judah. The remarkable passage in 1 Chr. iv. 41-43 points to an emigration of or from this tribe, perhaps more extensive than the words would seem to indicate, and suggests that when they ceased to have common interests this small tribe was obliged to give way before the greater power of Judah and the pressure of its population, compare Gen. xlix. 7. Nothing more of this tribe is recorded, although its name occurs in unhistorical intimations, Ezek. xlviii. 24; Rev. vii. 7.

2. The aged saint who received the Lord into his arms at the time of the presentation in the temple. He uttered an inspired song, which has almost ever since been used as one of the most precious canticles in the services of the Christian Church, Luke ii. 25-35. It has been conjectured, but on no sure grounds, that this Simeon was son of the famous doctor Hillel, and father of the no less famous Gamaliel. 3. One in the line of our Lord's ancestry, Luke iii. 30. 4. A Christian teacher at Antioch called Niger, "the black," Acts xiii. 1. Nothing more is known of him. 5. Acts xv. 14, the same as Peter. 6. Ancestor of Mattathias, founder of the Maccabean family, 1 Macc. ii. 1.

**SIMEON, BEN JOCHAI**, or **JOCHAIIDES**, called also **RASHBI**, a celebrated rabbi of Palestine, disciple, as the Jews affirm, of Akiba and prince of the Cabbalists, flourished A. D. 120. To him is ascribed the "Zohar"—i. e., "light"—an obscure Commentary on the Pentateuch, written in Chaldee, which treats of the most secret mysteries of the law and of the cabbala, or traditions. It has been printed at Mantua, Lublin, Sulzbach and Amsterdam.

**SIMEON, CHARLES**, born in 1759, was a leading minister of the evangelical section of the English Church. He was educated at King's College, Cambridge, where he made great progress in his theological studies, and received those religious impressions for which through life he was distinguished. In 1783 he was appointed to Trinity Church, Cambridge, and there for fifty-three years carried on an active and stirring ministry, wakening up the lethargy of the times and place, and promoting the cause of missions to the heathen. He left twenty-one volumes of sermons and skeletons of sermons, which form a Commentary upon every book of the Old and New Testament; and he succeeded in making arrangements by a fund which he procured, to have evangelical ministers

settled in many churches as they became vacant. He was an eminently active, pious and devoted minister. His death took place in 1836.

**SIMEON OF DURHAM** was a monk in the monastery of Durham in the twelfth century. He was also the precentor of the cathedral and teacher of the sciences at Oxford, mathematics being his special department. His name is attached to the old work "Historia de Gestis Regum Anglorum, A. D. 616-1129" (History of the Deeds of the Kings of England). Much of this work is copied from the chronicle of Florence of Worcester, which is also a compilation. John, a prior of Hexham, continued the history of Simeon to 1156. Simeon also attached his name to a history of the church of Durham, although it was really written by Turgot. These works, which bear on the antiquities of the northern part of England, have been lately edited by the Record Commission.

**SIMEON STYLITES** (stil'ites), **SAINT**, the famous anchorite, was born in Syria, towards the close of the fourth century. From a shepherd-boy he became a monk, entering a monastery at the age of thirteen. He outdid his companions in austerity and mortification of the body, and went such lengths as several times to have narrowly escaped death. He afterward retired to a desolate mountain-side, chaining himself to the stones; and finally be thought himself of more completely escaping the sinful world, and drawing nearer to heaven, by establishing himself on the top of a column, first of nine feet, and finally of sixty feet, in height. Here he lived—abode, rather—for thirty years, through heat and cold, calm and storm alike; stood, knelt, bowed head to feet, sung, prayed and gave exhortations to the throngs who came to see him, and who venerated him as a more than earthly being. Simeon died about the middle of the fifth century. His example was followed by a crowd of pillar-saints; his images were superstitiously venerated, and a figure of him was set as an amulet at the entrance of shops at Rome.

**SIMEONITES** (sim'e-un-ites), the descendants of Simeon, Num. xxv. 14.

**SIMEONITES**, a party name given to the followers of the Rev. Charles Simeon, who about the year 1793 gathered a number



SAIDE AS IT APPEARS AT THE PRESENT TIME.—See SIDON.



of undergraduates about him at Cambridge whom he endeavored to train up in his views. With an earnest desire to perpetuate his principles, he es-

successful campaign in Galilee in the lifetime of his brother Judas, 1 Macc. v. 17-23, and with Jonathan avenged the death of Judas, 1 Macc. ix.



THE INLET TO THE POOL OF SILOAM.—See SILOAM.

established a fund called the "Simeon Trust," for the purchase of the right of presentation to parishes, so as to secure the induction of men who held evangelical principles. See SIMEON, CHARLES.

**SIMMONS** (sim'munz), GEORGE FREDERICK, was born in 1814, at Boston, and educated at Harvard, where he graduated in 1832. He improved his mind after graduation by acting as private tutor, and he made a tour in Europe, after which he entered the divinity school at Cambridge. He settled at Mobile, but was driven away because of his views on slavery, and in 1841 he settled as pastor at Waltham. Two years afterward he went to Germany; and having diligently availed himself of the lectures at the university of Berlin, he returned in 1845, and after preaching in various places, became the pastor of the Unitarian Church in Springfield. Here also he met with trouble, and he resigned the charge. In 1853 he was placed in Albany, and in 1855 he was seized with typhus fever, and he died on the 5th day of September in that year. He wrote on slavery and on questions connected with the Unitarian controversy, the chief of these being, "Who was Jesus Christ?" and "The Trinity; its Scripture Formalism, and the Early Construction of Church Doctrines respecting it."

**SIMON** (si'mun). 1. Simon Chosameus, 1 Esd. ix. 32, perhaps a corrupted form of Shimeon, Ezra x. 31. 2. A Jewish high-priest, the son of Onias, highly commended for his care of the temple and faithful discharge of the duties of his office, Eccles. i. There is some difficulty in determining which Simon was meant in this place. For a Simon, called the Just, succeeded his father Onias in the high-priesthood in the time of Ptolemy, the son of Lagus, and another Simon succeeded another Onias in the time of Ptolemy Philopator. It is most probable that the former is meant. His pontificate is variously reckoned 310 or 300-292 B. C. 3. One of the brothers of Judas Maccabeus, surnamed THASSI, 1 Macc. ii. 3, 65. He conducted a

33-42. He was advanced to the government and high-priesthood when Jonathan was slain, was confirmed in his authority by Demetrius, allowed to coin money by Antiochus, the son of Demetrius, acknowledged prince and high-priest of the Jews by the Romans, but was ultimately murdered with two of his sons by Ptolemy, son of Abubus, 136 or 135 B. C. His son John Hyrcanus succeeded him, 1 Macc. xiii.-xvi. See MACCABEES, THE FAMILY OF MACCABEUS. 4. A Benjamite, made governor of the temple under Selencus Philopator, king of Syria. His evil conduct and slander of the high-priest Onias is related in 2 Macc. iii. 1-12. Some have denied that Simon was a Benjamite. 5. Matt. iv. 18. See PETER. 6. An apostle, sometimes called "Simon the Canaanite," and sometimes "Simon Zelotes," Mark iii. 18. We are not to suppose that the designation "Canaanite" is derived from Canaan; it is most likely the Hebrew equivalent to Zelotes, indicating that Simon had been one of the party called Zealots. See ZEALOTS. "Canaanite" should be spelt Kananite. Of the history and acts of this apostle the New Testament gives no information. He has been thought the same with Simon, one of the "brethren" of the Lord, believed to be the sons of Alpheus and Mary the Virgin's sister, Matt. xiii. 55. That Simon, however, is said to be the person who succeeded James as bishop of Jerusalem, and if so cannot have been an apostle. 7. One called "the leper," in whose house our Lord was entertained at Bethany shortly before his passion, Matt. xxvi. 6-13. Some perplexity has been felt at the statement that Martha was one of those that "served" on the occasion. And it has been supposed, by way of explanation, that Simon was the father of Lazarus, or the husband of Martha. If he were still living, he had doubtless been cleansed of his leprosy by the Lord's power. 8. A Cyrenian who was coming out of the country, or out of the fields, on the day of the crucifixion, and was compelled to carry Christ's cross. From the way in which his sons Alexander and Rufus are spoken of we may deem

them disciples, Matt. xxvii. 32. 9. A Pharisee at whose house the woman that was a sinner anointed the feet of Jesus, Luke vii. 36-50. 10. The father of Judas Iscariot, John vi. 71. 11. A sorcerer at Samaria who believed at Philip's preaching and was baptized. He afterward offered Peter and John money to purchase the power of bestowing the Holy Ghost. His presumption was severely rebuked by Peter, Acts viii. 9-24. 12. A tanner at Joppa at whose house St. Peter lodged, Acts ix. 43. This house, it is pretended, is still to be seen at Jaffa.

**SIMON, RICHARD**, a celebrated French theologian and controversialist, was born at Dieppe, in 1638. He entered into the congregation of the Oratory in 1659, and for some years lectured on philosophy at the college of Juilly and at Paris. He was engaged in almost continual controversy with Bossuet and the Port-Royalists, and by his angry way of carrying on the discussions he entered upon, offended both Catholics and Protestants. The work which excited most attention, and which led to his exclusion from the Oratory, was the "Critical History of the Old Testament." One of his obnoxious assertions was that the Pentateuch was not written by Moses, but compiled by the scribes of the time of Esdras. This work had a large circulation, and was translated into Latin and English. He died in 1712.

**SIMONIAN** (si-mo'ne-anz), or **ST. SIMONIAN**, an infidel sect whose fundamental principle is that religion is to perfect the social condition of man; therefore Christianity is no longer suitable for society, because it separates the Christian from other men and leads him to live for



THE POOL OF SILOAM, WITH THE WATER LOW.—See SILOAM.

another world. The world requires a religion that shall be of this world, and consequently a god of this world. They reject whatever they suppose to have been derived from the philosophy of the East; they consider the Deity neither

as spirit nor matter, but as including the whole universe, and are thus Pantheists; and they regard evil as nothing more than an indication of the progress which mankind are doomed to make in order to be freed from it; in itself, they maintain, it is nothing.

What is very curious in the history of the St. Simonians is that they were at first merely philosophers, and did not seek to be the founders of a religion. They spoke of science and industry, but not of religious doctrines. All at once, however, it seemed to occur to them to teach a religion. Then their school became a church and their association a sect. It is evident that with them religion was not originally the end of their institution, but has been employed by them as the means of collecting a greater number of hearers.

**SIMONIDES** (si-mo'n-i-deez), a Greek monk who describes himself as a scientific palaeographer and archaeologist, and who, in the year 1863, caused a considerable sensation through Christendom by impugning the genuineness of the Codex Sinaiticus, discovered by Tischendorf. He asserted it to be a manuscript made by himself four years previously at Mount Athos. But the investigations of the learned seem to have established the falseness of the statement made by Simonides.

**SIMONY** (sim'o-ne), in law, is a contract for presenting a clergyman to a benefice; and when such presentation is made for money, gift or reward, it is void by 31 Eliz., c. 6, and by 12 Anne, stat. 2, c. 12; if any one for money or profit procures in his own name the next presentation to any living ecclesiastical, and is presented thereupon, the contract is simoniacal. The term is derived from Simon Magus, but the modern offences against which laws are directed have no resemblance to the sin of which he was guilty. The purchase on behalf of a particular clergyman of the next presentation to a benefice is a matter frequently arranged, and is not unlawful according to the statutes as they stand at the present time.

**SIMOON** (si-moon'), a hot, arid wind which often prevails in Syria, Arabia and adjacent countries. It resembles the sirocco, and it is fearfully dangerous, inasmuch as the heated sand which is carried by tempestuous winds becomes in many cases quite irresistible. Falling on the ground with the face covered until the tempest is over and avoiding as long as possible to draw breath are the only defences, as the heated air and the fine sand are fatal if breathed for any length of time.

Most commentators are of opinion that the army of Sennacherib was destroyed before Jerusalem by the instrumentality of a pestilential wind, 2 Ki. xix.; Isa. x.; xxxviii. 7.

Mr. Bruce's account of this wonderful natural phenomenon affords some very interesting particulars: "On the 16th, at half-past ten, we left El Mout. At eleven o'clock, while we contemplated with great pleasure the rugged top of Chiggré, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris cried out, 'Fall upon your faces, for here is the simoon.' I saw from the south-east a haze come, in color like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush

upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground, with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over."

The following extract is from D'Obsonville's "Essays, etc., on the East." "I have twice had an opportunity of considering the effect of these siphons (simoons) with some attention. I shall relate simply what I have seen in the case of a merchant and two travelers who were struck during their sleep, and died on the spot. I ran to see if it was possible to afford them any succor; but they were already dead, the victims of an interior suffocating fire. There were apparent signs of the

destroyed by night. No doubt the unwarrantable pride of the king had extended also to his army (witness the arrogance of Rabshakeh), so that, being in full security, the officers and soldiers were negligent; their discipline was relaxed; the "camp-guards" were not alert, or perhaps they themselves were the first taken off; and those who slept not wrapped up, imbibed the poison plentifully. Lord Byron has immortalized this scene in one of his "Hebrew Melodies," beginning—

"The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold."

**SIMPSON** (sim'son), DAVID, author of the "Plea," was born in the parish of Ingleby Arncliffe, near Northallerton, in the county of York,



THE VILLAGE OF SILOAM.—See the article.

dissolution of their fluids; a kind of serous matter issued from the nostrils, mouths and ears, and in something more than an hour the whole body was in the same state. However, as, according to their custom, they [the Arabs] were diligent to pay them the last duties of humanity, I cannot affirm that the putrefaction was more or less rapid than usual in that country. As to the meteor itself, it may be examined with impunity at the distance of three or four fathoms; and the country people are only afraid of being surprised by it when they are asleep. Neither are such accidents very common, for these siphons are only seen during two or three months of the year; and as their approach is felt, the camp-guards and the people awake are always very careful to rouse those that sleep, who also have a general habit of covering their faces with their mantles." The army of Sennacherib was

October 12, 1745. His father was a respectable farmer; and as David was his only son, he intended him for the same occupation. He received his grammar learning at Seorton school; but having made up his mind to enter the ministry, he prevailed on his father to send him to Cambridge, where he entered St. John's College and prosecuted his studies during a period of three years. While here he formed an intimacy with the celebrated Robert Robinson, pastor of the Baptist church in that place, a man who took pleasure in making himself useful to young men of piety and talents destined to the work of the ministry. Simpson was successively curate of Ramsden, Buckingham and Macclesfield, at which last place he was silenced by the bishop of Chester. He had, however, enlisted a number of friends in his favor; in a little time, a new edifice was



**SISINNES** (sis-in'neez), 1 Esd. vi. 3, 7, the name of a governor of Syria and Phœnicia under the Persian rule. It answers to Tatuai in the Bible, Ezra v. 3.

**SISTER** (sis'ter). This word, like "father," "mother," "son," "daughter," is frequently used to express relationship more distant than that which it literally implies. Thus it signifies a step-or half-sister, 2 Sam. xiii. 2, a cousin, Matt. xiii. 56, also a sister in the faith, Rom. xvi. 1. Compare Matt. xii. 50, where the names of natural kindred allude to the spiritual union of Christ's faithful servants with himself.

**SISTERS OF CHARITY**, sometimes called **DAUGHTERS OF CHARITY**. This order was founded by Saint Vincent de Paul and Louisa Legras, with the approbation of Pope Clement IX., in 1669, their office being that of ministering to the poor and nursing the sick.

**SISTERS OF THE POOR, LITTLE**, a French order of nuns who labor to support the aged poor. They found homes, collect food and

the vista, the elevation of the groined stone roof, the splendor of the windows and the harmony of all the parts leave it without a parallel.

**SITNAH** (sit'nah), one of the wells which Isaac's servants dug, and for which the herdmen of Gerar strove, on account of which Isaac removed, Gen. xxvi. 21. Its exact site has not been ascertained.

**SIVA**, or **SEEVA** (se'va), is the name of one of the gods of the Hindoo triad. He represents the destructive powers of nature, since it appears that in the economy of the universe destruction prepares for the renewal of life. Hence he is considered as presiding over generation, and in the temples he is symbolized by the phallic emblem, which in Sanscrit is denominated the "Linga." Popularly, Siva is known as Mahā-dēva, or Mahadeo—i. e., the "great god." It is probable that Siva among the Hindoos and Saturn among the Greeks occupy the same place, but many faculties are attributed to Siva which Saturn did not possess. In some things he represents Jupiter, as being the mightiest of the



GENERAL VIEW OF SINAI.—See SINAI.

raiment, and minister to those who are recognized as distressed and helpless.

**SISTINE** (sis'teen) **CHAPEL, THE**, is one of the grand attractions of the Vatican, at Rome. It was named after its founder, Pope Sixtus IV., who built it in 1472. The chapel is one hundred and thirty-four feet long by forty-four feet broad. It is celebrated for its frescoes, and especially for "The Last Judgment," which was executed by Michael Angelo at the request of Clement VII. This great work of art was produced by the celebrated master when he had reached his sixtieth year. The other frescoes are by different artists. This splendid chapel has usually been contrasted with King's College Chapel, in Cambridge, which is three hundred and sixteen feet long, eighty-four feet broad, ninety feet to the summit of the battlements, one hundred and one feet to the summit of the pinnacles and one hundred and forty-six feet to the top of the corner towers. The superior size of King's College Chapel and the solemn effect of its style are obvious. The perfection of painting, and great judgment in the arrangement of the length, breadth and height of the building, are seen in the one, and the perfection of Gothic architecture is seen in the other, as the length of

gods, as having three eyes, one being in the forehead. Jupiter was called the "triphthalmos," or the three-eyed, and like Siva had a multitude of names; thus in the well-known hymn of Cleanthes he is styled "Thou many-named." In India fire and cold are both considered to be forms of Siva, because they are both active in destruction. His residence was amid the snows of Mount Kailāsa; and as an illustration of the fancy of the Hindoo mind it may be stated that on a certain occasion Pārvati, the wife of Siva, placed her hand on his forehead, whereupon the sun was forthwith eclipsed and an age of darkness covered the earth. Her hand when withdrawn was covered with the perspiration of Siva's temples, and by merely shaking off the moisture she produced the river Ganges! As a destroyer, Siva frees the world from giants, tyrants and cruel monsters. A worshiper of this god is called Saiva or Shaiva by the Hindoos.

**SIVAN** (si'van), the third Jewish month. See MONTH.

**SIXTUS** (six'tus). The name of a line of popes. The first succeeded Alexander I. in the pontifical chair in 119. Little is known of him,

save that he perished in the persecution by Adrian, in 128. The second was an Athenian, who embraced Christianity and succeeded Stephen I. He was martyred in 180, under the persecution by Valerian, for refusing to sacrifice to idols. The third was a Roman, who succeeded Celestine I. in 432. He endeavored to heal the Eastern schism between John of Antioch and Cyril of Alexandria. He built numerous churches, amongst others Santa Maria Maggiore and San Giovanni in Laterano. He died in 440. The fourth was born in 1414. He became general of the Order of Minor Friars, and was made a cardinal by Paul II., whom he succeeded in 1471. He undertook a crusade by levying tithes on all the Christian churches, and equipped a fleet against the Turks. In 1482 he took part with Venice against Ferrara, which led to a war into which Naples and Florence were drawn, and, at the instance of the emperor, excommunicated the Venetians for not agreeing to a peace. He was an intriguing and deceitful man, prodigal of the public treasure, and levied numerous imposts. He built the Sistine Chapel. His death occurred in 1484. The fifth was born in 1521, and became one of the ablest men that ever filled the pontifical chair. He was a poor shepherd boy in the marshes of Ancona, and was brought up by the Cordeliers of Ascoli. His progress in learning was astonishing, and from the first he displayed an ambition which made him secretly aspire to become pope. He was soon noted as a great preacher, became professor of theology at Sienna, general of his order at Bologna and inquisitor at Venice. He then went to Spain, after which Pius V. made him his confessor and a cardinal in 1570. During the pontificate of Gregory XIII. he withdrew from public life, affected humility, devotion and failing health, so that it was supposed he was near his end when Gregory died. The result of the profound dissimulation was his election. The moment he was in possession of the long-coveted object, he flung away his staff, performed his part of the service in a voice that surprised every one, and thenceforth ruled with a vigor and wisdom that was felt at home and throughout Europe. He suppressed brigandage, beautified the city, promoted commerce and agriculture, while he reformed the Church, established the great printing-press from which the Septuagint and Vulgate were issued, and fixed the number of cardinals at seventy. In most of the great events of Europe at that time he took part. He was zealous against the Reformation, excommunicating Henry of Navarre, the prince of Condé and Elizabeth of England. Yet he had a great admiration for that queen. It is said they exchanged portraits, and that he stated that, if he could marry, she should have been his choice. He died in 1590.

**SIZAR** (si'zar). There are funds in different colleges devoted to the partial support of students of limited means who need aid, and who take a high place at the entrance examinations. Such beneficiaries are called Sizars in Cambridge and Dublin, but in Oxford they are called Servitors. Of these many succeed during their course to "Scholarships," which are tenable for three or four years, and the means thus derived enable them to prosecute their studies with a view to a Fellowship.

**SKEFFINGTON** (skef'fing-tun), THOMAS, was one of the most munificent and active of the mediæval bishops of Bangor, in North Wales.

He was consecrated on June 17, 1509. The cathedral had been burned by Owen Glendower in 1402, and it lay in ruins until 1496, when Bishop Dean commenced the restoration, but he only erected the present choir. Pigot, who succeeded him, and who was abbot of the monastery at Chertsey, preferred his abode at that place to the neighborhood of the Welsh mountains; and Perry, who next held the see, was speedily translated to Carlisle. Skeffington was the abbot of Beaulieu, in Hampshire, and he lived there usually; but being, as Willis says, "a man of a generous spirit, and to atone for his neglect at Bangor, he became a most magnificent benefactor thereto, by building the steeple and entire body of the church, from the choir downward to the west end." He gave four bells also to be placed in the tower he had built. The cathedral of Bangor, though really larger than St. Asaph, is less cathedral-like, and it is doubtless the humblest fabric which holds the title of cathedral in England and Wales. It is in the form of a cross, but it wants elevation, and it is really not more imposing than many of the large parish churches of the kingdom. The poverty of the see and the calamities which it suffered amply account for the character of the cathedral church. The tower of Bishop Skeffington stands at the west end of the building; it is of three stories, surmounted with an embattled parapet and crocketed pinnacles at the angles. The nave is extremely simple; it has no triforium; the ceiling of the nave and the aisles is nearly flat, and the transept within is quite plain. The ceiling of the choir is flat and of plaster, with a cornice all around, which has a specially bad effect. Outside of the choir, but unconnected with it, is a building which serves for chapter-house, library, vestry and registrar's office. The cathedral extends from east to west two hundred and thirty-three feet; the nave and aisles are sixty feet broad; the transept is ninety-six feet from north to south; the nave to the highest point of the roof is only thirty-four feet; the tower is only sixty feet high. Small though this cathedral is, it has been presided over by men of great eminence. Hoadley, who was consecrated in 1715, by his sermon on the text "My kingdom is not of this world," occasioned the celebrated and protracted "Bangorian controversy." Sherlock, still later, and in modern times Dr. Bethel, were men who by scholarship and character stood in the front rank of the prelates of the Church of England.

**SKELTON** (skel'tun), JOHN, an English poet and ecclesiastic, was born toward the end of the fifteenth century. He was in holy orders, and became curate of Trompington in 1507, and also rector of Diss, in Norfolk; but the poet-satirist could not abandon his freedom of style even in the pulpit, and it is said that his language excited general censure. He seems to have directed his satirical powers chiefly against the mendicant friars and Cardinal Wolsey. He was suspended from his clerical functions by his diocesan, the bishop of Norwich. From his bold attacks upon the vices of the clergy, it is not improbable that he had imbibed some of the principles of the Reformation, although he had not the courage fully to avow them. He was bold enough, however, publicly to attack Wolsey, then in the zenith of his power. The cardinal discovered him as the author of the satires upon himself, and ordered him to be apprehended; upon which Skelton took refuge in Westminster Abbey, where he was afforded protection until his death, in 1529.

**SKELTON, PHILIP**, an able divine, born near Lisburn, Ireland, in 1707, after completing his education at Trinity College, Dublin, where he took his master's degree, became curate of Monaghan, and in 1750 obtained the living of Pettigo, in Donegal. During a time of scarcity, the charitable pastor even sold his library to supply his indigent parishioners with bread. In 1759 the bishop of Clogher presented him to the living of Devenish, in Fermanagh, and in 1766 to that of Fintona, in Tyrone, where his powerful pulpit eloquence is said to have gained over to the Church the Dissenters of his district. This worthy and pious divine died in Dublin in 1787. He published three volumes of sermons, which cannot be surpassed in language, argument and pathos; a work in two octavo volumes, entitled "Deism Revealed," an excellent production, beside tracts and fugitive pieces.

**SKENANDOH** (ske-nan'doh), an Indian chief, resided at Onecida, in the State of New



THE SUMMIT OF JEBEL MUSA.—See SINAI.

York. He was a brave and intrepid warrior in youth and an able counsellor in age. He watched the Canadian invasions with the cunning of the fox. To his vigilance the inhabitants on the Mohawk were indebted for preservation from massacre. His influence brought his tribe to our assistance in the war of the Revolution. Among the Indian tribes he was called "the white man's friend." In his youth he had been very savage and addicted to drunkenness. But through the instructions of Mr. Kirkland, a missionary, he lived a reformed man for more than sixty years. He died in Christian hope, at Onecida, March, 1816, aged one hundred and six or one hundred and ten years. He often expressed a desire to be buried near Mr. Kirkland. For several years he kept his dress for the grave prepared. He often went to Clinton to die, that his body might lie near his Christian teacher. A short time before his death, he said to a friend, "I am an aged hemlock; the winds of a hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged have run away and left me; why I live the great Good Spirit only knows. Pray to my

Jesus, that I may have patience to wait for my appointed time to die."

**SKIN**. See LEATHER. Skin of the teeth. See TOOTH.

**SKOVORODA** (sko-vo-ro'da), or **GREGORY SAVITCH** (sa'vich), was an eminent Russian ecclesiastic. He was born about 1730, near Kief, in the Ukraine. He engaged with great zeal in the attempt to bring the United Greeks into the national Church of Russia. He had been educated at Halle, and on his return to the Ukraine he engaged with all his powers in his great life-work, by appeal, argument and persuasion aiming at promoting a visible unity in the Church. He has justly been considered the most important writer who has appeared in Southern Russia. He was the author of a number of poems, of fables and a work called "Symphonon," and he translated several of the homilies of Chrysostom. He died in 1778.

**SLAVE, SLAVERY**. See SERVANT.



**SLEEP.** The word literally taken means the repose of the body, Ps. iv. 8; Matt. viii. 24. Used typically, it signifies death, Jer. li. 39, or sometimes the lethargy of sin and ignorance, Rom. xiii. 11.

**SLEIDAN** (slī'dan), JOHANN, whose family name was **PHILIPSOHN**, was born at Sleida, near Cologne, in 1506, and adopted the name Sleidan from his birthplace. He studied at some of the principal universities of Europe, and in 1535 was attached to the Cardinal du Bellay. He took part in the diets of Haguenau and Ratisbon, but as a Lutheran had to quit France in 1542; settled at Strasburg, was named historian to the League of Smalcald and professor of law, and was employed in several political negotiations. He was sent as deputy of Strasburg to the Council of Trent in 1551. In the midst of his active life he found time for much literary labor, and published many works, of which the most important is his history of the Reformation, entitled "De Statu Religionis et Reipublice, Carolo quinto Cæsare, Commentarii." It appeared in 1555, was translated into English, French, German and Italian, and is esteemed for its original information and its impartiality. Sleidan's work entitled "De Quatuor Summis Imperiis" passed through more than fifty editions. Charles V., it is said, called Sleidan and Paul Jovius his liars (*menteurs*), because the former spoke too ill of him and the latter too well. Sleidan died in 1556.

**SLIME**, Gen. xi. 3; Ex. ii. 3, asphalt or bitumen, which boils up like pitch from subterranean fountains at Hit, near Babylon, described by various travelers; also, according to the Arabs, from the bottom of the Dead Sea. Shafts are sunk, and in a semi-fluid state the bitumen exudes from crevices in the strata. It hardens in the sun, and as by itself it is brittle it must be mixed with tar in melting. It was employed for mortar by builders in the plain of Shinar, but this use of it seems to have been confined to Babylonia.

**SLING, SLINGER.** See **ARMS**.

**SLOSS, JAMES LONG** was born in 1791, at Bellaghy, county Derry, Ireland. His parents brought him to this country in 1803, and after a brief sojourn at Baltimore, where they landed, they settled at Lexington, Virginia. His parents desired to see him in the Christian ministry, but being unable to provide a proper education, he was sent to learn the business of a printer. At length, in Greenbrier county, Virginia, the Rev. Mr. McElhenny took him into his school, gave him instruction and permitted him to take charge of elementary work among the juniors. Under the care of the Rev. Moses Waddel, D.D., of Willington, South Carolina, he was prepared still further, and the Presbytery of South Carolina licensed him to preach in 1817. He was settled at St. Stephen's, in Clarke county, Alabama, whence in three years he removed to Selma, and thence he went to Somerville, in Morgan county. He spent the last eleven years of his life at Florence, in Lauderdale county, thus devoting his ministerial work almost exclusively to Alabama. He died in 1841, after a life of ceaseless toil amid many trials. He had great energy and decision, and his pulpit services were greatly appreciated, especially on sacramental occasions, when he seemed to rise to the highest flights of spiritual eloquence.

**SMALCALD.** See **ARTICLES OF SMALCALD** and **LEAGUE OF SMALCALD**.

**SMALLEY** (smaul'le), JOHN, D.D., was born in 1734, at a place called North Society, in Lebanon, Connecticut, now known as Columbia. His mother's piety greatly affected him, and he was powerfully impressed by the preaching of Whitefield. He studied at Yale College, and he had a course of theology under the Rev. Joseph Bellamy. In 1757 he was licensed to preach, and in the next year he was settled at Berlin, Connecticut. He discharged all the duties of his charge until 1808, thus laboring for more than fifty years in one place. A colleague was appointed in 1810, but Dr. Smalley continued to preach until 1813; on the 26th day of September in that year he preached for the last time. His life was protracted till June, 1820, thus outliving every person who had been engaged in his settlement. He published two volumes of sermons. On the subject of "Natural and Moral Inability" he also published two discourses, two more on "Universal Salvation," "An Election Sermon,"



From the Superb Frescoes of Michael Angelo in the Sistine Chapel, Rome.—See **SISTINE CHAPEL**.

and one on "The Perfection and Usefulness of the Divine Law."

**SMALL TITHES**, all personal and mixed tithes, also tithes of hops, flax, saffron, potatoes, and sometimes of wood.

**SMALRIDGE** (smaul'rij), GEORGE, a learned English prelate, was born at Lichfield, in 1663, and was educated at Westminster school and Christ Church, Oxford, where he became a tutor, and the associate of Aldrich and Atterbury in the controversy against Obadiah Walker, the popish master of University College. In conjunction with them he published, in 1687, "Animadversions on the Eight Theses laid down, and Inferences deduced from them." The object of Smalridge and his colleagues was to defend the supremacy of the king against papal usurpations. In 1689 he entered into holy orders, and in 1692 he was appointed minister of Tothillfields chapel. In 1693 he was collated to a prebend in the cathedral of Lichfield. In 1708 he was chosen lecturer of St. Dunstan's in the West, London, which he resigned in 1711, when he was made one of the canons of Christ Church, and succeeded Atterbury in the

deanery of Carlisle. In 1714 he was consecrated bishop of Bristol, and Queen Anne soon after appointed him lord almoner, in which capacity he for some time served George I., but refusing to sign the declaration which the archbishop of Canterbury and the bishops in and about London had drawn up against the rebellion in 1715, he was removed from that place. He died in 1719.

**SMART, CHRISTOPHER**, an English poet of some merit, but of very erratic character, born in 1722 at Shipbourne, in Kent, was educated at Cambridge and settled in London. The gaiety of his disposition rendered him an acceptable companion to the wits and authors of the day, with many of whom, particularly Pope, Johnson, Garrick and Hawkesworth, he became intimate. He wrote a poetical version of the Psalms, some original poems, odes, fables, etc. He also translated some of Pope's writings into Latin verse and Horace into English. Poverty, however, overtook him; and his distresses, aided by intemperance, made him mad. His "Song to David" was written in a mad-house, on the walls of his cell. He died, within the rules of the King's Bench prison, in 1771.

**SMEDLEY** (smed'le), EDWARD, was an eminent English clergyman. He was the son to the rector of Powderham, who for forty years had been one of the masters of the celebrated Westminster school. The son entered Trinity College, Cambridge, and distinguished himself greatly, carrying off four "Seatonian" prizes. He was chosen to a Fellowship in Sidney-Sussex College, became master of arts in 1812, and in 1820 he was made a prebendary of Lincoln Cathedral. He had held the office of editor of the "Encyclopædia Metropolitana" for several years before his death, and he contributed much of the valuable matter in that very learned repository. His history of the Reformed religion in France is an exceedingly valuable work, and so also is his "Sketches from Venetian History." He died in 1836, when only forty-seven years of age.

**SMITH.** See **HANDICRAFT, IRON**.

**SMITH, AZARIAH**, an American missionary to Turkey, born at Manlius, New York, February 16, 1817, and graduated at Yale College in 1837. He was a fine classical scholar, and in order to improve his facilities for prosecuting missionary labors he studied medicine as well as theology, and received a medical degree. In 1842 he embarked for Western Asia, early in January, 1843, arrived at Smyrna, and during two months of that year resided at Brûsa. Then he returned to Constantinople, whence he proceeded to Trebizond, where he remained five months. He spent the remainder of the time in Brûsa, being engaged for the most part, during this year, in studying the Turkish language and practicing medicine. In 1844 he visited Smyrna, Rhodes, Cyprus and Beirut, and made a tour in the interior, visiting Aleppo, Orfa, Diarbekr and Mosul. He resided at Mosul while Botta was disintombing one of the palaces of ancient Nineveh, and was also a traveling companion of Layard. During this year he made a trying and dangerous tour in the mountainous Nestorian districts of Koordistan, encountering therein much peril. He proceeded as far north as Julamerck, returning to Mosul, and thence to Alexandretta. In 1845 he made another journey of observation, which occupied him seventy-two days. Subse-

quently, when the Asiatic cholera raged there, he successfully administered to those afflicted with it. In 1848 he settled at Aintab, about seventy miles north of Aleppo. A short time subsequently he visited his native land, where he married, and embarked again for Asia, taking his wife with him. On the 3d of June, 1851, he fell a victim to fever, at the age of thirty-four years. He was the author of papers on meteorology and Syrian antiquities, published in the "American Journal of Science," which gave him a prominent position among scholars.

**SMITH, CALEB**, was born in 1723, at Brookhaven, Long Island, and after a good preliminary education he entered Yale College, in 1739, and he took his degree with honor in 1743. Having taken his second degree in 1746, Mr. Burr of Newark solicited his aid in a Latin academy, but he preferred a course in theology under the direction of the Rev. Jonathan Dickinson, at the same time aiding young men in the study of the languages at Elizabethtown. In 1747 he was licensed to preach by the Presbytery of New York, and after some difficulty in determining where to settle, as several places were anxious to obtain his ministrations, he settled at Newark Mountains (now Orange), in New Jersey. In 1750 he was made a trustee of the College of New Jersey, and after the death of President Edwards he was chosen president *pro tempore*. He was a very popular preacher, preparing for the pulpit with great care, and a valuable member in the different courts of the Church. He died on the 20th of October, 1762. His only published work was a sermon on the death of President Burr.

**SMITH, COTTON MATHER**, was born in 1731, at Sudfield, Connecticut. He was graduated at Yale in 1751. He entered on the duties of a teacher at Hatfield, Massachusetts; but his views of time and eternity became so serious that he resolved on dedicating himself to the gospel ministry, and he entered on the study of theology. During the progress of his course he devoted much of his time to the education of the Indians at Stockbridge. Being licensed to preach in 1753, he entered on his sphere of labor at Sharon, Connecticut, in which place he was settled as pastor in 1755. This field was one of exceedingly great difficulty. Vice was rampant, great differences in theological views prevailed and feeling ran high; but he was equal to the duties of the place. He served as a chaplain under General Schuyler during the Revolutionary struggle, and his exposure in the field brought on a severe fever, from the effects of which he never thoroughly recovered. In 1804 he received the aid of a colleague, and in January, 1806, he preached his last sermon and administered the communion. The following November he died, in the seventy-sixth year of his age and the fifty-second of his ministry. Three sermons only of all his writings were published.

**SMITH, DANIEL**, was born in 1769 at Philadelphia. He enjoyed few educational advantages in early life, but his zeal for learning led him by self-culture to gain a fair share of knowledge. In his youth he became pious, and he was admitted into the traveling connection of the Methodist Church in 1789. Next year he was appointed to Boston, and in 1791 he was admitted into full connection by the Conference, and appointed to Lynn, Massachusetts. He was ordained an elder in 1792, and sent to Charleston, South Carolina, where he

remained two years. In 1794 he settled as a local preacher in New York, and in that capacity he remained until his death. After settling in New York he applied himself with great assiduity to the study of Hebrew, in which language he made great progress. He continued to preach until his death, in 1815.

**SMITH, DANIEL**, was born in 1806, at Salisbury, Connecticut. He became a devoted, earnest Christian in his youth, and from the age of nineteen years he had abundant evidence of his conversion. He entered an academy under the care of the Rev. Dr. Fisk, and with the approval of his father he went to fill a vacancy in the New Haven district, at the request of the presiding elder. In 1831 he was admitted on trial, and from that time until his death, on the 23d day of June, 1852, he was one of the most devoted ministers in his denomination. His labors were chiefly devoted to Sag Harbor, Bridgeport, Connecticut, Redding, Tarrytown, Stratford, Winsted, Connecticut, Kingston and New York City, and in all these places he was greatly beloved. He was a great



From the Superb Frescoes of Michael Angelo in the Sistine Chapel, Rome.—See **SISTINE CHAPEL**.

economist of time, an earnest, plain and practical preacher, much of his life-work being devoted to the young, whom he sought to bring to Christ.

**SMITH, ELI, D.D.**, was born in 1801, near New Haven, Connecticut. He entered Yale College and graduated in 1823. He proceeded to Andover, where he finished his theological course in 1826, and in the same year he sailed as a missionary to the East. He traveled extensively with Dr. Robinson and with Mr. Dwight, and the results were published under the title of "Missionary Researches in Armenia, by Eli Smith and H. G. O. Dwight." This work is replete with information and fraught with surpassing interest. Dr. Smith contributed much to the "Biblia Sacra," and he also published "Sermons and Addresses." At the time of his death he was engaged on a translation of the Bible into Arabic, but he did not live to finish it, although he saw the greater portion of it in print before he was removed. He died at Beirut, in Syria, January 11, 1857. He was one of the most eminent of the noble men who have raised the name of American missionaries to that lofty eminence to which they have attained in all Christian lands.

**SMITH, ELIZABETH**, an accomplished female, was born in 1776, at the family seat of Burnhall, in the county of Durham, and died in 1806. She was noted for the range of her education, being a fair mistress of the Hebrew, Syriac, Arabic, Persian, Greek, Latin, Spanish, German and French languages, besides creditably proficient in mathematics and drawing, and possessing some poetical talent. Her translation of the "Book of Job" has been commended by Magee and other capable critics. Her "Fragments," "Translation of Job" and "Translation of the Life of Klopstock" have been published.

**SMITH, ETHAN**, was born in 1762, at Belchertown, Massachusetts. His father had been an officer under Sir William Johnson; in 1780 the young man entered the American Revolutionary army, and he was at West Point at the time of the treason of Arnold. He was but a short time in the service, for in 1781, becoming seriously impressed on religion, he had settled at South Hadley. He aimed at establishing himself in business, but his mind being directed to the ministry, the way was opened up for him to gain an education, and he entered Dartmouth College in 1786, and in 1790 he received his degree. As he had read theology with great diligence for ten years previously, he was at once accepted and licensed to preach. He settled as pastor of the church at Haverhill, New Hampshire, in October, 1790, where he labored for nine years; but being inadequately supported in that place, he removed to Hopkinton, New Hampshire, where he remained eighteen years, when a similar cause again obliged him to retire. He preached in the Presbyterian church of Hebron, New York, in Poulteney, Vermont, and at Hanover, Massachusetts; after which he became a city missionary in Boston, in which department of labor he continued until his death, in 1849, in the eighty-seventh year of his age. He was a very prolific writer. Many of his sermons were published, and among his larger works are "A Dissertation on the Prophecies," "A Key to the Figurative Language of the Prophecies," "A View of the Trinity, in answer to Noah Worcester's Bible News," "A View of the Hebrews," the object being to show that the aborigines of America are descended from the ten tribes of Israel.

**SMITH, HENRY**, a popular English divine, was born in 1550, at Witcock, in Leicestershire, and after studying at Oxford, entered the Church. He was then esteemed the miracle and wonder of his age for his prodigious memory and for his fluent, eloquent and practical way of preaching. His scruples, however, as to subscription and ceremonies were such that, being loath, as Fuller says, "to make a rent either in his own conscience or in the Church," he resolved not to undertake a pastoral charge, but accepted the office of lecturer of the church of St. Clement Danes, Strand, London. He appears to have been one of the most popular preachers of his age. He died about 1600.

**SMITH, HEZEKIAH, D.D.**, was born in 1737, on Long Island. Before he was nineteen years of age he became a member of the Baptist church in New York under the care of the Rev. J. Gano. After an academical education he entered Princeton College, and took his degree in 1762, passing master of arts in 1765. With a view to his constitutional vigor, he traveled extensively in the Southern provinces and formed many interesting friendships. He resided in Charleston for



some time, and he was ordained there. After preaching at stations on the Pedee River for some time, he returned to New England. After much mental anxiety he determined to settle at Haverhill as the pastor of the Baptist church which his ministry had been effectual in gathering in that place; and here he remained for forty years. The church was organized in 1765, and in the following year he was recognized as the pastor of the church. He maintained an extensive correspondence with his Southern friends, and he effected much in protracted missionary tours; his great readiness and admirable address carried him successfully through scenes in which other men would have failed. Many of these scenes were of a most trying nature, and he never failed to sustain the character of a minister in every emergency. He steadfastly adopted the side of the colonists in the Revolutionary struggle; he acted as a chaplain in the army, and on the restoration of peace he returned to his charge at Haverhill again. Along with Dr. Manning, he labored with great zeal in

pointed to the missionary church of the Holy Evangelist in New York. In 1836 he entered on the duties of his last parish, St. Peter's, and in the same year he undertook the duties of the chair of pastoral theology and pulpit eloquence. In 1837 he retired from the professorship, owing to declining health, and sailed to Europe. He returned so much improved that he was able to labor effectively among his flock for nine years, when he was obliged again, in 1848, to sail to England; but on his return, after a few months, it was apparent that his public work was ended. He died at the rectory of St. Peter's Church, on March 25, 1849, thus closing an effective ministry, in the fifty-fourth year of his age. He was an ardent and decided friend of evangelical views, and a decided opponent of any policy which seemed to open the door for the admission of any who were supposed to hold views which were in close alliance with the errors of Rome. He died in the full assurance of faith and hope, rejoicing in the precious truth that "the blood of Jesus Christ



THE MOLTEN SEA.—See SEA, THE MOLTEN.

the establishment of Brown University. He was elected one of the Fellows, and in 1797 he received his degree in divinity from that institution. He was seized with paralysis, and died on January 22, 1805, in the sixty-eighth year of his age and the forty-second of his ministry.

**SMITH, HUGH, D.D.**, was born in 1795, near Fort Hamilton, Long Island, and after an academic education he entered old Columbia College in 1809. So correct were his habits in college that he was playfully designated "Parson Hugh." He studied theology under Bishop Hobart, and in 1816 he was ordained a deacon. For a short time he preached in Savannah; but he returned to New York and became assistant in Grace Church to Dr. Bowen, who afterward was made bishop of South Carolina. In 1819 he settled in Augusta as rector of the Episcopal church in that place; and here he effected a great work in forming a large and effective church and in aiding in the establishment and consolidation of the diocese. In 1831 he returned to the North on account of his family, and he became rector of Hartford, holding the charge only two years, as he was ap-

cleanseth us from all sin." His message to his church was that he was "a sinner saved by grace;" and emphatically, when the communion was administered, he said, "Remember that I desire it not as a *vaticum*, a necessary provision for a sinner in the death-journey, but for refreshment. We do thus show forth the Lord's death till he come."

**SMITH, ISAAC**, was born in 1758, in New Kent county, Virginia. His grandfather was a minister of the Church of England, who emigrated to this country and settled in the Isle of Wight county. Isaac Smith entered the army, and was with Washington when crossing the Delaware, and he was engaged in the battles of Brandywine, Germantown, Princeton, Monmouth and Stony Point. He was discharged in 1779, and he returned to Virginia, but he was at Yorktown with the militia at the time of the surrender of Lord Cornwallis. In 1782 he became a teacher, and at this time his mind received impressions which never left him from his intercourse with brethren of the Methodist Church. In 1783 he devoted himself to God, and by the advice of Bishop Asbury he looked forward to the traveling

connection. He was admitted, and in 1785 was sent to the Tar River Circuit. Next year he was admitted into full connection and sent to Charleston, South Carolina. In 1793 he was made a presiding elder, and had the oversight of several circuits assigned to him, and three years afterward he retired to Camden, South Carolina, and into mercantile pursuits for the sake of his family. Here he remained for twenty-four years, acting at the same time as a local preacher. In 1820 he was readmitted to the Conference, from which he had retired twenty-four years before, and appointed to Columbia, and next year he was presiding elder in the Athens District, Georgia. Thus he continued to labor, visiting Mississippi, and devoting his energies to the Creek nation also. He suffered from a cancerous affection for a considerable time, and ultimately it was the cause of his death, which took place in Monroe county on the 20th day of July, 1834. He had not enjoyed a great amount of intellectual training, but he had much good sense, earnest piety, and great determination to live for God and to bring sinners to the Saviour, and his ministry was exceedingly successful.

**SMITH, JEREMIAH**, a Congregational minister of London, was born about 1653. Before his settlement in the metropolis he was pastor of a congregation at Andover, in Hampshire, from whence he removed to the Silver Street church, London. He entered into the famous Salter's Hall controversy, and sided with the subscribing ministers. In the continuation of Henry's Exposition he took an important part—the Epistles to Titus and Philemon. He died in 1723.

**SMITH, JOHN, D.D.**, an eminent antiquarian and Celtic scholar, was born at Glenorchy, in Argyleshire, in the year 1747, studied at the university of St. Andrew's, and in 1774 was appointed to the parish of Kilbrandon, Lorn, where he preached for seven years. About this time he translated into Gaelic "Allene's Alarm" and the "Catechisms of Dr. Watts." In 1781 he became minister of Campbellton. About 1783 he was associated with Dr. Stewart, minister of Lass, in translating the Scriptures into Gaelic. He also wrote a "Concise Commentary on the Whole of the Bible," the "Life of St. Columba, the Apostle of the Highlands," from the Latin, and a "New and Improved Edition of the Psalms in Gaelic." Besides his unwearied labors for the spiritual improvement of the people committed to his care, he was eager to introduce among them an improved system of husbandry. With this view he wrote many essays on the subject, and frequently obtained prizes from the Highland Society. He died in 1807.

**SMITH, JOHN**, was born in 1752, in Byfield parish, Massachusetts. He entered Dartmouth College in 1773, and in the following year he became a tutor in the college. In 1778 he was called on to decide between a pastoral charge at West Hartford, Connecticut, and the chair of languages in the college, and he chose the latter, occupying the chair until the close of his life. He acted as tutor also until 1787, and for thirty years he served as librarian. For two years he delivered lectures on systematic theology, and from 1788 until his death he acted as a trustee of the college. In addition to all these duties he preached for many years in the village of Hanover. He died in 1809, in the fifty-seventh year of his age. He was a ripe scholar, especially in languages. He prepared grammars in Latin, Greek, Hebrew and

Chaldee, and he edited Cicero de Oratore. He was one of the most industrious and effective of the great band of professors who have done so much to raise the fame of our New England colleges.

**SMITH, JOHN**, was born in 1766, at Belchertown, Massachusetts. He entered Dartmouth College in 1790, and took his degree in 1794. After a course of theology under the Rev. Dr. Emmons, he was licensed to preach, in 1796, by the Mendon Association. In 1797 he was ordained, and settled as colleague to the Rev. Abner Bayley, at Salem, New Hampshire. He labored here for twenty years, and in 1817 he was installed as pastor at Wenham, Massachusetts, but in two years he retired to take the chair of theology in the seminary at Bangor, Maine, a position which he held to the close of his life. He died in April, 1831. His published works are "A Treatise on Infant Baptism" and "Sermons," all of which were delivered on memorable occasions.

**SMITH, JOHN BLAIR**, son of the Rev. Dr. Robert and brother of the Rev. Dr. Samuel Stanhope Smith, was born in 1756, at Pequene, in Lancaster county, Pennsylvania. Very early in life he displayed a great thirst for knowledge, and about the age of fourteen years he was hopefully converted. At sixteen he was admitted to the college of New Jersey, and in 1773 he took his degree under the care of Dr. Witherspoon. There were twenty-nine in his class, of whom fourteen became ministers and three rose to be governors of States. He joined his elder brother, Samuel Stanhope Smith, who was placed at the head of a rising institution in Prince Edward county, Virginia, and by the Hanover Presbytery he was licensed to preach in 1778, and next year he was ordained by the same presbytery. At the same meeting his brother resigned the presidency of Hampden-Sidney College to accept the chair of moral philosophy at Princeton, and the younger brother was appointed in his place, and in 1780 he became successor to his brother also in the churches of Cumberland and Briery, in Prince Edward county, Virginia. His power as a preacher was not recognized at first, but on the occasion of persons coming into the bounds of his charge and leading several of his flock to another denomination, he awoke to the full display of his great power. His extensive tours of preaching led him to neglect the college, and accordingly he resigned his presidency, and ere long his own flock began to feel that they suffered from his repeated absences. The result was his removal to the Presbyterian church in Pine street, Philadelphia, where he labored until 1795, when he went to Union College, Schenectady, as president. He remained only three years in that position, and in May, 1799, he was installed again in his former charge in Philadelphia. He was greeted with great applause, and his work was greatly blessed in his ministry. His labors were not long continued, as yellow fever broke out in the city, and on the 22d day of August, 1799, he died of that fatal malady. He was one of the first victims of the disease which proved so destructive in its progress. His only published work was a sermon, entitled "The Enlargement of Christ's Kingdom the Object of a Christian's Prayers and Exertions." He had delivered it at Albany, in 1797, before the Northern Missionary Society in the State of New York.

**SMITH, JOHN COTTON, LL.D.**, a renowned Christian scholar, was born in Sharon, Connecticut, February 12, 1765. His father was the Rev. Cotton Mather Smith, and his father's grandmother was a daughter of Cotton Mather. Among the ancestors of the subject of this memoir there were no less than seven of the distinguished New England clergy. At the age of fifteen he entered Yale College, whence he graduated in 1784. On leaving college he studied law in his native village, and in 1786 was admitted to practice at the bar in Litchfield county, Connecticut. In 1793 he was first chosen to represent his native town in the General Assembly of Connecticut; and from this time his talents and integrity made him so popular that he was compelled to serve continuously in public offices, among the positions well filled by him being representative in Congress, the Supreme Bench and governor of his State. He retired from public life early in 1817, and from that time until his death, a period of almost thirty years, he resided upon his estate in his native town, wholly secluded from all participa-

tellectual qualifications might be utilized, and accordingly, in 1820, he was made principal of the Wesleyan Seminary in the city of New York. When this institution was removed to White Plains in 1826, he continued in charge of it, adding to the duties of the principalship a regular system of preaching every Lord's day. He was removed in 1832 to the professorship of languages in the Wesleyan University at Middletown, Connecticut, and he entered on his duties with an earnest determination to carry forward the establishment to a degree of eminence which would make it a blessing to the Church; but he had scarcely entered on his work ere he was removed by death. He died of pneumonia on the 27th day of December, 1832, in the thirty-eighth year of his age, deservedly regretted by all who knew him.

**SMITH, JOHN PYE, D.D., LL.D.**, an eminent Nonconformist divine, was born at Sheffield, May 25, 1774. He was educated at Rotherham College, and became first classical, and afterward



MOUNT SERBAL.—See SINAI.

tion in political affairs, and devoted to the studies and employments befitting a scholar, a gentleman and a Christian. He received literary as well as political honors. Besides his college doctorate he was elected a member of the Northern Society of Antiquaries in Copenhagen, as also of the Connecticut Historical Society and of the Massachusetts Historical Society. At successive periods he was president of the Litchfield County Foreign Missionary Society, Litchfield County Temperance Society, Connecticut State Bible Society, American Board of Commissioners for Foreign Missions, and lastly of the American Bible Society. But few men have received so many tokens of confidence and honor, and but few have done so much to deserve them. His honors still live in the affections of those who know him. He died December 7, 1845, when nearly eighty-one years of age.

**SMITH, JOHN MOTT**, was born in 1795, at Brooklyn, Long Island. After a careful training he entered Columbia College, and in 1816 he took his degree. His education and fine parts led his friends to seek a position for him in which his in-

theological, tutor in Homerton College, the oldest of the institutions for training ministers among the Independents. This post he filled with the highest efficiency for fifty years. At a later date he conjoined with this the office of pastor of the congregation meeting in the Old Gravel Pits meeting-house, and continued to discharge his pastoral duties in that congregation for about forty-seven years. The mind of Dr. Smith was singularly energetic. He was critically acquainted both with ancient and modern languages, and studied both the exact and the experimental sciences. When geology offered its somewhat startling revelations, he embraced it as a part of the communications of the Author of nature and of truth, and by his patient investigations he endeavored to show the tangible records of creation to be in harmony with the word of God. Dr. Smith engaged in public controversy on the question of the union of Church and State, and with several Unitarians on the divinity of Christ. The most elaborate of his publications is "The Scripture Testimony to the Messiah," a work of profound learning and candid criticism, which has been admitted, though the work of a dissenter,



as an authority in the English universities. He died at Guildford in 1851.

**SMITH, JOSEPH, D.D.**, was born in 1736, at Nottingham, Pennsylvania. He had not formed a resolution of entering the ministry at an early age, for he was twenty-eight years old when he graduated at Princeton, in 1764. He was licensed to preach in 1767 by the Presbytery of Newcastle, and in the following year he accepted a call from the church of Lower Brandywine, and

own request, because of the distracted state of the country. For some time he preached in the Barmens of York and in Western Pennsylvania, and in 1780 he accepted a call to the Buffalo and Cross Creek congregations. He always displayed an earnest desire to aid young men in their preparation for the ministry, and in 1785 he began a movement from which important results followed. The Rev. Thaddeus Dod had established a school at Washington in 1782, and in 1785 Mr. Smith began at Upper Buffalo to in-

**SMITH, JOSEPH**, founder of Mormonism, was born in Windsor county, Vermont, in 1805. He was the son of a farmer and worked on the farm, receiving but a scanty education. According to his own story, the angel of the Lord delivered into his hands a record engraved in Egyptian characters on plates of gold, the work of Mormon, a Jewish prophet, and containing, as interpreted by Smith, a history of ancient America from the first planting of the colony after the confusion of languages, down to the fifth century



DESTRUCTION OF THE ARMY OF SENNACHERIB.—See SIMOON, and SENNACHERIB, and SANDSTORM.

was ordained and installed as the pastor. In 1772 he declined a call from Rocky Creek and Long Cane churches in South Carolina, but about this time he began to preach in Wilmington, Delaware, and as the Rev. William McKennan was already settled in that place, a great amount of disquiet and ill-feeling was created by his course. In 1773, the presbytery having recognized a second church in Wilmington, a call to that church was presented to him, and when the congregation of Lower Brandywine and the second church were united in one charge, he accepted the call and became pastor of both churches. In 1778 the pastoral relation was dissolved at his

struct young men with a special view to the ministry. The idea was suggested to make the school itinerant, the brethren Messrs. McMillan, Dod and Smith alternating, and thus dividing the labor among them. In time the academy was fixed at Chartiers, near Canonsburg, and this school advanced in importance, and in the end developed as Jefferson College. Dr. Smith continued to labor with unabated zeal until his death. He preached on the first Sabbath of April, 1792, for the last time, as he was taken ill in the pulpit, and death removed him to his rest on the nineteenth day of the same month. He was an earnest, laborious and most unselfish man.

of the Christian era. Smith revealed to the members of his household the discovery of these plates, and obtaining gradually a great number of followers, in 1830 published "The Book of Mormon," and in the same year founded the first Mormon church, in the town of Manchester, Ontario county. His disciples now increased rapidly, and styled themselves "The Church of Jesus Christ of Latter-Day Saints." They had establishments in Ohio, Indiana, Illinois, Pennsylvania and New York. In 1839 Smith founded the city of Nauvoo, on the Mississippi, and got a charter of incorporation for it. It prospered greatly, attracted settlers from various parts of the world, had a fine temple, a

university and a regularly organized militia. By successive "revelations" Smith constituted the Church, with himself as prophet and legislator. But dissensions existed between the faithful and the unbelievers in the new city; rival newspapers carried on the war, till the mob took it out of their hands, and the governor of the State in turn out of theirs. In June, 1844, Smith was arrested and imprisoned on a charge of treason, and on the twenty-seventh of that month he was murdered by the mob, who burst into the prison. Brigham Young was chosen his successor, and the Mormons had soon after to seek a new settlement. This they found in Utah, which was recognized as one of the United States Territories in 1850.

**SMITH, JOSIAH**, was born in 1704, in Charleston, South Carolina. He was sent to Harvard, where he took his degree in 1725. He was the first person born in South Carolina who ever became a graduate of a college. In 1726 he was ordained at Boston, and he began to labor in different parts of his native State. When Mr. Whitefield, in 1740, was excluded from the Episcopal churches in Charleston, Mr. Smith opened his pulpit for him. He was stricken with palsy in 1749, and during the remainder of his life he suffered from this disease so much that his speech was much affected. His time was devoted to writing, and his friends permitted him to attempt a sermon monthly, though his articulation was so imperfect that he was almost unintelligible. In 1781 he was ordered away from Charleston, and, accompanied by the family of his son, Josiah Smith, he landed in Philadelphia, only to die in the month of October of that year. His remains were interred within the walls of the Arch Street Presbyterian Church, between those of his two intimate friends, Gilbert Tennent and Dr. Finley, late president of the College of New Jersey. His sermons were published at intervals from the year 1726 until 1765, and they were very numerous, displaying an evangelical spirit, much tenderness and marked zeal for the salvation of souls and the glory of God.

**SMITH, MILES**, a divine of the Church of England, was born in 1568. He was well skilled in Oriental languages, was one of the principal translators of the English version of the Bible now in use, and writer of the translators' preface. After performing this goodly work he was made bishop of Gloucester. He died in 1624.

**SMITH, RICHARD**, born in 1500, a Roman Catholic (or rather a vacillating) clergyman, was regius professor of divinity in Oxford. He lived under three sovereigns, and as often changed his faith. He preached the execution sermon of Latimer and Ridley. He died in 1563.

**SMITH, ROBERT, D.D.**, a Presbyterian clergyman of Pennsylvania, born in Ireland in 1723, when about seven years of age was brought to America. In 1751 he was settled at Pequea, where he continued to officiate with repute and success until his death, which occurred about the year 1785. In the "American Preacher" three of his sermons are published, entitled "The Nature of Saving Faith," "The Excellency of Saving Faith" and "Practical Uses from the Nature and Excellency of Saving Faith."

**SMITH, ROBERT, D.D.**, the first bishop of the Protestant Episcopal diocese of South Caro-

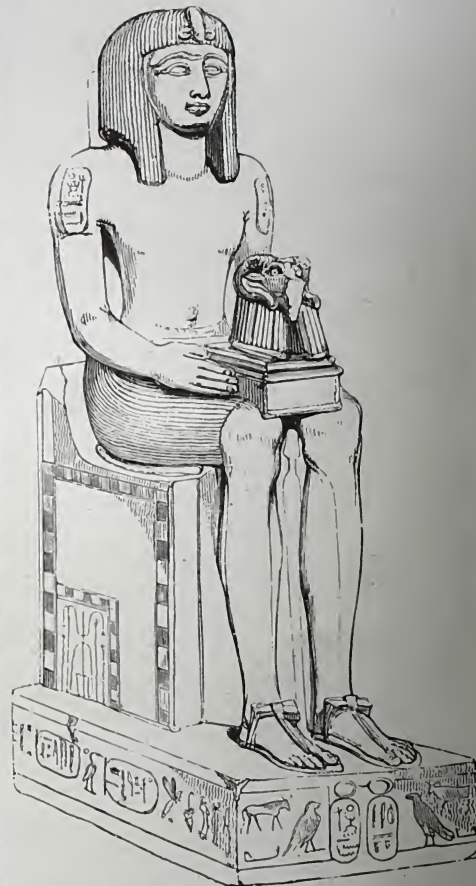
lina, a native of Norfolk, England, born in 1732, was educated at Gonville and Caius College, Cambridge, and graduated there at the age of twenty-one years. Being elected to a fellowship two years subsequently, he remained at Cambridge, was admitted by the bishop of Ely to the holy order of deacons, March 7, 1756, and to that of priests on the 21st of the following December. He was soon afterward induced to come to the United States, settled in Charleston, South Carolina, and for a time supplied St. Philip's Church, Charleston, South Carolina, and was elected rector in 1759. During many years he was one of the most laborious of the clergy of South Carolina; and his arduous duties so impaired his health that in the year 1768 he was induced to take a voyage to England.

Two years afterward he returned to Charleston with improved health, and resumed his pastoral duties. At the commencement of the Revolutionary war he was a loyal subject of Great Britain, but soon became so zealous in our country's cause that he encouraged his people by his own example to defend their liberties and homes, going to the lines as a common soldier. In 1780 he was banished from the colony of South Carolina by the British. He resided in the Middle States until the peace, having the temporary charge of St. Paul's parish, Queen Anne's county, Maryland. In May, 1783, he returned to Charleston, and the church's funds being now in a depressed state, his own resources also being inconsiderable, he added to his pastoral duties the charge of an academy. His labors in this institution were eminently successful. It was afterward incorporated as a college, in which he held the office of principal until the year 1798. But he was most eminently useful as a minister of Christ. His judicious zeal and wholesome counsels led to the organization of the diocese of South Carolina, and to its agency in the organization of the Protestant Episcopal Church in the United States. Although necessarily absent from the General Convention in 1785, he took an active part in the conventions of 1786 and 1789, was elected bishop of the diocese of South Carolina in 1795, was consecrated at Philadelphia, September 13, in the same year, and discharged his episcopal duties with unremitting zeal until his death, which occurred October 28, 1801.

**SMITH, SAMUEL**, one of the most popular writers of pious tracts in the seventeenth century, was born at Dudley, in Worcestershire, in 1588, and studied at St. Mary Hall, Oxford. He left the university without taking a degree, and obtained the living of Prittlewell, in Essex, and afterward the perpetual curacy of Cressedge and Cound, in Shropshire. On the breaking out of the rebellion he went to London, sided with the Presbyterians, and became a frequent and popular preacher. On his return to the country he was appointed assistant to the commissioners for the ejection of those they were pleased to term scandalous and ignorant ministers and schoolmasters. At the Restoration he was ejected from Cressedge. His chief works are "David's Blessed Man," "The Great Assize," "A Sheep in Christ's Fold." The date of his death is not known.

**SMITH, SAMUEL STANHOPE, D.D., LL.D.**, a distinguished clergyman of the Presbyterian Church, son of the Rev. Dr. Robert Smith, was born March 16, 1750, at Pequea, in Pennsyl-

vania. He received his preparatory education at his father's academy, in his sixteenth year entered Princeton College, took the degree of bachelor of arts in 1769, became an assistant in his father's school, and soon after tutor at Princeton. Here he remained two years, pursuing at the same time the study of theology. On being licensed to preach, he commenced the labors of a missionary in the western counties of Virginia, and was elected to preside over the newly-established college of Hampden-Sidney. In 1779 he was recalled to Princeton to fill the office of professor of moral philosophy. The ravages of the war had driven the president from the State, had greatly dispersed the students, reduced the building to a state of dilapidation, and much embarrassed the funds of



ANCIENT EGYPTIAN SEATED FIGURE.—See SCULPTURE.

the institution. Mr. Smith exerted himself strenuously to revive it, and for this purpose made considerable pecuniary sacrifices. In 1783 he accepted the additional office of professor of theology, and in 1786 that of vice-president of the college. In the latter year he was a member of a committee to draw up a system of government for the Presbyterian Church of the United States, and in 1795 he became president of the college in place of Dr. Witherspoon, who had died the preceding year. In 1812 repeated strokes of the palsy compelled him to resign his connection with the college. He died in August, 1819, in the seventieth year of his age, having been very infirm for several years. Dr. Smith was renowned for his acquaintance with ancient and modern literature, for an elegant and perspicuous style and for his eloquence as a preacher. His principal works are, "An Essay



on the Variety of Complexion in the Human Species," "Lectures on the Evidences of the Christian Religion" and "On Moral Philosophy," and "A System of Natural and Revealed Religion." Several volumes of his sermons have also been published.

SMITH, SYDNEY, A. M., an English divine, celebrated as a critic and political writer, was born

who could at once delight and instruct the crowded assemblages of wealth and fashion that resorted to the West End chapels. He was for some time the preacher at the Foundling Hospital, and lecturer on belles-lettres and on philosophy at the Royal Institution, till presented with the rectory of Foston-le-Clay, in Yorkshire, in 1806, which he exchanged for that of Combe Florey, in Somerset, in

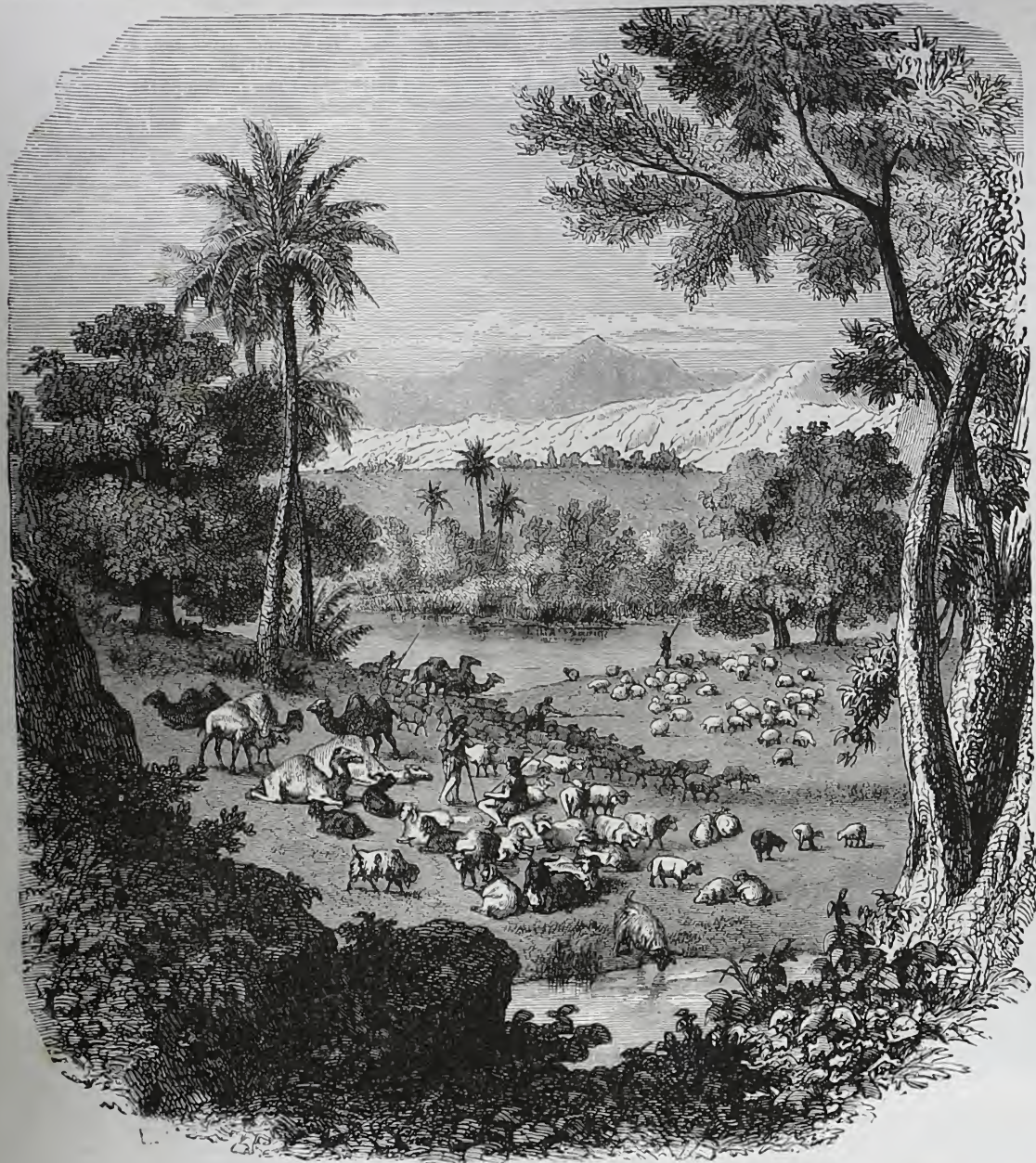
lege, Oxford, in 1663 was appointed principal of Magdalen College school, and three years subsequently elected Fellow of that college. His learning and abilities were so universally acknowledged that he was selected to travel to the East and to visit Mount Athos for the purpose of making a collection of valuable manuscripts; but he declined the offer. He was disappointed in his hopes of

preferment, and in 1688 was deprived of his Fellowship by Giffard, the Catholic president of Magdalen; and though restored to it, he was finally removed for refusing the oaths of allegiance to William and Mary. He died in London, May 16, 1710. He published "Remarks on the Manners, Religion, etc. of the Turks," originally written in Latin, in four letters; "De Græcæ Hodiernæ Statu Epistola;" a Latin "Life of Camden;" "Lives of certain most Erudite and Illustrious Men," including Usher, Cosins, Greaves, Patrick, Young, Dee, Bainbridge and others; "Sermons;" a "Criticism of the Chaldaic Paraphrasts," and a learned work on the Druids, besides contributions to "The Philosophical Transactions."

SMITH, THOMAS, was born in 1702, at Boston. He took his degree in Harvard in 1720, with much honor, and after a course in theology he was licensed to preach in 1722. After preaching in several places, he went to Portland, then called Falmouth, and, uninviting as the place then was, he settled as pastor in 1727 over the people who were constituted a church in that place. During the discussions which prevailed in New England respecting Mr. Whitefield, he favored the ministrations of that eminent servant of God, and he received him into his pulpit. In 1764 he

received the aid of a colleague, but for twenty years afterward he continued to preach. He died May 23, 1795, having reached the ninety-fourth year of his age and the sixty-ninth of his ministry. He was a remarkable instance of the value of the long pastorates which were then characteristic of the New England churches; and there can be no doubt that less good is accomplished by a system which turns ministers into mere birds of passage, instead of permitting them to be identified with

SMITH, THOMAS, D.D., an eminent scholar and non-juring divine of the English Church, born in London in 1638 and educated at Queen's Col-



THE FLOCKS AND HERDS OF THE SIMEONITES IN THE VALLEY OF GEDER.—See SIMEON, 1.

at Woodford, in Essex, in 1769. He was educated at Winchester College, and in 1780 elected to New College, Oxford, and took holy orders. He commenced his ministry as curate of Netheravon, Wilts, but relinquished it soon after. After traveling on the Continent, he went to Edinburgh, where he remained five years, during which time he was minister of the Episcopal church there. In 1804 he settled in London, where he became in every sense of the word "a popular preacher,"

1830. He was afterward appointed to a stall in Bristol Cathedral, and was one of the canons residentiary of St. Paul's. He died in 1845. His works include the "Letters on the Subject of the Catholics," by Peter Plymley, which had extraordinary popularity at the time of their appearance.

the homes and the families in which they commence their pastoral labors.

SMITH, or SMYTH, WILLIAM, founder of Brazen-nose College, Oxford, was born in Lancashire about the middle of the fifteenth century. In 1486 he was made dean of St. Stephen's, Westminster, and was honored with a seat in the Privy Council. In 1492 he was presented with the rectory of Cheshunt, in Hertfordshire. In the following year he was consecrated bishop of Lichfield and Coventry. The first instance of his becoming a public benefactor was in rebuilding and re-endowing the hospital of St. John in Lichfield, which had been suffered to go to ruin by the negligence of the friars who occupied it. In the third year of his episcopate, he rebuilt this hospital and gave a new body of statutes for the use of the society. In 1495 he was translated to the see of Lincoln. In 1500 he was elected chancellor of the University of Oxford. In 1509 he concerted the plan of Brazen-nose College, and lived to see it completed. He died at Buckden, in 1513, and was interred in Lincoln Cathedral.

SMITH, WILLIAM, D.D., a clergyman of the Protestant Episcopal Church, was born in 1727 at Aberdeen, in Scotland. He took his degree in the University of Aberdeen in 1747, and after visiting London on the subject of the endowment of the parochial schools, he emigrated to this country and settled as a tutor in Long Island. He next came to Philadelphia to a position in the institution which afterward became the University of Pennsylvania. Before entering on his work in Philadelphia he went to England for ordination, and in May, 1754, he took charge of the institution to which he had been appointed. In 1759 he returned to England, and on the recommendation of the bishops of St. Asaph, Oxford, Salisbury and Durham and the archbishop of Canterbury the University of Oxford gave him the honorary degree of doctor of divinity. It is worthy of note that the same honor was conferred on him by his alma mater in Aberdeen, and by the University of Dublin a few years subsequently. He took an active part in forming mission stations and in supporting weak churches in and around Philadelphia. He held a somewhat undecided attitude on the subject of the Revolutionary movement. When the charter of the college was revoked by the Legislature of Pennsylvania in 1779, Dr. Smith became rector of Chester parish, Kent county, Maryland; and here he established a seminary, which in 1782 was chartered as a college, and Dr. Smith became its president. At this time a convention of the clergy of Maryland was held to organize the Episcopal churches, and the name of the "Protestant Episcopal Church" was now assumed, instead of the Church of England, as the denomination had hitherto been called. In 1789, when the charter of the University of Pennsylvania was restored, Dr. Smith accepted an invitation to return. He engaged extensively in public matters tending to the welfare of the city, and he also gave much attention to the wild lands of the State. He died at Philadelphia on the 14th day of May, 1803. He published an immense number of sermons which had been delivered on public occasions. He was a learned man, an eminent teacher, a popular and attractive preacher and an important and valuable member of society, and his memory is cherished in connection with the great university with the early history of which he had so much to do.

SMITH, WILLIAM, D.D., a clergyman of the American Episcopal Church, by birth a Scotchman, was born about the year 1752, and received his education at one of the universities of Scotland, whence he emigrated to America, as an ordained minister, in 1785. He officiated in Maryland, Rhode Island, Connecticut and New York, principally on account of an unhappy mental temperament, not remaining long in the same parish. He had the reputation of being an excellent scholar. In 1800 he opened a grammar-school in the city of New York; in 1802 he became principal of the Episcopal Academy of Connecticut, which office he held four years. Subsequently he resided mostly in New York, and spent his time in writing for the press. Among his publications were a series of "Essays on the Christian Ministry," a "Book of Chants," and a large work on "Christian Psalmody." "The Office of Institution of Ministers" into

dred years, and the city remained deserted and in ruins, until Antigonos, one of Alexander's generals, charmed with the situation, founded, about twenty stadia from the site of the old, a new Smyrna, on the southern shore of the gulf. Lysimachus completed what Antigonos had begun, and the new city became one of the most beautiful in Lower Asia. Another account makes Alexander the founder, but Alexander, in his expedition against Darius, never came to this spot, passing on rapidly from Sardis to Ephesus. Smyrna was one of the many places that laid claim to being the birthplace of Homer, and it enjoyed, perhaps, the best title of all to this distinguished honor. Under the Roman sway Smyrna continued a flourishing city, though not, as some have supposed, the capital of the province of Asia. Its schools of eloquence and philosophy were in considerable repute.

The Christian Church flourished here through



SMYRNA.—See the article.

parishes or churches, as set forth in the Book of Common Prayer, was written by Dr. Smith. His colloquial powers were extraordinary, rendering him an agreeable companion; and he frequently preached extemporaneously, being always interesting, and sometimes eloquent. He died in New York, April 6, 1821, in his sixty-ninth year.

SMYRNA (smer'na), a city of Asia Minor, on the coast of Ionia, and at the head of a bay to which it gave its name. It was said to have derived its name from an Amazon who, having conquered Ephesus, had transmitted her appellation to that city. The Ephesians afterward founded the town, which rapidly developed into a fine city, retaining the name. Strabo, who dwells at length on this point, cites several poets to prove that the name of Smyrna was once applied specifically to a spot near Ephesus, and afterward generally to the whole of its precincts. It was subsequently taken and destroyed by Alyattes, king of Lydia, and the inhabitants were scattered among the adjacent villages. They lived thus for the space of four hun-

the zeal and care of Polycarp, its first bishop, who is said to have suffered martyrdom in the stadium of the city, about one hundred and sixty-six years after the birth of our Saviour. One of the apocalyptic epistles was addressed to the Church of Smyrna, Rev. i. 11; ii. 8-11, forewarning its members of persecution, and some of the expressions are thought to refer to rites practiced by the pagan inhabitants of the city. There is also an epistle from Ignatius to the Smyrneans, and another addressed to Polycarp.

Smyrna experienced great vicissitudes under the Greek emperors. Having been occupied by Tachas, a Turkish chief, toward the close of the eleventh century, it was nearly destroyed by a Greek fleet. It was, however, restored by the emperor Comnenus, but suffered again severely from a siege which it sustained against the forces of Tamerlane. Not long after this (A.D. 1083) it fell into the hands of the Turks. The Greeks shortly after obtained possession of it anew, only again to lose it; and under Mohammed I. the city became finally attached to the Turkish em-



pire. It is now officially called *Ismir*, but by the Western nations *Smyrna*, and is the great mart of the Levant trade. Its population is estimated to exceed one hundred and twenty thousand.

**SMYTH** (smith), THOMAS, D.D., was born at Belfast, in Ireland. His education was commenced in the Royal College at that place, whence he went to the Highbury College, at London. Having removed to this country, he completed his education at Princeton, after which he was

of only the principal works which he published can be given here, as he was the author of a great number of essays and minor articles which from time to time appeared in reviews and journals. He published "Lectures on the Prelatical Doctrine of the Apostolic Succession;" an "Ecclesiastical Catechism of the Presbyterian Church;" "Presbytery and not Prelacy the Scriptural and Primitive Polity;" "The Claims of the Free Church of Scotland on American Christians;" "Ecclesiastical Republicanism;" "The History of the Westminster

**SMYTH, WILLIAM**, professor of modern history in the University of Cambridge, was born in 1764. He took his degree of master of arts in 1790, and in 1807 he was appointed to the chair of modern history, which he held for forty-two years. Most of his life was passed at Cambridge, in a constant train of quiet duties and innocent pleasures. Endowed with a fine taste and correct judgment, he delighted in nursing the flame of infant genius. He was among the first to appreciate the merits of Henry Kirk White, whom he



THE PROPHET SHEMAIAH WARNING KING REHOBAM.—See REHOBAM, and SHEMAIAH; also 2 Chr. xi.

settled, in 1832, as the pastor of the Second Presbyterian Church in Charleston, South Carolina. He has been one of the most prolific writers of the day on theological subjects, and having collected a library of more than twelve thousand volumes of a valuable character, he had abundant facilities for reference; and thus he was aided in the preparation of his numerous works. He continued during life to minister to the one charge; and when stricken with paralysis he displayed an energy of character which astonished all who knew him, as he began with letters and syllables and words, and persevered until he recovered the use of speech and was able to preach again. A list

Assembly;" "Calvin and his Enemies;" "The Name, Nature and Functions of the Ruling Elder;" "The Prelatical Rite of Confirmation Examined;" "Union to Christ and His Church;" "Solace for Bereaved Parents;" "The Unity of the Human Race;" a small volume on "Young Men's Christian Associations;" "Church Manual;" "Presbyterian Tracts;" "The Well in the Valley;" "Why do I live?" "How is the World to be converted?" "Faith the Principle of Missions and Obedience the Life of Missions." Besides these he wrote a great number of smaller works which showed his amazing power of composition and his indomitable energy. He died in 1873.

treated during his life with characteristic kindness, and after his death gave a durable expression of his friendship in the beautiful lines inscribed on the youthful poet's monument in All Saints' Church, Cambridge. Mr. Smyth was himself a poet. In 1806 he published "English Lyrics," which was favorably received; but his chief titles to fame are his "Lectures on Modern History" and "On the French Revolution," and his "Evidences of Christianity." Died at Norwich, June 26, 1849.

**SNAIL.** The "snail," so termed in our version of Lev. xi. 30, was probably a species, not exactly identified, of lizard. See LIZARD. The

original word in Ps. lviii. 8 signifies a snail, especially without the shell. It is derived from a verb meaning "to moisten;" and the name is given because of the snail's slime and moisture. The wicked shall pass away as a snail, which leaves a slimy trail—that is, seems to melt as it goes.

**SNETHAN** (sne'than), NICHOLAS, was born in 1769, at Fresh Pond, now called Glen Cove, Long Island, New York. His ancestors came from Wales. When he reached his early manhood he united with the Episcopal Church under the rector of St. Andrew's Church, Richmond, Staten Island;

odist Protestant Church was formally organized he officiated as the first pastor in Baltimore. In 1834 he became one of the editors of "The Methodist Protestant," along with his friend, the Rev. Asa Shinn, and in 1837 he was placed at the head of a manual labor ministerial college at Lawrenceburg, in Indiana. In 1838 he collected twenty-two of his sermons and prepared them for the press; and he continued laboring with untiring energy until his death, which occurred on the 30th day of May, 1845.

**SNOW.** See PALESTINE.

**SOANEN** (so-a'nen), JEAN, bishop of Si-neza, a very eminent Jansenist, the friend and disciple of Quesnel, was born in 1647. He refused to accept the bull "Unigenitus," which condemned Quesnel, and in consequence was tried, degraded and exiled to Chaise-Dieu. He died in 1740.

**SOAP.** See FULLER.

**SOCHO**, or **SOCHOH** (so'ko), different forms of Socon, which see.

**SOCINIANS** (so-sin'e-anz). The anti-Trini-



CONGREGATIONAL MEETING-HOUSE AT HINGHAM, MASSACHUSETTS.—See SHUTE, DANIEL, D.D.

but in 1791 he joined the Methodists, and after two years' experience and training he became a preacher. In 1798 he was sent to South Carolina, and in 1800 he was ordained an elder in Charleston, and he accompanied Mr. Asbury to Baltimore, where he preached for a year. In the discussions which took place respecting the limits of the episcopal power Mr. Snethan took the republican side. In 1800 he suffered severely from yellow fever in Philadelphia, and in 1801 he was sent into Virginia. He preached in East Tennessee, in Kentucky, in Maryland, and after immense toil in these services he reached New York, where he was stationed in 1804. He continued to labor with great zeal from year to year; and when the Meth-

**SNUFFERS, SNUFF-DISHES**, Ex. xxv. 38; xxxvii. 23. See CANDLESTICK.

**SO**, a king of Egypt, whom Hoshea, the last king of Israel, called to his help against the Assyrians under Shalmaneser, 2 Ki. xvii. 4. It has been questioned whether this So was the same with Sabaco (Shebek), the first king of the Ethiopian dynasty in Upper Egypt, or his son and successor Sevechus (Shebetek), the second king of the same dynasty and the immediate predecessor of Tirhakah. Winer hesitates between them, and Gesenius concludes for the latter. Sevechus reigned twelve years, according to Manetho, fourteen according to Syncellus.

tarian opinions which spread from Italy and took root principally in Poland were systematized by Faustus Socinus. In doing so he made great use of the writings of his uncle, Lælius Socinus, who had contributed much to spread these opinions, and who is generally considered the founder of the sect. These men were lawyers at Sienna, where Lælius was born in 1525. He traveled extensively in France, England, the Netherlands, Germany and Poland, and then settled at Zurich. He was intimate with the leading Reformers, and at first he propounded his views by way of doubt and inquiry. Calvin advised him to check his tendency; and while some hold that he went to Poland after the death of Servetus, others maintain that



he concealed his views, and lived in safety among those who abhorred his sentiments. In 1558 he was in Poland, where anti-Trinitarianism was now prevailing, as John Buscher, an Englishman, Gonesius, a Pole, and others openly avowed their views. In 1570 Sigismund Augustus granted liberty of conscience, and a settlement was formed in Racow, and after some time Faustus Socinus became the leader. The views of the party were embodied in the Catechism or Confession known as the "Elder" one, which was supplanted by the Racovian, prepared by Faustus. In Transylvania Socinianism gained a firm footing, but in Hungary, Austria and Holland the tenets of Socinus did not greatly prevail. The Catechism of 1574 was only a transition from the varying doctrines of the anti-Trinitarian body to the definite doctrine of Socinus. It rejected infant baptism, original sin



PERSIAN WINGED FIGURE.—See SCULPTURE.

and the atonement. In the Socinian system it was laid down as a reasonable maxim that God is of such simplicity of nature as not to admit of a distinction of Persons. It was held also that the essence of the Godhead cannot possibly be united with manhood, the Infinite with the Finite, between which there is no "proportion;" that even if the existence of a distinct Person, the Son of God, were supposed, it would be in itself impossible to form a union of two totalities; and as both Catholics and Arians teach that the Son had a perfect existence prior to the incarnation, the union of the two natures in one Person of Christ is impossible.

The Holy Ghost is held to be an energy or a power of the Godhead, and not a Person. The Socinians, as has been said, denied the atonement and the priesthood of Christ, holding that Christ is a saviour because he reveals the mercy of God, and thus shows the way of salvation. The Socinians are represented in the present day by the

Unitarians, who deny the miraculous conception of Christ, who hold that he was a mere man sent as a great teacher, a reformer and a saviour, inasmuch as he reveals the mercy of God, assures men of God's willingness to receive all who come to him, irrespective of any work of mediation, and who also established the great fact of man's immortality, and therefore the certainty of a future life.

**SOCINUS** (so-si'nus), the name of two eminent theologians. 1. **LÆLIUS** was born at Sienna, in 1525. He was of a distinguished family, was brought up to the law, but applied himself especially to the study of the Scriptures, and became a member of a society formed in the neighborhood of Vicenza for free discussion of theological questions. The denial of the doctrine of the Trinity was the principal result of these discussions; and some of the inquirers being put to death, Lælius with others fled from Italy. He wandered for four years through the principal countries of Europe, visiting Poland twice and finding many proselytes there, and spent his last years at Zürich, where he died in 1562. Lælius was an eminent scholar and the correspondent of many distinguished men, amongst them of Calvin.

2. **FAUSTUS**, usually considered the founder of the Socinian system of doctrine, was nephew of the preceding, and was born at Sienna in 1539. He received only a defective education; and having adopted the theological views of his uncle, he was obliged to exile himself for several years. On his return to Italy he entered the service of the grand-duke of Tuscany, with whom he remained twelve years. He resigned his offices at Florence in 1574, in order to devote himself seriously to theological studies, and went to Basel. Thence he visited Transylvania, and in 1579 Poland, where he was at first refused admission into the anti-Trinitarian churches. He lived some years at Cracow, retired a while into the country, became connected by marriage with some of the leading families, and after the loss of his wife by death returned to Cracow. He was there subjected, in 1598, to a disgraceful outrage—seized by a mob in his sick-room and dragged half naked along the streets, his house robbed and his papers burnt. He then retired to a village, where he spent his remaining years. The aim of Socinus as a theological teacher was to get rid of all doctrines which appeared contrary to reason. He taught the humanity of Christ, while he insisted on the divine authority of his teaching, and opposed the doctrines of the atonement, predestination and original sin, and others insisted on by the Reformers. He did not invent, but for the most part merely gave a systematic form to, the opinions which his uncle had held and which he also maintained. He died in 1604.

**SOCOH** (so'koh). 1. A town in the plain of Judah, Josh. xv. 35. It was not far from this that Goliath was slain and the Philistine host routed, 1 Sam. xvii. 1; and Socoh was one of the places fortified by Rehoboam after the revolt of the ten tribes, 2 Chr. xi. 7. It is placed by Eusebius and Jerome at ten Roman miles from Eleutheropolis, on the way toward Jerusalem. Robinson has identified it with *Shuweikeh*, in *Wady Musa*, which may hence correspond with the ancient valley of Elah, 1 Sam. xvii. 3. 2. A town of this name also existed in the hill region of Judah, Josh. xv. 48. Like the preceding, it too bears the name of *Shuweikeh*, and is about ten miles southwest of Hebron.

**SOCRATES** (sok'ra-teez), the most celebrated of all the old philosophers, was born near Athens, B. C. 469. He was the son of a sculptor, and worked at that calling for some time after his father's death, at the same time pursuing his philosophical studies, but he soon took on himself the office of teaching the people morality and philosophy. As a teacher Socrates made himself the foremost man of Athens, and perhaps of the ancient world. He wrote no book, he did not establish a school, nor constitute a system of philosophy. But he almost lived abroad and mixed with men familiarly, and in the street or any place of public resort where listeners gathered round him, he talked and questioned and discoursed, not for pay, but from the love of truth and a sense of duty. He was persuaded that he had a high religious mission to fulfill, and that a divine voice habitually interfered to restrain him from certain actions, and instead of encouraging profitless speculations upon nature, or the rhetorical charlatanry of the Sophists, he turned the thoughts of men to themselves, their actions and their duties. Yet even on these things he did not dogmatize; instead of asserting and imparting, he questioned and suggested and showed and led the way to real knowledge. He ruthlessly compelled ignorance and pretence to own themselves, and thus drew on himself the hatred of many. Not only was he held up to ridicule by Aristophanes in the "Clouds," but he was accused before the Five Hundred as a contemner of the gods and a corrupter of youth, and being condemned to death, calmly took the prescribed cup of hemlock, having, during the month's interval between his condemnation and his death, uttered discourses on mortality and immortality, which have been recorded by his disciple, Plato. His death occurred in 399 B. C.

**SOCRATES**, surnamed **SCHOLASTICUS**, an ecclesiastical historian who flourished about the middle of the fifth century. He was a native of Constantinople, and was bred for the bar. Socrates wrote an ecclesiastical history in seven books, from 306 to 439 A. D. It is an exact and judicious work, and is written with great simplicity. He has been charged with leaning to the opinions of the Novatians, and at other times with being led away by a certain Sabinius, who made a collection of the acts of councils. Both reproaches, however, seem devoid of foundation.

**SODALITY** (so-dal'i-te), an association for mutual protection or for other objects, such as church services, prayer-bands and objects of a religious nature.

**SODI** (so'di), the father of the spy selected from Zebulun, Num. xiii. 10.

**SODOM** (sod'um), the principal city of the district, destroyed on account of the wickedness of the inhabitants.

Sodom is first mentioned in describing the Canaanitish border, Gen. x. 19; it was afterward selected by Lot as a place of residence, the country around being highly fertile, well watered everywhere, "even as the garden of the Lord," Gen. xiii. 10-13. He first pitched his tent close by, and at a later period dwelt in the city. It was plundered by Chedor-lamer and his associate kings, but the captives and booty were recovered by Abram, Gen. xiv. The history of its great sinfulness and fearful ruin, with Gomorrah, Admah and Zeboim, is next related, Gen. xvi.

16-38; xix. 1-29; and ever after Sodom is mentioned but as a name of horror, a warning of the terrible vengeance of God upon sinners, Deut. xxix. 23; Isa. i. 9, 10; Jer. xxiii. 14; Lam. iv. 6; Matt. x. 15; 2 Pet. ii. 6-8. See **SEA**, **SALT**.

**SODOM, APPLE OF.** See **APPLE OF SODOM**.

**SODOM, VINE OF.** See **APPLE OF SODOM**.

**SODOMA** (sod'o-ma), Rom. ix. 29, another form of Sodom.

**SODOMITES** (sod'um-ites). This expression, as used in Scripture, does not mean inhabitants of Sodom, but such as practiced the licentious and unnatural vices which were prevalent there, "abusers of themselves with mankind." The word in the original, however, has nothing to do with Sodom, and in its natural signification indicates the reverse of what is impure—*consecrated*, Deut. xxiii. 17; 1 Ki. xiv. 24; the feminine is used in the sense of *harlot*, Gen. xxxviii. 21, 22.

**SODOMITISH SEA**, 2 Esd. v. 7, the Dead Sea.

**SOLDIER.** See **ARMY**.

**SOLDINS** (söl'dinz), so called from their leader, one Soldin, a Greek priest. They appeared about the middle of the fifth century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass; their priests offered gold, their deacons incense and their subdeacons myrrh, and this in memory of the like offerings made to the infant Jesus by the wise men. Very few authors mention the Soldins.

**SOLEMN LEAGUE AND COVENANT.** In 1643 a memorable covenant known by this name was adopted in Scotland. The difficulties which the leaders of the Reformation had to encounter led them to call in the aid of all the laity, so as to be sustained by the masses of the population uniting with them in solemn engagements. This course was doubtless suggested by the covenants frequently adopted by the children of Israel, in which they bound themselves to adhere to that religion which the Almighty had established among them. In 1580, 1581 and 1590 covenants had been entered into, but in 1638 matters had become so serious in Church and State that it was felt a crisis had arisen, and as a means to secure the best interests of the nation, and to promote the cause of religion, the well-known engagement called the "National Covenant" was entered into. It was solemnly subscribed and sworn amid prayers and with uplifted hands by the nobility, gentry, clergy and burgesses, by thousands of all classes, of both sexes and of every age. Nor was this all. Commissions were immediately despatched with copies of it throughout Scotland; and in a few weeks every district of the country, with some partial exceptions, submitted to the Covenant. The subscribers profess, and "before God, his angels and the world, solemnly declare that, with their whole heart, they agree and resolve all the days of their life constantly to adhere unto and to defend the foresaid true religion." "We promise and swear"—to use their own words—"by the name of the Lord our God, to continue in the profession and obedience of the foresaid religion; and that we shall defend the same, and resist all these contrary errors and cor-

ruptions, according to our vocation, and to the uttermost of that power that God hath put into our hands, all the days of our life." The whole of this document is usually printed along with the Scottish editions of the Westminster Confession.

The adoption of this covenant enraged Charles, and both sides, being in earnest, prepared for war. The only battle fought was gained by the Covenanters, who immediately made proposals of peace, and a treaty was concluded in June, 1639, in which it was stipulated that a *free* General Assembly should be held in August. At that meeting the proceedings were exactly of the same character as those of the former Assemblies, and the royal commissioner found that he had to sanction them. In 1641 Charles again had recourse to arms; but after a short campaign, unfavorable to the royal cause, peace was established.

When the civil war broke out in England, Parliament had recourse to the Covenanters of Scotland, who were induced to make common cause with the opponents of Charles; and thus for a third time they were found in opposition to the royal authority. In 1643 a league was formed which has been designated "The Solemn League and Covenant," and which has long been revered as a binding obligation in both divisions of the island. The main object of the league was to effect uniformity of religious doctrine and Church government in both kingdoms. Nor was this object long in being so far attained: A presbytery, as it existed in Scotland, having obtained the sanction of the famous Assembly of Divines which met in Westminster (1643-49), and having been afterward ratified by the English Parliament, was recognized as the national Church of both portions of the empire. Presbytery, however, was introduced into England rather as an experiment than a permanent institution. Besides, it was not systematically adopted, except in London and Lancashire; and it rapidly declined, having been to a considerable extent superseded by Independency.

Cromwell prohibited the tender of the Covenant or of any similar instrument. The Scotch refused to recognize the right of Charles II. to the throne until he subscribed and swore to the Covenant; but in 1661 the "Act Recissory" was passed, which declared all the Parliaments null and void which had been held since 1640; and thus all the acts which recognized the Covenant or Presbytery, and the proceedings of the Scotch with Charles II., were set aside.

From this time the influence of the Covenant declined, though it was regarded as sacred by many of the most valuable, if not the most numerous, portion of the clergy and the people—of those who would submit to no compromise, and who in consequence were the objects, during the reigns of Charles II. and his brother James II., of the most ruthless persecution. So far did some go that they did not regard any person entitled to homage as king unless he had "covenanted" or affixed his signature to the Covenant. This party has been known in history under the name of Cameronians.

**SOLFIDIANS** (sol-fid'e-anz), a designation sometimes applied to those who rest on faith alone for salvation, without any connection with works.

**SOLIS** (so'lis), **ANTONIO DE**, a Spanish author, born at Placenza, in Old Castile, in 1610, studied law at Salamanca, but devoted himself assiduously to literary pursuits. After a long and successful career as a writer, he devoted the latter

part of his life to religious duties, and took orders at the age of fifty-seven. He died in 1686. His history has been translated into various languages—into English by Townshend.

**SOLOMON** (sol'o-mon), the second child of David and Bathsheba, and, according to Josephus, the last born of David's sons. The first child of this guilty union died—"the Lord struck it;" but the second one was spared—"the Lord loved him," so that by Nathan's counsel he was called Jedidiah, "beloved by Jehovah," the child's name being composed of his father's, with the holy termination Jah, or Jehovah, added to it, "because of the Lord," 2 Sam. xii. 24, 25. His other name, Solomon, or "peaceful," was given him in memory of an earlier prophecy, which had predicted his birth and fore-pictured him as a man of rest: "his name shall be Solomon, and I will give peace and quietness unto Israel in his days," 1 Chr. xxii. 9. The name was to symbolize the contrast between his own tranquil reign and that of his father, who "had shed blood abundantly and



AN ANCIENT EGYPTIAN FIGURE.—See SCULPTURE.

made great wars." The prophet who had named him "darling of Jehovah" is said by many to have superintended his early education, or to have shared the duty with Jehiel, 1 Chr. xxvii. 32. But the narrative does not warrant so broad a statement. The natural sense of the words in 2 Sam. xii. 24, 25 is, "The Lord loved him, and in token of that love he (the Lord) sent by the hand of Nathan the prophet, and he (that is, Nathan, by divine commission) called his name Jedidiah, because of the Lord." The phrase "to send by the hand of" is a well-known formula denoting a prophetic commission. Still the tradition is a probable one, that Nathan had a special charge in the early training of the prince. Prophetic tuition may, however, have been neutralized by such evil influences as are ever in operation in a harem, and upon a boy so fondly cherished by an aged father, who had, by divine guidance, destined him as his royal successor, 1 Chr. xxii. 9; xxviii. 5, 6. Among David's sons were Daniel or Chil-eab, who apparently died in early life; Amnon, whom he loved intensely, as his first-born, 2 Sam. xiii. 21, Sept.; Absalom, so remarkable for his personal appearance, "there being in all Israel none so much praised for his beauty;" and Adonijah, "a very goodly man," whom his father seems



never to have checked or questioned in his wildest freaks—"had never displeased at any time in saying, Why hast thou done so?" Amnon had been killed by Absalom—a brother's revenge for the outrage on his sister Tamar; and Absalom, now that the crown-prince was dead, so "hungred" for the royal chair that he entered into conspiracy against his doting father, and fell in the unnatural rebellion. It was probably after these domestic tragedies that David had sworn to Bathsheba that her son should succeed him, 1 Ki. i. 13. How widely this oath was known it is difficult to say; perhaps few beyond the palace were trusted with it. There is no hint that Adonijah was distinctly acquainted with it, though he might suspect the influence of a favorite wife over his father, and might find some suggestive warnings in the careful education and upbringing of Prince Solomon. At a subsequent period, and after his own attempt had so signally failed, he says to Bathsheba, "The kingdom is turned about from me and is become

Absalom, who had succeeded for a time in the same treasonable adventure, and that too when David was in the vigor of life. There seems also to have been a cabal at court, of which he astutely took advantage. The antecedents of Bathsheba must have greatly detracted from her influence; the warlike days of David were over, and the wild valor of Joab found no fitting sphere; other and rival interests may have been visibly foreboding a different régime, and men like Benaiah and Zadok were rising into importance under a form of government which, through David's age and infirmity, might be not unlike a virtual or irregular regency. Joab, the head of the army, was gained over; his relations to David had not been for a long time satisfactory; the king had chafed under his lawless violence, but durst not displace or punish him. Abiathar, the head of the Church, probably under some personal grudge, committed himself also to the new conspiracy. The revolt of two such men so long and so deeply

proress. Nathan immediately addressed Bathsheba, for Adonijah's success would at once have sealed the fate of Solomon and of his mother, who must have been specially hated by the conspirators, 1 Ki. i. 21. Bathsheba without hesitation appealed to the king, who was "very old," put him in memory of his oath, and asked him to nominate his successor with all requisite celerity and publicity. Nathan followed into the royal chamber, and inquired if Adonijah's succession had been sanctioned by the reigning sovereign. We know not what new sorrow wrung the heart of David as he heard the tidings; it would seem to him as if the curse upon his family were not yet exhausted; "the sword shall never depart from thine house" was a doom still fulfilling itself, since another son, engaging in a traitor's deeds, must meet at length a traitor's end. The king rose at once to the crisis, and took decided measures. Solomon was put on the royal mule, and he rode in procession in the midst of his guards to Gihon, and there

the holy oil was solemnly poured on his head. The sacred trumpets then sent forth their joyous peals, and the people shouted "God save King Solomon!" The scene was enlivened with music, the crowds "piped with pipes." Such was their frantic and tumultuous jubilation that "the earth rent with the sound of them," and as they returned to Jerusalem the "city rang again." The young king was then formally placed on the throne; and the old sovereign, on being informed of the completed ceremonial, "bowed himself on the bed" and offered earnest thanks for the installation of his successor, one impressive circumstance being thus feelingly described by him, "mine eyes even seeing it." The ringing acclamations of Solomon's attendants startled Adonijah's guests just as they were concluding their feast; the sound of the trumpets struck the warlike ear of Joab, and as they were wondering as to the cause of the unwonted noise, Abiathar's son Jonathan, who had before and in very different



ADONIJAH SECURING THE CO-OPERATION OF JOAB AND OTHERS IN HIS CONSPIRACY.

my brother's, for it was his from the Lord." The last declaration is apparently a reluctant acknowledgment made on a special occasion, and to enforce a peculiar plea, but there is no admission that his conspiracy was a conscious thwarting of a published divine purpose. The kingdom had been suddenly wrested from him at the moment when he was laying his grasp upon it. His exclusion of Solomon when he invited his other brothers to his inauguration shows very distinctly that, though he might not know of the oath, he certainly looked upon Solomon as his rival, and plotted to anticipate him in possession of the crown. At all events, when David was so old as to cease to be able to take an active personal part in the government, Adonijah, now about thirty-four years of age, and the king's eldest living son, became so impatient that he proceeded to invest himself with royal honors before his hour was ripe. "The son of Haggith exalted himself, saying, I will be king." He calculated on his father's indulgence, who had weakly and uniformly given way to all his whims and follies. He had some faith, too, in his own personal appearance and in his resemblance to

attached to David, and whose fidelity had been so often put to the test, shows deep disaffection among the grandees of the realm. Nor would these magnates have staked their lives and character upon such an enterprise if there had not been some prospect of success. With the commander-in-chief to defend his cause, and the high-priest to bless it, Adonijah began his royal state as Absalom had done—"prepared his chariots and horsemen, and fifty men to run before him;" held a great feast at En-rogel, invited to it "all his brethren the king's sons save Solomon," and an immense number of courtiers—"all the men of Judah, the king's servants," David's own tribe. It was a coronation festival, and their shout was, "God save King Adonijah!" On the other hand, the "mighty men," or old guards, Benaiah and Nathan, with Shimei and Rei, probably David's surviving brothers, remained firm in their allegiance. It was a critical moment, for a disputed succession would have ruined the kingdom, and the revolt of Sheba had shown that old factions had not been completely extinguished, though they had been overborne by David's fame and

ent circumstances acted the part of a spy and informer, burst upon them with the unwelcome tidings of Solomon's accession. The authority of the old king was not to be resisted; the prestige of his sanction, though he was aged and laid aside, threw immediate terror into the hearts of the plotters, who fled their several ways in confusion and dismay. Solomon's brothers, to the number of twelve, who had committed themselves to the usurper, were spared, contrary to Oriental custom on such critical occasions. Adonijah himself, on a pledge that he should not die, left the altar, "on the horns" of which he "had caught hold" for safety, and came and bowed himself before his successful brother, who dismissed him with the curt command, "Go to thine house." But his asking of Abishag at a subsequent time was resisted by Solomon. "Ask for him the kingdom also," was his interpretation of the request; and Adonijah, the victim of inordinate ambition, was put to death. May it not be probable that Adonijah had an abettor and sympathizer in Abishag, and as one element of hope had counted on her secret influence with his infirm

and dying father? Abiathar was banished to Anathoth, and the doom of Eli's house, or the line of Ithamar, was fulfilled, 1 Sam. ii. 27. Joab, now an old man of "hoary hairs"—whose enmity is his epitaph, "He had not turned after Absalom"—was killed at the very altar by the royal command, his death being declared to be a punishment for the murder of Abner and Amasa, "two men more righteous and better than he," and Shimei was, after the violation of a compact which placed him under espionage as a person of more than doubtful loyalty, also executed. Thus the men that moved in the stormy days of David, and to whom conquest and diplomacy were a passion, passed away, and a new era, the first instance of a royal succession in Israel, was inaugurated by new men, not bound in the warlike traditions of the past, but fitted to mould the future into a period of peaceful and prosperous administration. It would seem, according to 1 Chr. xxix., which omits all notice of Adonijah's conspiracy and the consequent proceedings, that afterward a more solemn inauguration of Solomon took place, in presence of David and the people; that—probably in observance of some constitutional forms—the people ratified the king's choice and "made Solomon king the second time, and anointed him unto the Lord to be the chief governor."

At his accession, Solomon was a mere youth. His father calls him also "young and tender," 1 Chr. xxix. 1. He styles himself "a little child," the phrase, however, referring as much to inexperience as to mere age: "I know not how to go out or come in." According to the implied chronology of 1 Ki. xi. 42; xiv. 21, he must have been about twenty. Josephus makes him fourteen, by saying that he reigned eighty years and lived ninety-four, the time thus assigned to his reign being double that recorded in Scripture. These large numbers must have crept into his text; all that he says at the beginning of Solomon's reign is, "That he was a mere youth in age."

The reign of Solomon began under very propitious auspices: "He loved the Lord and walked in the statutes of David his father." There was still great irregularity in the national worship; the people sacrificed on high-places—a violation of law excused on the ground that no central place of religious service had yet been built. The ark had been brought to a temporary resting-place on Mount Sion, but the old tabernacle, which had been constructed in the desert and had accompanied the tribes in all their wanderings, was at the great high-place of Gibeon—that remarkable eminence now called Neby Samwil. At this lofty and central "high-place" the young king went to worship, and offered a thousand burnt-offerings on that altar. During the night, and while his mind was elevated and solemnized by the scene and service, God appeared to him and gave him his choice of blessings; when the young monarch asked, not for life, or wealth, or victory, the gifts so coveted by monarchs, but for wisdom, "an understanding heart to judge thy people." In reply, God promised him wisdom so unusual as to excel all before him, "neither after him should arise any like unto him;" and not only so, but he was to be distinguished by riches and honor, eclipsing all his contemporaries, to be lavished on him. The sacred festival had scarcely been completed at Jerusalem when the young king's wisdom was put to the proof in the case of the two women and the child, when the royal sagacity at once, and by a sure but simple test, detected the real mother. The result

was that in consequence of this decision and its prodigious popularity "the people feared him," for they "saw that the wisdom of God was in him, to do judgment." Discord and civil broil being put down at home, for "all the sons of David submitted themselves unto Solomon," he had not much trouble from abroad.

At an early period of his reign he made "affinity with Pharaoh, king of Egypt, and took his daughter." The law in the letter of it forbade marriages with the Canaanites, and in its spirit it condemned such a union with an Egyptian princess. Yet it is to be remarked that the daughter of Pharaoh appears to have conformed to the Hebrew faith, for she is mentioned as if apart from the "strange women" who seduced Solomon into the toleration or practice of idolatry, 1 Ki. xi. 1, and there are no accounts of any Egyptian superstitions being introduced during his reign. The Egyptian queen dwelt in the city of David till a palace was reared—the presence of the ark on Sion precluded the near residence of such a foreigner, though she might have abandoned her national gods, 2 Chr. viii. 11. The marriage was one of policy, as an attempt to secure himself against invasion on his southern frontier, and to ratify an alliance with a great country with which Israel had held no intercourse since the day of Moses. This princess brought with her Geser as a dowry—a city still possessed by the old Canaanites, and taken by her father, who is supposed by Ewald to have been Psusennes, the last king of the twentieth dynasty, which had its capital in Tanis. The result of this alliance with Egypt prevented Pharaoh from helping one of Solomon's early adversaries. After the conquest of Edom under David, and the general extirpation of its male population by Joab, Hadad, "of the king's seed," escaped to Egypt, where the sovereign gave him refuge, married him to the queen's sister, and adopted her children into his own family. On hearing of the death of David and Joab, Hadad at once requested permission to return to his own country. The permission was granted, but no assistance was either given or pledged. Hadad, however, did "mischief," but no irreparable damage—maintained probably a border warfare that brought him booty without territory. But the friendship with Egypt was not of long duration. A young man named Jeroboam, "ruler over all the charge of the house of Joseph or Ephraim," in building Millo and "repairing the breaches of the city of David," had some special grievance of his tribe to complain of, and rebelled, "lifted up his hand against the king," did in an insulated and premature way what his tribe effected so conclusively at Solomon's death. Solomon "sought therefore to kill him," but he fled to Egypt, and King Shishak entertained him, for a new dynasty was on the Egyptian throne. A freebooter and outlaw of Zobah, of the name of Rezon, annoyed Solomon on his north-eastern frontier, but gained no decided advantage. Yet this hostility was so damaging to one of his commercial routes that at a later period Solomon went to Hamath-zobah and "prevailed against it," founding at the same time "Tadmor in the wilderness, and all the store-cities which he built in Hamath," 2 Chr. viii. 3, 4. With these exceptions the reign of Solomon verified his name. It was a time of peace; "he had peace on all sides round about him, and Judah and Israel dwelt safely," 1 Ki. iv. 24, 25. The arms of David had won the empire which Solomon now enjoyed. It was an empire in the Oriental sense, extending from the Euphrates to

the Mediterranean, from Thapsacus to Gaza. The outlying territories paid tribute to their suzerain; "they that dwell in the wilderness bowed before him; the kings of Tarshish and of the isles brought presents; the kings of Sheba and Seba offered gifts;" the Syrian tribes beyond Lebanon and as far as Damascus, with Moab, Ammon and Edom, the Arabian clans, the surviving aborigines, and the Philistines, did homage and paid tribute—"they brought presents, and served Solomon all the days of his life." At the same time proper measures or precautions were taken to preserve peace. Fortresses seem to have been built along the ridges of Lebanon, and on the frontiers "were



THE DYING INJUNCTIONS OF DAVID.—See 1 Ki. ii.

chariot cities and cities of horsemen." The two Beth-horons on the boundary-line of the great and uneasy tribe of Ephraim, and on the highroad between Jerusalem and the sea-coast, as well from the east as from Philistia and Egypt, were strongly fortified—became "fenced cities with walls, bars and gates," 2 Chr. viii. 5. For a similar reason the old city of Gezer, on the Philistine border, was rebuilt and garrisoned; and Hazor and Megiddo, guarding the plain of Esdraelon from Syrian or Assyrian attack, rose into great fortifications. No doubt, also, on the south, and fronting Idumæa and the desert, similar military stations were placed at intervals. Such a congeries of kingdoms has but a loose coherence, and continues united only so long as the central controlling power maintains its predominance, so that Solomon's em-





MARRIAGE OF SOLOMON AND THE DAUGHTER OF PHARAOH.—See the preceding page.

pire, made up of these heterogeneous materials, fell to pieces at his death and the revolution that so closely followed it.

By means of the geographical extent of his empire, and his treaties with foreign powers, Solomon began and carried on an extensive and lucrative commerce. His love of splendor taught him the value of wealth, and by his political and mercantile arrangements it was poured in profusion into his coffers. He coveted a grandeur which none might rival, and of which he was to be praised as sole possessor. He strove to raise himself to a pinnacle of unapproached isolation. Stately architecture, a magnificent court, a gaudily-draped and armed body-guard, an imposing palace, with its grand halls, stairs and portals, a table whose daily luxuries must have been allied to daily waste and extravagance, a harem boasting of a thousand inmates, state, show, gaud and glitter,—were to him an Oriental passion that could be gratified only by an ample revenue, such as his own dominions could not furnish, but which was reaped from trade, monopoly and imposts laid on vanquished provinces. Saul had been a king without a capital, and was still a rude chieftain after being

crowned by public acclaim; David had been a warrior, to whom his camp was a court and his sword a sceptre; but Solomon, born in the purple, had worn "soft raiment in a king's palace" from his youth, and was untaught by any of those juvenile privations through which self-denial hardens the mental fibre against inertness and repose. He was the first king who was the son of a king, and the glory of his empire was but the reflection of his own royal tastes and passions, the gratification of which was secured by the arms of his father and his own shrewd and successful policy.

A trade in horses was carried on with Egypt, which was so stocked with these animals that it could easily supply them to other nations; bands of royal traders fetched troops of horses at a fixed price (the Hebrew word rendered "fine linen," 1 Ki. x. 28, means "troops" or "gatherings"). The tariff was a low one; a horse cost one hundred and fifty shekels, and a chariot with its team six hundred shekels. The Hittite and Syrian royal vassals were also supplied from Egypt through Solomon with these equipages. Relations with Arabia were also established. Spices and gold were brought in caravans, as well in the form of merchandise as of

tribute from the kings of Arabia and the "governors" or pachas of the East; and were either consumed in the country or exported from Joppa and Phœnician ports into Europe. Other commodities may have been transported across the Persian Gulf and carried into Judea. Friendly intercourse was kept up with Tyre; its king, "Hiram, had been ever a lover of David." Solomon had also a commercial navy, and a port was selected in Ezion-geber, "which is beside Eloth, on the shore of the Red Sea." The Hebrew crews were supplemented by Tyrian "shipmen that had knowledge of the sea." This fleet sailed out into the Indian Ocean to Ophir, and brought back to Solomon four hundred and twenty talents of gold, apparently as the result of one voyage. A second fleet was in the Mediterranean, and sailed in company with Tyrian ships—the "navy of Tarshish." Another source of wealth arose from the commerce of inland Asia, as it crossed over from the countries of the Euphrates and Tigris to Tyre and the Phœnician ports. To secure this revenue Solomon built two great stations or entrepôts, Tadmor or Palmyra in the eastern desert, and Baalath or Baalbec nearer the coast. Besides these, he erected



THE COMMERCE OF SOLOMON'S REIGN.

"store-cities" along the route from Tiphzah, on the Euphrates, down to the shores of the Levant. He seems also to have had vineyards leased to keepers at Baal-hamon, which yielded him a handsome return. In this way he brought the wealth of the world into his exchequer, and Palestine vied with Phœnicia in enterprise; so that "the king made silver to be in Jerusalem as stones," nay, "silver was not anything accounted of in the days of Solomon;" "the weight of gold that came to him in one year was six hundred and sixty-six talents, beside that which chapmen and merchants brought." So eager does the king seem to have been in these commercial pursuits, so necessary to the splendor which he coveted, that he is said to have traveled to Hamath-zobah, and to have visited his new port on the Red Sea, 2 Chr. viii. 3, 17. Such national prosperity was a condition not contemplated by Moses, and was specially perilous to the freedom, simplicity and theocratic loyalty of the Jewish people. In the mean time, and under the first flush of a novel opulence in such contrast to the hardy and self-denying contentment of their fathers, who had lived as working yeomen on their farms, vineyards and pastures, the population enjoying exemption from war and soothed by the unwonted peace, unthinned by battles and dazzled by all this magnificence, we wonder not to read that "Judah and Israel were many as the sand which is by the

sea in multitude, eating and drinking and making merry;" "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon," 1 Ki. iv. 20, 25.

The great king was no miser; the wealth that flowed in upon him so copiously he lavished with unsparing hand. First a temple and then a palace was built. According to the book of Kings, the idea of erecting a temple was specially Solomon's own, but according to the book of Chronicles it was bequeathed to him by his father David. Not only so, but according to the same authority, David gave Solomon his son "the pattern of the house," its vessels and furniture. "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." A sample of Solomon's correspondence with Hiram king of Tyre about the necessary preparation of materials is given by Josephus, and he adds that the documents were preserved among the Tyrian archives. Nay, according to the same authority, Hiram and Solomon exchanged riddles, a forfeit being paid for every one that could not be solved, as is recorded by the historians Dius and Menander, who translated the Tyrian annals out of the Phœnician language. Hiram promised Solomon the requisite timber, cedar trees and fir trees from Lebanon, to be sent by sea in rafts to Joppa, and

thence conveyed overland to Jerusalem. Solomon, according to bargain, was to furnish Hiram yearly with "twenty thousand measures of wheat and twenty measures of pure oil," 1 Ki. v. 1-12. Artificers, famed for their taste and skill in metals, gems, manufactures and architecture, were also provided from Tyre, among them as chief "a cunning man" named Hiram, the son of a Hebrew widow, though his father had been a Tyrian. The timber on Lebanon was cut by Solomon's own subjects, thirty thousand being enrolled for the purpose, ten thousand working at a time for a month, and the other two-thirds having two months' respite. An additional mass of seventy thousand were bearers of loads, and another body of eighty thousand were hewers of stone in the mountain-quarries and in those recently brought to light under the Temple Rock. These last laborers were chiefly "strangers," Canaanites who had been spared on conformity to the religion of their conquerors. Three thousand three hundred officers were set over this immense array of workmen. It is somewhat surprising to find Eupolemos in Eusebius, and Polyhistor in Clemens Alex., affirming that an Egyptian king named Vaphres sent eight thousand of his subjects to assist Solomon in the erection of the temple. The vast preparation of "great stones, costly stones and hewed stones," was completed in three years, 1 Ki. v.



18. The rugged surface of Moriah was leveled, its eastern and southern sides were banked and faced with an immense wall which gave a greater area to the sacred enclosure. If the image of the Psalms may be trusted, some old trees that may have grown near Araunah's threshing-floor were allowed to remain, Ps. lii. 8; xci. 13. The building commenced in the month Zif, the second month of the fourth year of Solomon's reign. The blocks of stone were all fitted together in the quarries, so that there was "neither hammer, nor axe, nor any tool of iron heard in the house." The walls were lined with cedar within and without, according to Tyrian fashion; and within, ceiling, walls and floor were overlaid with gold. After seven years' work the divine palace was finished in the month Bul or November of the

"the heaven and heaven of heavens cannot contain him." Sacrifice was offered apparently by the king, and an extemporized place of oblation in the middle of the court was also sanctified by him. The victims slain on the occasion "could not be told nor numbered for multitude;" for it was a great festival, kept by the people gathered from all quarters—"from the entering of Hamath unto the river of Egypt"—and it lasted seven days. A portion of these numerous victims was burned on the altar, and the remainder served as a banquet to the assembled crowds. Immediately afterward the Lord appeared to Solomon, as he had already done at Gibeon, assuring him that he had heard his dedicatory prayer, and had hallowed the house where "his eyes and heart would be perpetually;" but warning him

guards of Samuel, should so soon take all power into its own hands. Afterward too the sovereigns often silenced and punished the prophets, while the priesthood was taught to lean on royal patronage.

In the same year in which he founded the temple, Solomon began for himself a palace, the building of which occupied thirteen years. It was erected on a lower platform than the temple, and was founded on great blocks of "ten cubits and eight cubits," and built also of stones "sawed and hewed." It had a great court around it, with a spacious hall for receptions or for business. This hall was one hundred and fifty feet long and about seventy-five feet broad, the cedar beams of the roof being borne by four rows of cedar pillars, and its walls were paneled with the same timber.

Perhaps on account of this abundant use of cedar wood it was called "the house of the forests of Lebanon." In front of it was a pillared portico, and there was yet another, "even the porch of judgment," a smaller imitation of which was made for Pharaoh's daughter. In this hall of judgment was his grand throne of ivory overlaid with gold, with its footstool of gold; two lions guarded the "stays" or arms, and the seat was placed, as Josephus says, "on half a bull, with its head turned round;" while the six steps of ascent to this seat were each ornamented at its extremities by lions—"there was not the like made in any kingdom." Solomon also made two hundred targets, large shields of beaten gold, and three hundred smaller ones of the same metal. These were probably for his guards, and for duty near or around the palace, and when not borne on the soldiers' arms they were hung in, or rather on, the house of the forest of Lebanon—a curious custom found also at Tyre. His stables were on a grand scale—with forty thousand stalls, twelve thousand horsemen and fourteen hundred chariots—so many for state magnificence with the king, and the rest "bestowed in the cities for chariots through the country." His drinking-vessels were of gold; it is specially noted that "none were of silver." His court was distinguished for profusion and ceremony. The daily supply was thirty cors of bolted flour and sixty cors of meal, ten fatted oxen, twenty from the pastures, "a hundred sheep," with a great variety of game and fowls. This consumption, large though it appear, is greatly less than what is said to have been used at the court of Persia. The queen of Sheba was struck with the abundant and varied fare of his table, and the rich and costly equipage of his attendants. There was a sitting-place for some of his "servants;" a standing-place for others, his "ministers." The daughter of Pharaoh, as first or chief wife, had a palace for herself, but the harem was filled with "seven hundred wives, princesses, and three hundred concubines." These numbers may be, probably are, an exaggeration, and the statement in the Song may be nearer the truth, "Threescore queens, fourscore concubines and virgins without number," ch. vi. 8. Hosts of servants and maidens, eunuchs and slaves, "men-singers and women-singers," and a large orchestra with all varieties of instruments were provided for their entertainment, Eccles. ii. 7, 8. The king had also vineyards, orchards, gar-



MIRACULOUS FIRE CONSUMES SOLOMON'S SACRIFICE.—See 2 Chr. vii.

eleventh year of Solomon's reign. Josephus, in the Pharisaic narrowness of his age, blames Solomon for making images of oxen and lions, as if such artistic ornaments had been a violation of the second commandment. The dedication took place about eleven months after, at the period of the feast of tabernacles. The ark was carried in solemn procession to the most holy place, and set down under the expanded wings of the new-made cherubim. "The cloud filled the house." Solomon, assuming the sacerdotal office, blessed the people, and "kneeling upon his knees, with his hands spread up to heaven," offered up a prayer which recognized God's covenanted relationship to the people, and his ineffable condescension in dwelling in that house set apart for him, while at the same time it asserted that he is no local divinity, but devoutly confessed his universal unbounded presence—

at the same time that the divine favor and protection were guaranteed only to national piety, and that if idolatry should be introduced, Israel should be exiled, and the temple, "this house which is high," be laid in ruins. It is to be noticed that in the grand scene of the dedication Solomon is the central figure—Nathan and Zadok are nowhere mentioned, as if they had faded out of view before the glory of the king, who absorbs the prerogative both of prophet and priest. The old Mosaic statutes did not contemplate such a monopoly, and it can only be vindicated on the ground that at this national crisis the king acted as the father or the representative of his people, like the head of the family under the original patriarchal rule, who sacrificed for, prayed for, and blessed his household. It was, however, ominous that this great office, recently created and fenced around by the jealous safe-

tion, large though it appear, is greatly less than what is said to have been used at the court of Persia. The queen of Sheba was struck with the abundant and varied fare of his table, and the rich and costly equipage of his attendants. There was a sitting-place for some of his "servants;" a standing-place for others, his "ministers." The daughter of Pharaoh, as first or chief wife, had a palace for herself, but the harem was filled with "seven hundred wives, princesses, and three hundred concubines." These numbers may be, probably are, an exaggeration, and the statement in the Song may be nearer the truth, "Threescore queens, fourscore concubines and virgins without number," ch. vi. 8. Hosts of servants and maidens, eunuchs and slaves, "men-singers and women-singers," and a large orchestra with all varieties of instruments were provided for their entertainment, Eccles. ii. 7, 8. The king had also vineyards, orchards, gar-

dens or paradises, planted with all kinds of trees for shade, blossom, or fruit, and watered from pools that sent through them a thousand murmuring streamlets. When Solomon in the morning rode out in state to those gardens at Etham, where also he pursued his observations and carried on his studies as a naturalist, he was clothed in white, sat in a magnificent chariot drawn by horses incomparable for their beauty and swiftness, and was surrounded by his guards, distinguished for their tallness, strength and symmetry, with bows in their hands and mantles of

pactly organized. The details are given us in 1 Ki. iv. 1-19; and as two sons-in-law of Solomon held high office, the description must apply to an advanced period of his reign. In order to provide victuals for the king and his household—that is, the immense body of retainers that hang upon an Eastern court—the country was divided into twelve districts, not corresponding with the tribal divisions, and with an officer over each. Each district supplied the palace for a month. The purveyor was a high officer, who levied the taxes of his department, and these were generally paid in kind. A

fortress, but Solomon made it a capital, surrounded it with a wall and strong towers, and rebuilt Millo, the great defence of the citadel. According to Josephus, he also made roads, and those which led to Jerusalem he laid down or paved with black stones. It is impossible to say what connection Solomon had with the pools which yet bear his name near Bethlehem, or with the ancient aqueduct which conveyed water from them into Jerusalem.

The preceding works ascribed to Solomon are only chief specimens of what "he desired to build in Jerusalem and Lebanon, and throughout all the



THE ARK AND UTENSILS OF THE TEMPLE—SERVICE BORNE TO THE TEMPLE.

Tyrian purple over their armor, while their long dark hair, which curled in clusters over their shoulders, was powdered every day with gold-dust, and glittered in the sunlight. Sometimes he was borne on his royal progresses in a palanquin ribbed with silver and garnished with gold; its awning of purple and its carpet of tessellated tapestry had been woven "by the daughters of Jerusalem." In such a litter he seems to have gone occasionally to some retreat on Mount Lebanon, surrounded by sixty guards "expert in war," his advance being heralded by "pillars of smoke," or clouds of incense burned before him, Ca. iii. 6-11.

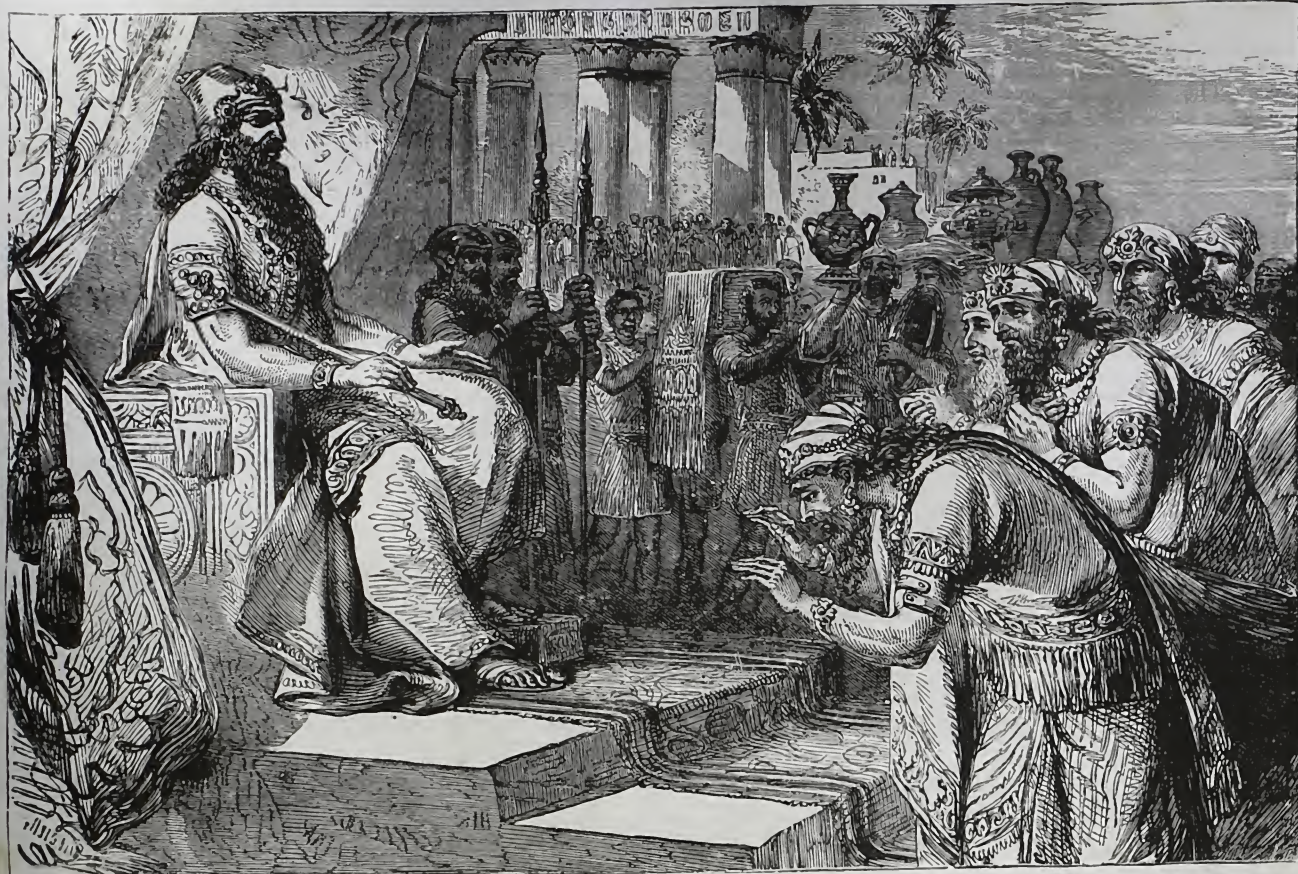
As a judge between contending parties, Solomon must have been wise and just in his decisions. The economic administration of the country was com-

higher grade of officers are termed "princes," and formed a species of cabinet. Azariah, a son of Nathan, was head of the "officers," and his brother Zabud was "principal officer," and "the king's friend" or familiar counsellor; Ahishar was "over the household," and bore on his shoulder the key of the house of David; Adoniram was over "the tribute," or rather levy or serfdom—the body of men held to forced labor. Benaiah was commander-in-chief, Zadok and Abiathar were priests, Jehoshaphat was the "recorder," continued from David's reign, while Elihoreph and Ahiah were the "scribes" or secretaries of state. Some of these officers have the significant title of priest—confidential advisers.

The public works of Solomon were in keeping with his character. David chose Jerusalem as a

land of his dominion," 1 Chr. viii. 6. He left his impress on the whole country, and neglected nothing that tended to increase his wealth, display his grandeur or give fame and safety to his capital and empire. Building, as in Egypt, Assyria, Babylon and Persia, has been often a royal mania, and can be easily carried out under a despotic government which has unbounded command of wealth and labor, Eccles. ii. 9, 10. The king did everything—with perfect truth every enterprise is ascribed to him as sole and supreme director. His will was universal and unresisted law in his realm, and after Nathan's death he seems to have met with no check. His subjects were overawed by his splendor, and whatever secret murmurings there may have been, only in the case of Jero-





SOLOMON IN HIS GLORY.—See Ps. lxxv. 10.

boam does there seem to have been any open insubordination. Tribute and toil seem to have been exacted with swift compulsion to carry out his designs; yet toward the latter part of his reign the finances of the kingdom could not bear the perpetual strain which had been put upon them. The people had been dazzled for a time, and their national vanity was flattered, but they began to feel the burden. The patience of conscripts drilled to labor and "chastised with whips" was being exhausted, and the annual tribute, falling heavily on the richer provinces of the middle and north of the kingdom, grew to be resented as an oppression. No doubt there was the old jealousy of Ephraim against Judah; but the request of the tribes for an alleviation of their "burdens" was virtually assented to by the old men who had "stood before Solomon" when they advised Rehoboam to yield, for his "father had laid on them a grievous service and a heavy yoke." His answer was one of insolent imprudence, dictated by the younger men who had grown up in the midst of Solomon's despotism and had imbibed its spirit. The ten tribes were apparently planning a revolt, and they put forward as a request what they doubtless wished to be reckoned their great argument and justification. They do not complain of the harem or the idolatries, or the many other royal deviations from the national law, but of the taxation and burden. Rehoboam sent Adoniram to treat with them; but Adoniram, from his official connection with the tribute or levy, was the most unpopular man in his dominions, and the infuriated people stoned him to death, the king hurrying off lest the same fate should befall himself.

The wisdom of Solomon is specially dwelt on in Scripture—"God gave him wisdom and understanding exceeding much, and largeness of heart, even as the sand which is on the sea-shore." The term "heart" is often used for "mind," and the meaning is that Solomon was endowed with great faculties and capacities, and that his intellect was not only stored with vast and varied information, but was so active, shrewd and penetrating as to be successful in its studies and investigations. He had at once an unwearied eagerness in the pursuit of knowledge, and he had also the creative power of genius. Nature and man were his study; botany and zoology shared his attention with men and manners; and his spirit gave utterance to its thoughts and emotions in poetry. He was a sage, a poet and a naturalist—"he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes," 1 Ki. iv. 32, 33. The value of his zoological or botanical researches we know not. No doubt his knowledge took minute cognizance more of external peculiarity than of inner structure, but it may have had the rudiments of a science, though he may not be compared to Linnaeus or Hooker, Cuvier or Owen. He was not so absorbed in royal cares or royal state and luxury as to forget mental culture; amidst much that was weak and wrong, he was "yet acquainting his heart with wisdom," Eccles. ii. 3. The "wisdom of Egypt" was proverbial in geometry, astronomy and medicine, but Solomon outstripped it. Arabia was the home of

that sagacity that clothes itself in proverbs, and of that subtlety which created riddles and queries, but "Solomon's wisdom excelled the wisdom of all the children of the east country." There had been men of noted intelligence in his own country, such as Ethan, who had charge of the temple music in David's time; Heman, one of the famous singers and "the king's seer in the words of God;" and Chalcol and Darda; but Solomon was "wiser than all men," 1 Ki. iv. 29-31.

What Solomon spoke on natural science has been lost, with the greater part of his songs. But many of his proverbs still remain in the book so called. The Proverbs deal with the ethics of every-day life—industry, frugality, foresight, integrity, sobriety, parity, not omitting "the fear of the Lord, which is the beginning of wisdom." They show that he loved wisdom, lived for it and strove to endear it to others, and that wisdom was not only his pursuit, but his delight—his muse whom he was ever wooing. They prove him to have been a shrewd observer of men in all stations; reading their motives and predicting results—glancing at their weaknesses and detecting their hollowness—throwing into relief their more striking frailties and praising their virtues in balanced comparison—analyzing character with keenest insight and sketching the temptations incident to all conditions—painting wisdom in all phases and folly in all disguises—bearing very hard on tale-bearing, slander and wifely brawls—pronouncing moral judgments in the form of generalizations which command immediate acquiescence—uttering maxims which all ages have confirmed and warnings justified by universal verdict.

Observation had taught him much, and his own sagacity and experience enabled him to form just inferences and applications. One would think that he had lived freely and mingled familiarly with all classes; that he had rioted and vaunted with the rich and sighed and suffered with the poor; that he had entered into the bosom of the fool and sluggard and been partner of all their imbecile acts and apologies; that he had been lounging amidst the chaffings of the bazaar; that he had felt the grip of the usurer; had been at a feast where the guests spoke daggers, and at a rustic repast where love reveled with roots and "herbs." His wise sayings are so true that they are apt to be thought trite, and their clearness sometimes prevents the discernment of their depth. The style, which fits into the direct and incisive thoughts, is a species of poetry—of synonymous or antithetical parallelisms, but terse and unlabored—often a succession of utterances, each pregnant with meaning—often a series of images or parallels, each a single dash of the pencil, free, bold and not retouched.

In sacred poetry Solomon was also prolific—"one thousand and five" songs, or, according to the Septuagint, five thousand. But the greater part must have perished. Ps. lxxii. and cxxvii. are ascribed to him, and it is usually supposed that Ps. ii. and

xlv. have a close connection with his coronation and nuptials. The "Song of Songs," apart from its spiritual meaning, is a beautiful pastoral, slightly dramatic in form, but reveling in the enjoyment of external nature, in the freshness and variety of the open landscape from Lebanon to Carmel, in rare exotics with their rich blossoms and scents, and in the flowers and fountains of the royal gardens. Eighteen apocryphal psalms said to be Solomon's are found in a Greek translation.

One form which Solomon's wisdom took was that of propounding hard questions—a form in which the Oriental mind has intense delight: "The understanding of a proverb and the interpretation; the words of the wise and their dark sayings." Specimens of this kind of enigma are apparently found in the book of Proverbs. You have but to prefix a query or guess to the statement, and you have the original shape of the wise saying. What are the three things too wonderful for me, and the four that I do not know? What are the four things little upon the earth, but which are exceeding wise? etc., Prov. xxx. 18, etc. Indeed, the proverb is but another name of the parable, the form so simply and strikingly employed by Jesus.

The estimates of his knowledge have been carried to opposite extremes. Josephus, on the one hand, while admitting Solomon's great knowledge of plants and animals, says, in allusion to 1 Ki. iv. 33, that he spoke parables about them, of which



SOLOMON AND THE QUEEN OF SHEBA.—See 1 Ki. x. and 2 Chr. ix.

the lesson taken from the ant may be a sample; not that he described their nature or growth. On the other hand, the wisdom of Solomon so impressed the Eastern world that it has ascribed to him magical arts—ability to know the language of birds, and power over demons wielded by his famous signet-ring. According to Josephus, who records the impressions of his own age, demons were still expelled in his time by a form of incantation or exorcism derived from the wise king. The historian gives a circumstantial example witnessed by himself, and he describes it with apparent sincerity and exultation, in order that "Solomon's wisdom and extraordinary virtues may not be unknown to any people under the sun." Who can tell? There may have been a temptation to Solomon in the dark divining rites of the foreign religions which he allowed, or he may have had some Faust-like avidity in himself of reaching forbidden knowledge, and by another path than observation and study. The universal legends of the East may have had some germ of foundation; but what are called his "Books of Conjuration," which are still extant, are unworthy of notice. We know, however, that after Solomon's time, and through his example, "wisdom" became a favorite term in Jewish schools, and shed a peculiar coloring over their metaphysical and ethical speculations.

Judea, in Solomon's reign, was no longer filled by a people dwelling "alone, and not reckoned

among the nations." It had numerous alliances, and merchants and sailors spread abroad the fame of its king. His wisdom especially was a theme of wide and glowing report. His sayings and his studies, his judgments and his diplomacy were the great news of the day, and, as happens so often, were probably dwelt upon with curious exaggeration. The result was that there "came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom." Not, perhaps, that they had personal interviews with him; but they saw the results of his sage policy, and they heard the earliest and most correct versions of his wonderful utterances. Nay, we are told that "all the earth sought to Solomon, to hear his wisdom, which God had put into his heart;" and, as was the custom, the crowds of yearly inquirers did not come empty-handed, but "brought every man his present—vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules," 1 Ki. x. 24, 25.

One of these visitors occupies a prominent place in the Hebrew annals. The queen of Sheba—probably a region in Arabia—came to "prove Solomon with hard questions." But he resolved them all, to her great astonishment; and when she saw his buildings and retinue "there was no more spirit in her." She confessed, "The half was not

told me: thy wisdom and prosperity exceedeth the fame which I heard." The sacred historian dwells with delight on the queen's grand visit to Jerusalem; on her long train of camels carrying spices of unexampled abundance, with gold and precious stones, as a present to Solomon; on her wonder and her delight at the spectacles she saw and the interviews she enjoyed. According to Josephus, the famous balsam of the country grew from what had been brought by the queen of Sheba on her memorable visit. As if that visit had formed an epoch in the ancient annals—an epoch fraught with instruction and warning to all ages and lands—the "greater than Solomon" makes impressive reference to it, as condemnatory of those who, with greater privileges imposing no such pilgrimage, yet believe not, and are not attracted to the Incarnate Wisdom, Matt. xii. 42. The legendary accounts of the queen of Sheba will be found in ch. xxvii. of the Koran, and in Sale's notes.

The splendor of Solomon's empire was passing into eclipse before his death. A sad degeneracy came over himself, of which no mention is made in Chronicles. The heart that could conceive the dedication prayer must have undergone a melancholy change. The legal fastidiousness that would not lodge Pharaoh's daughter in the close vicinity of the ark had been completely worn out. His harem was his ruin. Many of its inmates might have been forced upon him as hostages, or taken by him



from political motives, but no necessity of state can be pleaded for the array of concubines. Extreme licentiousness clothed in irresponsible power could alone gather about him so many women. Even had they been all of Hebrew blood, the example set to the nation must have been demoralizing in the extreme. His troops of horses were forbidden by law, and so was his crowded harem. "He shall not multiply horses to himself," "neither shall he multiply wives to himself, that his heart turn not away," Deut. xvii. 16, 17. His wives were selected also in open violation of Mosaic statute, for the annalist says, "Solomon loved many strange women, together with the daughter of Pharaoh, women of Moabites, Ammonites, Edomites, Zidonians and Hittites"—nations with whom such intercourse was prohibited—yet "Solomon clave to them in

Solomon had thus forfeited his throne before the revolution which wrested so much of his dominions from his house. And he had no apology: the God from whom he had turned "had appeared to him twice." Nor can his conduct be lauded as toleration. Toleration of idolatry was unknown to the Mosaic law, for its basis was the unity and spirituality of God. Strangers engaged in commerce could not be forbidden secret pagan worship, for it could not be prevented; and the very size of the empire compelled either toleration or universal proselytism or extermination. But while such an alternative shows us the critical nature of these times of commerce and enlarged dominion, the building of public temples for impure and bloody rites must be blamed as a weakness, nay condemned as a crime, in the midst of a

in these parting words, "Fear God, and keep his commandments; for this is the whole duty of man?"

After a reign of forty years of unexampled prosperity and splendor, Solomon died, and "was buried in the city of David his father." But by his exactions and his treasuries against the divine law, he had left his kingdom on the eve of revolution. A prophet had at last forewarned him of the crisis, and his own far-seeing spirit must have discerned the omens of its speed and certainty. The land, as long as it remained faithful to its divine King and Guardian, was guaranteed against invasion, at least against defeat and captivity. But the evils which had begun under Solomon went on unchecked—idolatry spread from the court through the kingdom—viler lusts lifted up their heads, and were introduced as portions of heathen ritual, and altars were found "on every high hill and under every green tree," 1 Ki. xiv. 22-24. The country, grown cowardly in and through its debasement, could not defend itself. Jehovah was no longer its shield, and the wealth of Jerusalem, glittering with gold, was a bribe too powerful to be resisted. Shishak soon came, conquered and spoiled, and brass took the place of gold, 1 Ki. xiv. 25-28.

As was natural, David's wondrous elevation to the kingdom is his own favorite point of allusion, but to Solomon the recurring memory is his succession, his being "established on the throne of his father." The character and government of David are the perpetual allusion, and the model by which successive kings are judged. Solomon's reign is not referred to again in the old Hebrew records. But his magnificence lived in the imagination of the people; and the great Teacher, when he wished to adduce an instance of personal gorgeousness, admitted on all hands to be without rival, gives utterance to the phrase, "Solomon in all his glory," and yet it was a glory outshone by the "lilies of the field."

The acts of Solomon were written in the "Book of the Acts of Solomon," according to 1 Ki. xi. 41, or "in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer," according to 2 Chr. ix. 29.

It has ever been a favorite subject of discussion among commentators whether Solomon ever repented his fall and turned again to God. No mention is made in Scripture of his repentance; no word drops from the inspired penman to show that he humbled himself and sought forgiveness. The name of this most renowned Israelitish king is a warning to succeeding ages to beware of listening to the blandishments of evil.

That Solomon did repent is traditionally believed, and that the book of Ecclesiastes was composed by him after he had trod the paths of vanity and sensual indulgence, and found earthly pleasures unsatisfying. But it is an inference, a hope, rather than a certainty. Some imagine that Ecclesiastes is not from his pen. This, however, scarcely affects the inference. Had Solomon been known to have died impenitent, no future writer would have assumed to speak in his name. Though we can but hope, therefore, still we may hope that he found mercy.

**SOLOMON, BEN JOB JALLA**, an African, born at Bonda, near the river Senegal, was sent by his father, who was prince of the country, to sell slaves to an English trader, and not agreeing in price, set out to return across the Gambia,

where he was taken prisoner by another race of blacks, who sold him as a slave. He was brought to Annapolis, Maryland, and subsequently escaped; but upon making himself known he was ransomed by General Oglethorpe and others, and sent to England in 1733. He was employed in London in translating some Arabic manuscripts. He resided fourteen months in that city, and was much noticed; after being introduced at court, he returned to his native country. He had a very retentive memory, could repeat the Koran by heart at fifteen years of age, and actually wrote the whole book in England three times from recollection only. Memoirs of him were published, and he is also mentioned in Moore's Travels, as well as in Astley's Voyages.

**SOLOMON, POOLS OF.** About one hour's journey to the south of Bethlehem is a small valley which offers the traditional and probable site of one of Solomon's pleasure-grounds, where he made him "gardens and orchards and pools of water." The reservoirs at the south end of this valley are called the "Pools of Solomon." They are connected with Jerusalem by aqueducts; and there is little doubt but that the unbroken tradition is well founded which associates these pools with the name of the royal builder, and that it is to this place that Josephus alludes when he states, "There was, about fifty furlongs distant from Jerusalem, a certain place called Etham, very pleasant in fine gardens and abounding in rivulets of water; thither he (Solomon) was wont to go forth in the morning, sitting on high in his chariot." In this valley there are three enormous tanks sunk in the side of a sloping ground; they are formed one above the other. They are capable of holding an immense body of water, and they are constructed so that when the water has reached a certain height in the upper one it then flows into the one below, and so on into the third. They are lined with a thick layer of hard whitish cement, and a flight of steps leads to the bottom of each. Where the lowest cistern joins the valley of Etham a sluice was placed to draw off the water. Several springs empty themselves into these reservoirs, and at a short distance from the upper one there is a narrow chamber through which the water passes from the neighboring spring on its way to the reservoir, and tradition declares that this is the fountain sealed to which allusion is made in the fourth and fifth chapters of the Canticles. A monarch like Solomon, who had enlarged views respecting public affairs, could in no better way display his care for the inhabitants of his capital than by constructing such works, and their value in later ages is attested by the fact that in early Christian times a large square castle was built to defend these water-works.

**SOLOMON'S PORCH**, John x. 23; Acts iii. 11; v. 12, one of the colonnades or cloisters of the temple, affording shelter from the weather in winter-time. It was in the eastern side, or, as some understand, at the eastern end of the south side of the building. According to Josephus, it was an original work of Solomon, which had remained from the former temple. See TEMPLE.

**SOLOMON'S SERVANTS**, Ezra ii. 55, 58; Neh. vii. 57, 60, a certain class of the returned exiles, enumerated after the Levites and the Nethinim. They had probably some very subordinate connection with the temple-services, and may be supposed the descendants of those Canaanites whom

Solomon, carrying out his father's policy, employed as slave-laborers in his works, 1 Ki. ix. 20, 21. If performing any sacred office, they must have become proselytes to the true religion.

**SOLOMON'S SONG.** See SONG OF SOLOMON.

**SOLOMON, THE WISDOM OF.** See WISDOM OF SOLOMON.

**SOLOMON (so'lon)**, the illustrious lawgiver of Athens, and one of the seven sages of Greece, was born B. C. 592, at Salamis, of an ancient family. He devoted his attention to commerce, and visited many foreign parts, acquiring wealth and wisdom. Having secured a competence, he directed his attention to state affairs. After having enhanced the glory of his country by recovering Salamis, he refused the sovereignty of Athens, but accepted the archonship. As archon he framed a new code of laws, and obtained from the citizens an oath that they would observe them for ten years. With a view to getting himself beyond the reach of inducements to make changes in them, he departed from Greece, and visited Egypt and Cyprus, and perhaps Lydia. On his return he found the tyranny of Pisistratus established and his laws ignored, and in disgust he withdrew to Cyprus, where he died at the age of eighty.

**SOMMER (som'mer), PETER NICHOLAS**, was born in 1709, at Hamburg, in Germany. He was trained to religious duties from his childhood, and his academical training was of a high order. In 1710 a colony of Germans was sent to this country from the Palatinate, and in 1712 they were settled in the Schoharie Valley. They were Lutherans, and they clung tenaciously to their faith. In 1714 they were organized into a church, but they remained many years without a regular pastor. At length the Lutheran Consistorium in London induced the Rev. Mr. Sommer to settle among them, and he reached New York in April, 1743. He forthwith proceeded to his charge, and he remained among his flock for nearly half a century. He had to encounter many of the experiences of the early settlers who colonized the States in those trying times, and in 1768 he was suddenly deprived of his sight. Still he labored faithfully, though unable to see the light of the sun, and in about twenty years his sight was as suddenly restored. In 1788, when an aged man, he retired from his charge and removed to Sharon, in Schoharie county, to spend the residue of his days with his children and his children's children, and here he remained until his death, on the 27th day of October, 1795. He held a high place in the Lutheran Church, being an earnest, faithful minister and a most excellent man.

**SOMMIER (söm-myay')**, JOHN CLAUDE, an ecclesiastic of Lorraine, in France, published "The Dogmatic History of Religion," a very creditable work, and "The History of the Holy See," a production which, though decried in France, procured for him, from Benedict XIII., the appointment of titular bishop of Caesarea. He died in 1737, aged seventy-six.

**SON.** The term "son" in Scripture is very often extended to more distant relations than the one originally and strictly indicated by it, such as grandchildren, offspring generally, even to remote generations, and heirs of a particular person or

family, though not in the direct line of descent. The term was also very commonly used in a figurative sense to denote the possession, in a marked and characteristic manner, of some natural or moral quality, such as "Barnabas, son of consolation," as if in a manner born of it and so replenished with its grace; "son of Belial," for persons of a wanton and licentious spirit; "son of oil," for rich and fertile, Isa. v. 1, where what is in the English Bible "a very fruitful hill," is literally "the horn of the son of oil," etc.



SOLOMON'S FUNERAL.—See SOLOMON.



SOLOMON'S SELF-INDULGENCE IN LUXURY.—See ECCLES. II.

love." His seraglio "turned away his heart after other gods," and temples to them were built on the hill fronting the holy house itself—to the Sidonian Ashteroth, to "Milcom the abomination of the Ammonites, and Chemosh the abomination of Moab." "All his strange wives" were equally accommodated—the worship of their impure and bloody divinities was permitted or sanctioned. That Solomon became himself an open idolater is not distinctly stated. He still offered on the authorized altar, and burned incense three times a year, apparently taking on himself at those occasions the sacerdotal office. But his syncretistic mixture of worships is divinely condemned. The worship of Jehovah was an exclusive worship, and the magistrate was to permit none other; for idolatry was an insolent violation of the law; nay, as Jehovah was king, it was setting up a rival to his throne. The service of the true God was openly affronted by these antagonistic shrines.

people whose right to hold their territory was based on their monotheism. Besides, the licentious orgies of these divinities must have attracted many foreign women to their service, and according to Proverbs, the streets of Jerusalem were infested with "strange women," or foreign prostitutes—the inevitable curse of these commercial alliances. The kingdom was, in fact, enervated, the voice of prophecy was dumb, the army was employed but for show or to defend the trading caravans. The old enemies of Solomon, aware of this degeneracy, renewed their warfare, and with better hopes of success. Did Solomon then feel how far he had fallen, how vain was mere worldliness, and how unsatisfying were wealth, pleasure and power as the objects of human ambition? Was it on such a survey of his past life that the royal sybarite became so intensely cynical as to cry, "Vanity of vanities; all is vanity and vexation of spirit"? Yet are there not gleams of hope

**SON OF GOD.** This title is continually given to the Lord Jesus Christ, and as appropriated by him it is a full proof of his divinity, Luke i. 32; xxii. 70, 71; Rom. i. 4.

The title was applied to Adam, who had no human father, Luke iii. 38. And there is a sense in which other men, as the creatures of God's hand, and still more as received into his reconciled family by adoption, may be called God's sons, Hos. i. 10; John i. 12; Acts vii. 28, 29; Rom. viii. 14; Gal. iii. 26; 1 John iii. 1, 2. But it was evidently with a much higher meaning that our Lord is termed "The Son of God." For the



Jews rightly judged that by the assumption of this title he laid claim to equality with God, and, regarding it as blasphemy and a breach of the first commandment, they determined to put him to death, John v. 17, 18; in fact, it was on this charge that ultimately they condemned him.

The inference cannot be evaded. Our Lord claimed to be one with the Father in a way which no mere man could be, and the apostles in propa-

gent to "man," in common use in the region where Ezekiel and Daniel resided. Thus we find it perpetually occurring in the Syriac version, as for example, "The first son of man, Adam, was a living soul;" "The first son of man earthly of the earth, the second son of man the Lord, from heaven," 1 Cor. xv. 45, 47. It is, further, the phrase used in that remarkable vision in which Daniel saw One "the Son of Man," brought to the Ancient of Days and invested with a sovereignty that should include all nations and that should never be destroyed, Dan. vii. 13, 14. That this had a Messianic reference cannot be doubted. And therefore, when our Lord so designated himself, Matt. viii. 20; ix. 6, and elsewhere, he announced himself as the Messiah, the Son of God manifested in human form, revealing the mystery of the two natures in one Person. The Jews seem fully to have understood what he meant; they saw that he claimed an identity as "Son of man" with the Deity, the "Son of God," Luke xxii. 69, 70; compare John xii. 34. Stephen uses this title of Christ, Acts vii. 56. With this exception, in the Gospels and apostolic history it is applied to him only by himself.

SONG. See HYMN, MUSIC, POETRY.

SONG OF SOLOMON. The name given to this book in the title, ch. i. 1, signifies "the most excellent song," and evidently represents it as being not a collection of separate poems or idylls, as some have thought, but a single composition; and a close acquaintance with its contents confirms this testimony to its excellence and its unity.

The title also agrees with all ancient writers on the subject in ascribing this poem to Solomon; and this too is corroborated by internal evidence. The allusions to David's tower, ch. iv. 4, to Solomon's couch, or palanquin, ch. iii. 7, 9, and to his vineyard in Baal-hamon, ch. viii. 11, indicate a writer familiar with that age. Rare and precious articles of luxury are also mentioned. Objects of interest to the naturalist are often referred to; not less than twenty different names of plants and thirteen of animals being found in these few pages. An intimate acquaintance is displayed with various parts of the land from Egypt to Damascus; whilst the beauties of Tizrah, Gilead and Heshbon, and the grandeur of Lebanon and Hermon, are alluded to in language which shows that they are fully appreciated. All this is just what might naturally be expected if Solomon were the author. In addition to this, the reference to his mother, in ch. iii. 11, and a comparison of ch. vi. 8 with 1 Ki. xi. 3, seem to connect the poem with the earlier part of his reign, when Bathsheba was still living, and when his harem was less extensive than it became in his later years of unbounded indulgence.

SON OF MAN, a phrase used to signify man generally, Num. xxiii. 19; Ps. viii. 4; Heb. ii. 6. It was the ordinary designation of the prophet Ezekiel when God addressed him, Ezek. ii. 1, 3, 6, 8. It was also once given to Daniel, Dan. viii. 17. It seems to have been an Aramaic idiom, equiva-

lent to "man," in common use in the region where Ezekiel and Daniel resided. Thus we find it perpetually occurring in the Syriac version, as for example, "The first son of man, Adam, was a living soul;" "The first son of man earthly of the earth, the second son of man the Lord, from heaven," 1 Cor. xv. 45, 47. It is, further, the phrase used in that remarkable vision in which Daniel saw One "the Son of Man," brought to the Ancient of Days and invested with a sovereignty that should include all nations and that should never be destroyed, Dan. vii. 13, 14. That this had a Messianic reference cannot be doubted. And therefore, when our Lord so designated himself, Matt. viii. 20; ix. 6, and elsewhere, he announced himself as the Messiah, the Son of God manifested in human form, revealing the mystery of the two natures in one Person. The Jews seem fully to have understood what he meant; they saw that he claimed an identity as "Son of man" with the Deity, the "Son of God," Luke xxii. 69, 70; compare John xii. 34. Stephen uses this title of Christ, Acts vii. 56. With this exception, in the Gospels and apostolic history it is applied to him only by himself.

of Palestine, of lower but still of noble rank. But there is so little in it that is distinctive of any individual that it is difficult to believe it to have been composed either solely or chiefly with a view to any particular nuptial festivity. In part it resembles a pastoral, in part a drama, in part an epithalamium, or nuptial song; yet it is not properly either of these. The peculiarity of its construction and the generality of its references seem to intimate that it sprang from, and is intended to lead to, a contemplation of the subject apart from personal application and in its highest and most important bearings.

Undoubtedly, the Song of Songs may be viewed as a beautiful exhibition of the legitimate exercise of that merely human love which our Creator has implanted in our nature, and has recognized and sanctioned in the institution of marriage, which is declared to be "honorable in all." Yet, if this were the main object of the poem, it might well be expected that frequent reference would be made to those abuses of which Solomon himself affords so striking an example. We are therefore led to look for some other design.

On examining the word of God we find numerous passages in which the marriage relation is used to represent the connection between Jehovah and his chosen people. Soon after he had graciously entered into covenant with the Israelites at Sinai he speaks of the sin of forsaking his worship for that of false gods as unfaithfulness to the bonds of marriage, Ex. xxxiv. 15, 16; Deut. xxxi. 16; and he continues to use the same figure in Judges and the later books. This metaphor reappears with great amplification, and often in more pleasing forms, in the prophetic writings, Isa. liv. 5; Jer. iii. 20; Hos. ii. 2, 7. It was therefore evidently familiar to the minds of the Hebrews; so much so, indeed, that the metaphorical language is often used without any intimation that it is not to be taken literally; and some of the words relating to the violation of the marriage covenant are employed even more frequently in a figurative sense than in their literal meaning. Hence it was not improbable that the love of Jehovah to his people should be represented in a longer allegorical poem, nor was it necessary that any explanation of such a purpose should be interwoven or appended. Accordingly, the Jews have always so understood the Song of Solomon. The ancient book Zohar, the Chaldee Targum and later Jewish commentators explain it in this way. Such an application, moreover, is in perfect harmony with another inspired poem, Ps. xlv., and it is in accordance with the practice which has prevailed universally in the East, even to the present day, of expressing love to the Creator in the language of this human passion. And this mode of representation does not stop with the Old Testament. The relation of Jehovah to the Hebrew nation having been designed to foreshadow his connection with his spiritual Church, it naturally supplies the writers of the New Testament with language most appropriate to exhibit the relation between our Lord and his people. Thus, Jehovah was David's shepherd, Ps. xxiii.; Jesus is ours, John x. 11, 14. And thus also Christ is the bridegroom and the Church his bride, 2 Cor. xi. 2; Rev. xxi. 2. Accordingly, Christian commentators in every age have regarded this poem as aptly expressing the mutual love of the Saviour and his Church, and as fitly representing the closeness and perpetuity of the union which subsists between them.

Some portions of this book have been regarded as unnatural, and others have been objected to as

wanting in delicacy. These objections, however, are owing partly to defects in the translation of particular passages, and partly to ignorance or forgetfulness of the great difference which exists between Oriental customs and Oriental poetry and those of Europe.

This poem is in the form of a dialogue, the chief speakers being Solomon and his bride, with the occasional interposition of female attendants, and perhaps of other spectators. But it is not easy to mark the divisions, the point of transition from one subject to another being not always very perceptible. Some find here twelve idylls, others eight songs. Others, again, divide it into seven days, corresponding to the days of a marriage-feast. But perhaps it is best to divide it into four principal portions.

PART I. The bride desires the society of her husband, whom she seeks and finds in his rural retreat; after mutual expressions of affection she falls asleep and dreams of him, ch. i.-iii. 5. This portion of the poem was probably designed to exhibit the desire of the Church for the coming of the Lord.

PART II. introduces a grand royal marriage procession to Jerusalem, followed by the private endearments of the bridegroom and the bride, who then return to the marriage-feast, ch. iii. 6-v. 1. In this part the glory of Christ and of his Church, and his delight in his people, seem to be the subject.

PART III. darkens the picture by introducing the indifference of the bride to her husband, followed by her repentance, her anxious search, her sufferings, and at last her restoration to the happy enjoyment of his society and affection in the very place where she had found him before, ch. v. 2-viii. 4. This evidently displays in an affecting manner the declension of piety in the Church and its attendant sorrows, in contrast with the forgiving grace of the Redeemer and the happiness of restoration to his favor.

PART IV. shows us the bride, notwithstanding the opposition of her family, finally separating herself from them, and devoting herself and all she has to her husband, ch. viii. 5-14. This seems to depict the entire separation of the Church from the world, and its perfect consecration to the love and service of its Lord.

SONG OF THE THREE CHILDREN. See DANIEL, APOCRYPHAL ADDITIONS TO.

SONNA (son'na), in Mohammedan law, is, according to the Book of Definitions, the observance of religion in matters respecting which there is no positive and necessary command; also the general practice of the prophets, with some few exceptions. The Sonna, therefore, comprises the Mohammedan traditions.

SONNITES (son'nites), the orthodox Mohammedans, who rigidly adhere to the traditions, and are famous for their opposition to the several sects, especially the *Shiites*, who reject the traditions. The Turks belong to the former, the Persians to the latter sect.

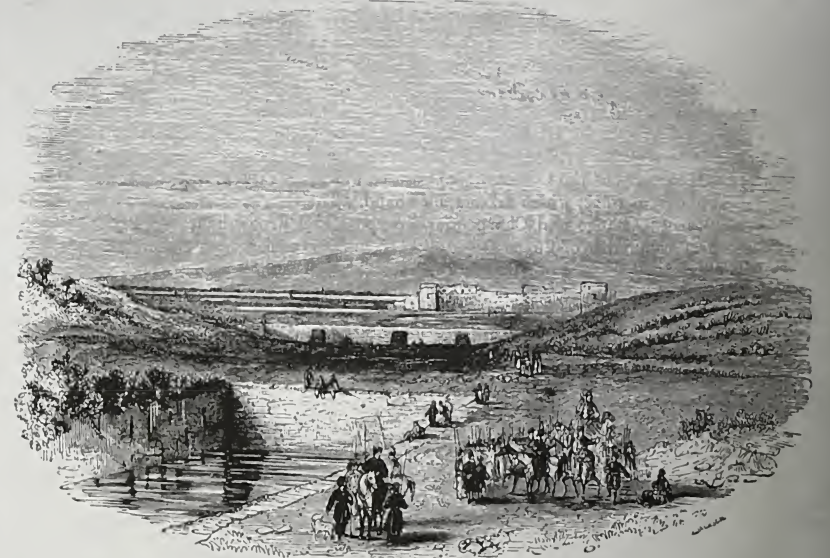
SONS OF GOD, a designation given in the Old Testament to angels, Job i. 6; ii. 1; xxxviii. 7. There cannot be a doubt of the beings intended in these places, but there is considerable doubt in regard to another place where the same phrase is employed, Gen. vi. 2, 4. It is very frequently interpreted of the descendants of Seth, supposed

to be a godly race, intermarrying with the posterity of Cain, regarded as degenerate. And this notion is corroborated by the fact that the Israelites, God's chosen family, are called his children, Deut. xiv. 1. It is supposed, again, that the sons of eminent persons, to whom the name "gods" is sometimes given, Ex. xxii. 28, allied themselves with females of inferior rank. Many respectable writers are dissatisfied with both these notions. Dr. Kalisch is decided against the application of the phrase to human beings; he refers to the many wild legends which may have had their origin from this passage, but which he supposes to have obtained currency before the narrative was written, and which he seems to believe were here referred to. "The Hebrew historian," says he, "admits for one moment the existence of a superstition, in order for ever to subvert and to eradicate it."

SOOFFEES (so'f'feez), SOUFEEES, SOPHIS, or SOFIS, a sect of Persian philosophers who derive their name from the Arabic word *soof*, pure, meaning morally so—wise, pious. They are

SOPHERETH (so'fe-reth), one whose descendants, Solomon's servants, returned with Zerubbabel, Ezra ii. 55.

SOPHISTS (sof'ists). This word is derived from the Greek *sophistes*, which is again derived from *sophos*, "wise." Originally the word signified a person of talent and accomplishments, but it was afterward applied to a class of men who arose in Greece in the fifth century B. C., who became teachers of the various arts and branches of learning for hire. Hence the term came to be the designation for all who cultivate any science with a view to outward advantages, careless of the truth of what they advance, except in so far as it may contribute to those purposes. Protagoras of Abdera was the first Greek who assumed the name of *Sophist*. He flourished in Athens, 440 B. C., and had many pupils. Hippias of Elis, Prodicus of Ceos, and Enthydemus of Chios were among the early leaders of the school. The leading feature of the Sophistic doctrine was a dislike to everything fixed either in ethics or philosophy.



SOLOMON'S POOLS.—See SOLOMON, POOLS OF.

scattered over the Persian empire. Henry Martyn calls them "Mystic Latitudinarians." Their rise was nearly coincident with Mohammedanism. The Sooffeism of Persia is evidently the idealism of the Eastern and Western Worlds. They express contempt for many of the tenets of Mohammedanism, dislike its forms, pretend to communion with the Deity, indifference to all opinions, and philosophical Pyrrhonism. Mr. Martyn asked a Sooffee doctor, "What were his feelings at the prospect of death—hope, fear, or neither?" The reply was, "Neither, and that pleasure and pain were both alike."

SOOTHSAYER (sooth'say-er), Isa. ii. 6. See DIVINATION.

SOP, John xiii. 26, 27, 30, a piece of the unleavened bread dipped in the broth of bitter herbs. See MEALS, PASSOVER.

SOPATER (so'pa-ter), a Christian of Berea who accompanied St. Paul into Asia, Acts xx. 4. This name may possibly be a contracted form of Sosipater.

The *useful* was held to be the only mark by which one opinion could be preferred to another; and an absolute standard in morals was rejected, and it was maintained that that only is true which seems so to the individual, and true only as long as it seemed to be so. The maxim was relied on that "man is the measure of all things." These and similar doctrines they maintained with great subtlety and acuteness, and they found numerous disciples among those who were well prepared for the admission of tenets which swept away at once all the remnants of those prejudices which might still interpose a barrier between their passions and their gratification. Selfishness could thus easily find an apology, and injustice and rapine could conveniently produce arguments that pleased an avaricious and dishonest mind. Viewed as a link in the chain of philosophical development, the Sophists were doubtless an involuntary cause of the greater depth and soundness which subsequently prevailed in the Greek philosophy. When men saw how easy it was to demolish systems, the necessity was felt that the foundations of human knowledge should be laid much deeper down on solid principles than heretofore; and



thus they undesignedly led to the formation of a more profound and solid ethical school, which arose under the auspices of Plato and Aristotle. They were obliged to insist on the inherent distinctions of right and wrong, of the guilt of wrongdoing; and thus the doctrines of Plato and Aristotle stand out in healthful contrast with the demoralizing tenets of Heraclitus or Parmenides.

**SOPHOCLES** (sop'ō-kleez), **EVANGELINUS APOSTOLIDES**, LL.D., who has held a distinguished place in the literature of the United States, was born in 1807, at Tsangaranda, near Mount Pelion, in Greece. For several years he lived in the convent of Mount Sion, and in 1829 he was induced by the American Board of Commissioners of Foreign Missions to settle in the United States. After a preparatory course at Monson Academy, Massachusetts, he entered Amherst College, but before taking a degree he began to teach, rendering valuable aid at Amherst, Hartford and New Haven. In 1842 he became tutor in Greek at Harvard, and in 1859 adjunct Greek professor. In 1860 the sphere of his duties was greatly enlarged, as he was assigned to ancient, Byzantine and modern Greek, and in these departments he has prepared and published a great number of most valuable works, including grammars, lessons, exercises and text-books. Chief among his works is a large quarto volume on the later and Byzantine Greek, illustrative of the writings of the historians and the theologians of the Constantinopolitan empire. This great work, which takes rank with the glossaries of Ducange and Charpentier, treats of the enormous number of fifteen thousand words, and its value is recognized by all scholars.

**SOPHONIAS** (so-fo-ni'as), 2 Esd. i. 40, the same as the prophet Zephaniah.

**SORBONNE** (sor-bon'), **ROBERT DE**, founder of the celebrated college of that name at Paris, was born at Sorbon, near Rheims, in 1201. Though originally poor, he yet acquired celebrity as a preacher, and became chaplain to Louis IX. When appointed canon of Cambrai, he laid the foundation of his college in 1253. He died in 1274, and left all his property to the improvement of his college. He wrote a number of theological tracts and treatises of no permanent worth.

The college soon won no little renown, and it is said to have been the model on which the great English colleges were founded, in which there were a lodging and provisions secured for the inmates. In 1629 Cardinal Richelieu adorned the Sorbonne with several new buildings, and among them he constructed a splendid library. This great establishment exercised a mighty influence in ecclesiastical affairs, and it greatly affected the national mind, especially during the sixteenth and the seventeenth centuries, and the free-thinking skeptical wits of the age usually spoke of it as being a concentration of bigotry. That it was celebrated for the acuteness and subtlety of its disputants is attested by the caustic lines of Butler, where, in his *Hudibras*, he says:

"For he a rope of sand could twist,  
As firm as any learned Sorbonist."

**SORCERER** (sor'ser-er), **SORCERY** (sor'-cer-e), Acts viii. 9 and elsewhere. See **DIVINATION**.

**SOREK** (so'rek), the valley in which Delilah lived, Jud. xvi. 4. It was probably to the north of Eleutheropolis, not far from Zorah.

**SORTAIN** (sor'tain), **JOSEPH**, called by Bishop Copleston "my jewel of a nonconformist," was born in 1809. He was of Huguenot descent, and was induced by family traditions to enter the dissenting ministry, though not without a great struggle before he decided against the Church. He graduated at Trinity College, Dublin. He was a member of the College Historical Society, and at a time when there were in it men of great power young Sortain shone conspicuously as an eloquent orator. He accepted an offer from the trustees of Lady Huntingdon's connection to take one of their chapels in Brighton, and commenced there his ministry in 1832. Soon he became known as a most eloquent preacher and orator, and was attended by crowds. The most distinguished men in the nation testified in no measured words to the thrilling power of his pulpit eloquence, while Mr. Thackeray spoke of him as the most accomplished orator he had ever heard in his life. More than one offer was made him either to leave Brighton or to take orders and a living in the Church of England, but he declined all and finished a brilliant ministry of wellnigh thirty years where it was commenced. His death occurred in 1860.

**SORTES** (sor'teez). This is a Latin word signifying *lots*, and it has been used to designate a species of divination. A favorite author was opened, and the first passage that met the eye was used to intimate the probable issue of the case in hand. The Greeks generally used Homer for this purpose, and hence the term "Sortes Homerice" became common among them. So also among the Romans Virgil was used, and among them the phrase "Sortes Virgilianæ" was equally common. In Christian times the "sortes sanctorum" came into fashion. They were obtained by consulting the inspired writings in the manner before described. Sometimes, also, the inquirer went into a church while service was being performed, and drew a prognostication from the first words he heard. In this way St. Anthony was directed to adopt a life of solitary devotion. These practices led to much superstition. They are condemned by Augustine in his "Epistle to Januarius," but they are nevertheless mentioned with evident credulity and approbation by early ecclesiastical writers, Gregory of Tours states that the French prince Meroveus, having fled to the Basilica of St. Martin, placed separately on the saint's tomb the Psalms, the book of Kings and the Gospels; and spending three days and nights at the tomb in fasting and devotions, on the fourth day he opened these sacred books, from each of which he drew a discouraging prediction. Elections to the episcopal offices and other solemn proceedings seem to have been sometimes decided in the same manner in those ages; and even after many abuses of those days had ceased, it was long a common practice on the consecration of a bishop, after the book of the Gospels had been laid on his head, to consider the first verse which offered itself as a prognostic of his behavior and the fortunes of his episcopacy. Thus the death of Albert, bishop of Liege, was intimated by the ominous occurrence of the passage respecting the execution of John the Baptist; and that prelate was accordingly put to death by Henry VI. In the fifth century the Council of Vannes forbade the practice of the "sortes," and the anathema of that council was often repeated on later occasions, in which the consulting of the Scriptures in such a way is classed with other profane and magical modes of divination.

**SOSIGENES** (so-sig'e-neez), an Egyptian astronomer who assisted Julius Caesar in regulating the Roman calendar. The philosopher, by tolerably accurate observations, discovered that the year was three hundred and sixty-five days and six hours; and to make allowance for the odd hours, he invented the intercalation of one day in four years. The suppletion of the sixth day before the calends of March was called the intercalary day, and the year in which this took place was styled bissextile. This was the Julian year. See **YEAR**. Sosigenes was the author of a commentary upon Aristotle's book *De Celo*.

**SOSIPATER** (so-sip'a-ter). 1. A captain in the Maccabean wars, 2 Macc. xii. 19, 24. 2. A Christian from whom St. Paul sends a salutation to the church at Rome, calling him his kinsman—i. e., fellow-tribesman—Rom. xvi. 21. Some have believed him the same with Sopater.

**SOSTHENES** (sos'then-ez), a ruler of the Jewish synagogue at Corinth, Acts xviii. 17. Whether he became a Christian and was the person whom St. Paul joins in his address to the Corinthians, 1 Cor. i. 1, is uncertain.

**SOSTRATUS** (sos-tra'tus), 2 Macc. iv. 27, 29, an officer in Jerusalem under Antiochus Epiphanes.

**SOTAI** (so'ti), one whose descendants, called Solomon's servants, returned with Zerubbabel, Ezra ii. 55.

**SOTO** (so'to), **DOMINIC**, a learned Dominican, was born in 1494, at Segovia, where his father was a gardener. He studied divinity at Alcalá, as well as at Paris, entered among the Dominicans on his return to Spain, and owing to his abilities was appointed confessor to Charles V., by whom, in 1545, he was deputed to the Council of Trent. Though distinguished for his eloquence, he possessed but little ambition, refused the bishopric of Segovia, and early resigned the place of imperial confessor. He died in 1560. He wrote a "Commentary on the Epistle to the Romans," besides other works.

**SOTWELL** (so'twel), **NATHANIEL**, was an English Jesuit. His real name was Southwell. He entered the order in 1624, and became secretary to the general of the order in 1648. He undertook the task of preparing memoirs of the most eminent men in the Society of Jesus, and he carried the work down to the year 1675. Several editions of it have been published. Oudin carried his work down with much care, beginning his labors in 1733. Southwell died at Rome in 1676.

**SOUBISE** (soo-beez'), **BENJAMIN DE ROHAN**, DUKE OF, son of Renatus de Rohan by the only daughter of John de Parthenai (see the next article), distinguished himself on the side of the Protestants, and with his brother, ably defended the town of Rochelle against the troops of France. In 1621 he long maintained the independence of St. Jean d'Angely against Louis XIII., and when he surrendered, obtained honorable terms and a free pardon. The following year he took Oleron, and extended his conquests over Poitou; but a reverse of fortune obliging him to fly, he retired to England, where he died in 1640.

**SOUBISE**, **JOHN DE PARTHENAI**, LORD OF, descended from an illustrious family in Poitou, was one of the chief leaders of the Protestants. He went to France from Ferrara, where he had enjoyed the favor of the duke, was sent by the prince of Condé, his new patron, to defend Lyons, and behaved there with such bravery that the duke of Nemours was obliged to raise the siege. This great man, so much loved by the Calvinists and dreaded by the Catholics, died in 1566, aged fifty-four.

**SOUL**. See **SPIRIT**.

**SOULE** (sool), **JOSHUA**, D.D., was born in 1781, at Bristol, Maine. In 1798 he was licensed to preach, and in 1802 he was ordained an elder. In 1804 he was made presiding elder of the Maine district, and in 1808, at the General Conference at Baltimore, he prepared the plan which was then adopted for a delegated General Conference. He was appointed book agent and editor of the "Methodist Magazine" in 1816, and he declined an appointment which was made to him in 1820 to the episcopate. In 1821 the New York City station was assigned to him, and in 1822 he held a similar position in Baltimore. At length, in 1824, he was chosen again to the episcopate, and he accepted the office and was ordained. In 1842 he went as a delegate to the British Wesleyan Methodist Conference, and he visited France and several parts of the British Islands. On the division of the Church he adhered to the Southern portion, and took up his residence at Nashville, Tennessee. In 1853 he traveled extensively in California on behalf of the interests of religion, and after a life of great labor he died at Nashville, Tennessee, March 6, 1867. He was an earnest, zealous, prudent, pious and most useful man.

**SOUTH**. The Hebrews had several words of expressive derivation, as one implying dryness, another brightness (opposed to which was a region "covered"—i. e., with darkness, for the north), to indicate the south. Also, as in respect to the points of the compass a man was supposed to have his face to the east, and consequently the south was on his right, it was often designated by "the right hand," Job xxiii. 9. The south is put for countries or districts lying to the south of Palestine, such as Idumæa, parts of Arabia, the desert of Paran, etc., and more particularly that which was afterward distinguished as "the south country." Hence, though Abram leaving Egypt journeyed in a north-east direction, he is said to have gone "into the south," Gen. xiii. 1. Egypt is sometimes intended, probably in Isa. xxx. 6; Dan. xi. 5, 15, and Arabia, Matt. xii. 42. But in Ezek. xx. 46, 47, Judea seems to be meant, perhaps in reference to the position of the prophet in Babylonia.

**SOUTH**, **ROBERT**, an English divine of remarkable abilities and attainments, was born at Hackney in 1633, and educated at Christ Church, Oxford. He was ordained by one of the deprived bishops, and after the Restoration was chosen public orator of the University of Oxford. He became successively chaplain to the earl of Clarendon, prebendary of Westminster, canon of Christ Church, and rector of Islip, in Oxfordshire. In the reign of James II. he was in a great strait between his opinions respecting the divine right of kings and his hatred of popery, but though he refused to take part in any of the steps which led to the Revolution, when it was accomplished he gave in his

adhesion. In 1693 he carried on a controversy with Sherlock on the doctrine of the Trinity, when both disputants were charged with heresy for attempting to explain an indefinable mystery. He declined frequent offers of a bishopric, feeling that he was unfitted for the office by his irritable temper and proneness to bitter sarcasm. His sermons, which fill twelve octavo volumes, are among the classics of English theology, and possess the merits of earnestness and originality, clearness, good sense, lively invention and forcible expression. He died in 1716.

**SOUTHARD** (suth'ard), **SAMUEL LEWIS**, was born in 1819, at Trenton, New Jersey. He entered Princeton College, and graduated in the year 1836. He entered the ministry of the Prot-

scribed a mass of unintelligible nonsense, which she dignified by the title of prophetic inspirations, while she carried on a lucrative trade in the sale of seals, which were, under certain conditions, to be the passports to eternal salvation. At length she was attacked with a disease which gave her the outward appearance of pregnancy, and she boldly announced to the world that she was destined to be the mother of the promised Shiloh. So fully persuaded, indeed, were her deluded followers of its truth that they made the most splendid preparations for the reception of the miraculous babe that superstition and credulity could suggest; when, about the end of 1814, her death put an end to their expectations. The body of Joanna underwent an anatomical examination after her death, when she was found to have suf-



THE CEDAR-GROVES OF LEBANON.—See **SOLOMON**.

estant Episcopal Church, and became an effective author as well as an excellent preacher. Among his works are the following: "The Mystery of Godliness," arranged in the form of sermons, "Pastoral Letter to the Parishioners of Calvary Church, New York," etc. He contributed valuable papers to the different religious journals. He died in 1859.

**SOUTHCOTT** (south'kot), **JOANNA**, a self-deluded fanatic, was born in the west of England, of parents in humble life, in 1750. When about forty years of age she began to give herself out for a prophetess; and her numerous converts, who are said at one time to have amounted to at least one hundred thousand, put implicit faith in her wild and blasphemous rhapsodies. She described herself as the woman spoken of in the book of Revelation; and although in the highest illiterate, she

ferred from dropsy, but the belief in her divine mission was not eradicated from the minds of her votaries, and the sect is not even yet wholly extinct.

**SOUTHGATE** (south'gate), **HORATIO**, D.D., was born in 1812, at Portland, Maine. He entered Bowdoin College, and graduated in 1832, after which he studied theology at Andover, and entered the ministry of the Episcopal Church in 1834. He was consecrated missionary bishop for the East, including those lands which recognized the sultan of Turkey. In 1850 he resigned this position, and, rejecting the office of bishop in California, he accepted the rectorship of St. Mark's Church, Portland, Maine, and in 1852 that of the Church of the Advent in Boston. He is the author of a Tour through Armenia, a narrative of a visit to the Syrian (Jacobite) Church of



Mesopotamia, and various works bearing on parochial matters and the different services of the Church.

**SOUTH-RAMOTH**, 1 Sam. xxx. 27. See BAALATH-BEER.

**SOUTHWELL** (south'well), ROBERT, an English Jesuit and poet, was born in 1560, and is said to have descended from an ancient family either in Norfolk or Suffolk. Being sent abroad for education, he became a Jesuit at Rome in 1578. In 1585 he was appointed prefect of studies in the English college there, and not long after was sent as a missionary into England. After carrying on his mission for some time, he was, in 1592, apprehended and examined with the strictest rigor, but having evaded the questions put to him, he was imprisoned for three years, and, as he affirmed, underwent the torture ten times. He at last owned that he was a priest and a Jesuit, that he went to England to preach the doctrines of the Roman Catholic religion, and was prepared to lay down his life for it. He was tried at Westminster, and executed at Tyburn, February 21, 1595. He had a talent for poetry, and was a good prose-writer. Several editions of his writings have appeared—two in 1595, one in 1609. They include, among others, "Marie Magdalen's Funerall Teares" in 1623, "The Triumphs over Death" in 1628. Then, again, his prose works were published in 1628, and in 1656 a fine edition of his poetical works was issued under the editorial supervision of W. B. Turnbull. Critics differ as to his literary merit, but Dodd, Drake and Hallam view him with favor, and the repeated editions of these old works show that there is a power in them which is recognized.

**SOW**. See SWINE.

**SOW, SOWER, SOWING**, Lev. xix. 19. See AGRICULTURE.

**SOWER** (sow'er), CHRISTOPHER, a German Baptist minister, and for forty years an enterprising and successful printer and publisher in Philadelphia, was born in Hesse Darmstadt, Germany, September 26, 1721, and five years later his parents emigrated to the United States, settling in Germantown, then near and since part of Philadelphia. He early gave tokens of a change of heart, and after a careful training was ordained to the gospel ministry in the German branch of the Baptist Church. Meanwhile, his father had established a printing and publishing house, and the extent of his business may be inferred from the fact that he had found it expedient to establish a type foundry and a printing-ink manufac-

tory. He had issued a number of valuable works, including a quarto German Bible, the largest work as yet issued from any press in the colony, not equalled for many years subsequently. About the year 1744 he resigned his business to his son, and lived in comfortable retirement for sixteen years, dying in 1760. The son, though he maintained his ministerial relation to the church, preaching gratuitously whenever and wherever he was wanted, yet accepted, and not only continued but enlarged the business, printing many books and a weekly newspaper. In 1762 he published a second, and in 1776 a third edition of the quarto German Bible. He conducted by far the most extensive book manufactory then established in America. He kept in operation binderies, a paper-mill and ink manufactory, and a foundry for Ger-

**SOZOMEN** (so-dzo'men), an ecclesiastical historian, born, according to some, at Salamis, in the island of Cyprus, but, according to others, at Gaza or Bethulia, in Palestine. He died 450 A.D. His history extends from the year 324 to 439, and is dedicated to Theodosius the Younger. He is chargeable with several errors in the relation of facts, and has incurred censure for his commendations of Theodorus of Mopsuesta, with whom originated the heresy of two persons in Christ. His history is usually printed with that of Socrates and other early ecclesiastical historians. A work not now extant, containing a summary of the affairs of the Church from the ascension of our Saviour to the defeat of Licinius, was written before his history.

**SPAGNOLI** (spa-n'o'le), BAPTIST, superior-general of the Carmelites, born in 1444, at Mantua, distinguished himself by the sound and virtuous regulations which he attempted to introduce among the members of his order. He devoted himself to studious pursuits and wrote verses with great facility, but not always with success. His works comprise eclogues and other poems and prose miscellanies. He died March 20, 1516.

**SPAIN**. This name was anciently applied to the whole peninsula which now comprises Spain and Portugal. In the time of Paul, Spain was a Roman province, and many Jews appear to have settled there. It seems clear from Rom. xv. 24, 28, that Paul formed the design of proceeding to preach the gospel in Spain; that he ever executed this intention is necessarily denied by those who hold that the apostle sustained but one imprisonment at Rome—viz., that in which the Acts of the Apostles leave him; and even those who hold that he was released from this imprison-

ment can only conjecture that in the interval between it and the second he fulfilled his intention. There is, in fact, during the first three centuries no evidence on the subject beyond a vague intimation by Clement, which is open to different explanations; and later traditions are of small value.

**SPALATIN** (spa-la-teen'), GEORG, a German Roman Catholic priest who became one of the Reformers and an intimate friend and supporter of Luther, was born in 1484. He possessed considerable influence over Frederick, elector of Saxony, and his successor, and took part in the Diet of Spire. He exerted himself most successfully in promoting sound education in Germany. His death occurred in 1548.

**SPALDING** (spawl'ding), JOHANN JOACHIM, a celebrated Swedish divine, was born in 1714. He studied at the University of Rostock,

and afterward at Greifswald, and after various engagements as pastor settled, in 1764, at Berlin, as first pastor of St. Nicholas Church, which post he filled till 1788. The publication of the Religious Edict compelled him to retire. His sermons were esteemed very highly for their depth both of thought and feeling and their pure and elegant style, and several collections of them have been published. His work on the "Destination of Man" was reprinted many times, and his other works, "On the Value of Feeling in Christianity," "On the Utility of Preaching" and "Religion the Chief Affair of Man," passed through several editions. He died at Berlin in 1804.

**SPALDING**, MARTIN JOHN, D.D., who became archbishop of Baltimore, was born in 1810, in Marion county, Kentucky. He was educated in St. Mary's College, near Lebanon, Kentucky, and afterward in St. Joseph's College, at Bardstown, Kentucky, whence he proceeded to Rome, where he graduated in 1834. He rose through the lower orders of the clergy, and in 1848 he was raised to the episcopate as bishop of Seregone. In 1850 he was made bishop of Louisville, Kentucky, and on the death of Archbishop Kenrick in Baltimore he succeeded him in the metropolitan church. He was a voluminous writer. In 1844 he reviewed D'Aubigne's "History of the Reformation," and in the same year he published his "Early Catholic Missions of Kentucky." In 1847 his "Lectures on the Evidences of Catholicity" appeared, and in 1852 he published the "Life of Rt. Rev. B. J. Flaget." The "History of the Protestant Reformation," in two volumes, was given to the public in 1860, and from 1865 he was engaged on an edition of the Abbé Darra's "History of the Catholic Church," which, in 1866, was finished in four volumes. He died at Baltimore in 1872.

**SPALDING**, SAMUEL, was born in London in 1807. He gave promise of great intellectual powers, and in the London University, where he studied for the Dissenting ministry, he was greatly distinguished. In consequence of failing health he had recourse to a sea-voyage, and in 1834 he died at the Cape of Good Hope. He is distinguished by a remarkable work which he left behind him, and which was published in 1843, entitled "The Philosophy of Christian Morals." Few works on morals in modern times have elicited more commendatory notices than this acute treatise has done. Dr. Haven, in his "Studies in Philosophy and Morals," W. E. H. Lecky, Blakey, in his "History of the Philosophy of Mind," and the leading reviews, have all recognized the work as being one of the most important on ethical philosophy.

**SPAN**, Ex. xxviii. 16. See MEASURES.

**SPANDRIL** (span'dril), an architectural term, designating the triangular space which is formed between the extrados of an arch, a horizontal line from the apex of the arch and a perpendicular line from its springing. The term "extrados" means the exterior curve of an arch.

**SPANHEIM** (span'him), the name of a family of illustrious German divines. 1. WIEGAND, D.D., was a very learned man, who flourished in the sixteenth century, and became ecclesiastical counselor to the elector palatine. He was progenitor of

a learned race, of whom we can notice but two, a son and a grandson, 2 and 3 of this article. He died in 1620. 2. FRIEDRICH, D.D., born at Amberg, in the Upper Palatinate, in 1600, was educated under his father and at Heidelberg and Geneva. He refused a professorship at Lausanne, and in 1631 was appointed a professor of theology at Geneva, which he left in 1642 to settle at Leyden. He distinguished himself there as professor of theology, and also as a preacher in the Walloon Church. He died in May, 1649. He wrote "Catholic Disquisitions on Grace;" "Gospel Doubts," etc. 3. FRIEDRICH, D.D., son of the preceding, was born at Geneva in 1632. He studied under James Golius, and after distinguishing himself as a preacher at Utrecht, was invited by the elector palatine, in 1665, to fill the chair of theology at Heidelberg. He removed to Leyden in 1670, where he succeeded to the professorship of theology and sacred history. His laborious studies enfeebled his health, and he died of palsy in 1701. He left only one son, out of several children whom he had by three wives. His writings are very numerous, and are chiefly on theological subjects, of which the principal are "An Introduction to Sacred History and Antiquities," the substance of which Rev. George Wright republished in English under the title "Ecclesiastical Annals, from the Commencement of Scripture History to the Sixteenth Century;" "An Introduction to Sacred Geography," etc.

**SPARKE**, THOMAS, a Puritan divine, was born in Lincolnshire in 1548, and educated at Magdalen College, Oxford. He was afterward presented to the parsonage of Bletchley, in Buckinghamshire; and he was also chaplain to the bishop of Lincoln, who, in 1575, bestowed on him the archdeaconry of Stow. In 1582 he resigned his archdeaconry, and was installed into the prebend of Sutton in Mariseo, in the cathedral of Lincoln. In 1603 he was called to the conference at Hampton Court, as one of the representatives of the Puritans; but the issue of the Hampton Court Conference was, that he inclined to conformity, and afterward expressed his sentiments in "A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice." He died in 1616.

**SPARROW** (spar'ro). The Hebrew word so rendered applies to small birds, generally of the sparrow genus, or similar to the sparrow, thus including, Dr. Kitto thinks, thrushes, starlings, finches, larks, etc. The common sparrow is the attendant of civilized man, and may be commonly seen, even in the modern populous cities. There are many accidental varieties and kindred species. Upwards of one hundred are said to occur in the Holy Land. The sparrow mentioned in Ps. cii. 7 is described as a solitary bird, and is thought to be a species of thrush. But Dr. Thomson, who notices the abundance of house-sparrows and field-sparrows in Palestine, says: "They are a tame, troublesome and impertinent generation, and nestle just where you don't want them. They stop up your stove- and water-pipes with their rubbish,

build in the windows and under the beams of the roof, and would stuff your hat full of stubble in half a day if they found it hanging in a place to suit them. They are extremely pertinacious in asserting their right of possession, and have not the least reverence for any place or thing. David alludes to these characteristics of the sparrow in Ps. lxxxiv., where he complains that they had appropriated even the altars of God for their nests. Concerning himself he says: 'I watch, and am as a sparrow upon the housetop,' Ps. cii. 7. When one of them has lost its mate—a matter of everyday occurrence—he will sit on the housetop alone and lament by the hour his sad bereavement. These birds are snared and caught in great numbers, but, as they are small and not much relished for food, five sparrows may still be sold for two farthings; and when we see their countless numbers, and the eagerness with which they are destroyed as a worthless nuisance, we can better appreciate the assurance that our heavenly Father, who takes care of them so that not one can fall to the ground without his notice, will surely take care of us, who are of more value than many sparrows," Matt. x. 29; Luke xii. 6, 7.



THE SPARROW.

**SPARROW**, ANTHONY, a learned prelate, was born at Depden, in Suffolk, and educated in Queen's College, Cambridge, of which he became scholar and Fellow, but was ejected in 1643, with other authorities of the college, for his loyalty and refusing to sign the Covenant. Soon afterward he accepted the rectory of Hawkedon, in Suffolk, but was again ejected for reading the common prayer. After the Restoration he returned to his living, and was made archdeacon of Sudbury and a prebendary of Ely. In 1667 he was elected master of Queen's College. In 1677 he was made bishop of Exeter, and in the following year he was translated to Norwich, where he died in 1685. He is well known for his "Rationale of the Book of Common Prayer;" "Authority of the Church;" "Confession of Sins;" and "Collection of Canons, Constitutions, etc., of the Church of England."

**SPARTA** (spar'ta), 1 Macc. xiv. 16, a celebrated city of Greece, in the Peloponnesus. In the Maccabean times a relationship was believed to subsist between the Jews and the Spartans, or Laedemonians, as they were also called; and a correspondence ensued between the two nations, 1 Macc. xii. 1-23. The first letters passed probably in the time of the high-priest Onias III.; but this is somewhat doubtful.



**SPAULDING, JOSIAH**, who was pastor of the church of Buckland, Massachusetts, and who died in 1823, deserves a place in this work because of his short "Treatise on Moral Inability," which he published in 1782, and another work on Universalism, which appeared in 1805.

These works are evidently the product of a deep and clear intellect. He closed a long pastorate in the seventy-third year of his age.

**SPEAR.** See ARMS.

**SPEARMEN** (speər'men), Acts xxiii. 23. These were probably light-armed troops.



THE HEAD OF A SPHYNX.—See SPHYNX.

**SPEECE** (speess), CONRAD, D.D., was born in 1776, in New London, Bedford county, Virginia. He was educated first at a grammar-school near New London, and subsequently at Liberty Hall. He desired to become a lawyer; but becoming decided on the subject of religion, he resolved on preaching the gospel, and he was admitted to the communion in the Presbyterian church of New Monmouth, and received under the care of the Presbytery of Lexington.



A SPHYNX, FROM A CANDELABRUM.—See SPHYNX.

In 1799 he became a tutor in Hampden-Sidney College; and having adopted Baptist views, he was immersed, but, under the instruction of the Rev. Dr. Alexander, he reconsidered the subject, and in a respectful manner retired from the Baptist communion, and in 1801 he was licensed to preach by the Presbytery of Hanover. He preached in a church in Montgomery county, Maryland, where he suffered from fever, and then he itinerated in the counties of Goochland, Fluvanna, Powhatan and Cumberland, Virginia. In 1813 he was installed pastor of Augusta Church; and here he remained for twenty-two years. This charge is invested with much interest. In its early days its members lived amidst terrors and alarms, and the church often served them as a place of refuge from the savage foe. It may be considered the venerable mother of Presbyterianism in Virginia, as it was in this place and in Tinkling Spring, which was associated with it, that the first regular pastor was settled. Here Dr. Speece spent the

greater part of his laborious, faithful life. He was eminently devoted to his work. Many of his sermons were published, and he was a regular contributor to the "Virginia Evangelical and Literary Magazine." He closed a long and useful life on February 17, 1836.

**SPEED, JOHN**, born at Farrington, Cheshire, England, in 1542, was for many years a successful tailor in London, but abandoning the needle for the pen, became an even more successful writer on history and chronology. His more important works were "The Genealogies of the Scriptures," republished with additions, with the title "A Defence of the Holy Genealogies," and "The History of Great Britain under the Conquests of the Romans, Saxons, Danes and Normans." He died in 1629.

**SPELMAN** (spel'man), SIR HENRY, who is known as one of the most eminent and profound of English antiquaries, was born in 1562. He was educated at Trinity College, in Cambridge, and in his eighteenth year entered Lincoln's Inn for the study of the law. He was returned as high sheriff of Norfolk in 1604, and James I., who often employed him on public business, invested him with the rank of knighthood. He settled in London in 1612 in order to prosecute his literary work, and here he continued to labor until his death, in 1641, having left a vast amount of varied and important matter behind him. His first work was devoted to the law as it stood in relation to the rights and sanctity of churches. His next was one of most wonderful research and learning, on the barbarous Latin, foreign, obsolete words and words of new signification which have descended from the Goths, Vandals and others, and which are found in charters and public documents. The first part of his work is the most complete. His great work on the Councils, Decrees, Laws and Constitutions touching ecclesiastical affairs in Great Britain met with a sad fate, as much of the edition was destroyed by the great fire of 1666. His "Discourse on the Ancient Government of England" appeared in 1642. He also prepared much on sacrilege, on the ancient statutes, and his posthumous works, which appeared in 1698, formed a large folio. His industry and his wonderful power of collecting and arranging materials have seldom been excelled, and hence his name continues to stand out among the other great collectors who have prepared the vast folios which swell the libraries of the Oxford and Cambridge Colleges, the British Museum and the libraries of the Temple and Lincoln's Inn, and form an essential part of all collections which aim at presenting a view of the history and progress of Great Britain.

**SPELT**, Isa. xxviii. 25, margin; Ezek. iv. 9, margin. In our version the Hebrew word is variously rendered "rye," Ex. ix. 32; Isa. xxviii. 25, "fitches," Ezek. iv. 9, the word "spelt" being in two places added in the margin. The grain meant is probably spelt, *Triticum spelta*, a variety of wheat with a smooth or bald ear.

**SPENCER** (spen'ser), ELIHU, D.D., was born in 1721, at East Haddam, Connecticut. He entered Yale College in 1742, and in September, 1746, he received his degree. By the advice of David Brainerd and Jonathan Edwards he directed his efforts to the Indians, who at that time attracted the attention of the most enlightened minds of the

Church. He studied the Indian language and spent a short time in missionary work, but Providence appeared to lead him into another sphere. In 1750, when he was in the twenty-ninth year of his age, he was called to and settled in Elizabeth-town, New Jersey; and he remained in this charge for about six years. He was chosen to be a trustee of the College of New Jersey, which was then at Newark. In 1756 he removed to Jamaica, Long Island, where he remained a couple of years, when he became a chaplain to the forces then engaged in the French war. He attracted much attention after his return from the army by a letter which was published on "The State of the Dissenting Interest in the Middle Colonies of America;" and in 1764 he was sent along with the Rev. Alexander McWhorter, of Newark, New Jersey, to visit the outlying and unsettled churches in North Carolina. On his return he spent about five years in St. George's, Delaware, and in 1769 he was settled at Trenton, New Jersey, where he remained until his death. He was an ardent patriot during the Revolutionary struggle, exceedingly impressive as a preacher, of great energy and promptitude in all duties and a most excellent, pious man. He died on the 27th day of December, 1784.

**SPENCER, ICHABOD SMITH, D.D.**, was born in 1798, at Rupert, Vermont. He had few literary advantages in early life, but eventually he succeeded in entering the academy at Salem, where he remained until 1819, when he entered Union College. At this time his attention was turned to the law. He studied medicine, law and theology. In 1825 he became principal of an academy at Canandaigua, in Western New York, and while attending to his duties in that sphere he continued the study of theology, and in 1826 he was licensed to preach by the Presbytery of Geneva. In 1828 he accepted a call from the Congregational church in Northampton, Massachusetts, and in September of that year was ordained. In 1832 he was installed in a Presbyterian church in Brooklyn, and this was his last sphere of ministerial labor. In 1836 he accepted the professorship of Biblical History in the Union Theological Seminary in the city of New York, which he held for about four years. Failing health obliged him to retire from active labor, and a trip to Savannah, to the White Sulphur Springs and to Sharon Springs failed to restore him, and he died on the 23d day of November, 1854. The value of the services of this great man may be estimated by the fact that in 1830 he was called to the presidency of the University of Alabama, in 1832 to a similar position in Hamilton College, while calls from Boston, New York, Buffalo, Cincinnati and other important places were urged on him for acceptance. Many of his sermons have been published, and his "Pastor's Sketches, written for Inquirers," is a most admirable, useful work.

**SPENCER, JOHN, D.D.**, was born in 1630, at Becton, in Kent, England. He entered Corpus Christi College, Cambridge, in 1645, and gained a Fellowship in that college in 1655. His great acquirements secured him speedy promotion in the Church, for in addition to the mastership of his college, which had been conferred on him, he was made rector of Landbeach, and archdeacon of Sudbury in 1667. In 1672 he was made a prebendary in Ely, and dean of that cathedral in 1677. He wrote a "Discourse concerning Prodigies," a "Dissertation on the Urin and the Thummim," in which he discussed the nature and the origin

of the Mosaic ritual, and several of the more obscure passages of Scripture, but valuable as this treatise was, it only prepared the way for his great work, by which he had long been known, "On the Laws of the Hebrews, in Four Books." This work was attacked by Witsius, and Warburton, as might have been expected, defended Spencer; and Archbishop Magee still later has characterized the work of Spencer as very learned, but very dangerous, inasmuch as its great object is to show that the Hebrew ritual was almost entirely borrowed from the Egyptians, and accommodated to the tastes which the Hebrews had acquired among that people. This view had previously been stated by Maimonides, a philosophizing Jew, and Sir John Marsham had laid hold of it. Shafford adduced many arguments against the views of Spencer, and Archbishop Magee holds that the criticism of Witsius really refutes Spencer, while Jones of Nayland considered the work "disgraceful to Christian divinity, dishonorable to the Church of England, and affording a very bad example to vain scholars who should succeed him." Spencer died in 1695.

**SPENCER, THOMAS**, born in Deptford, England, June 5, 1791, from childhood displayed remarkable powers of mind and most amiable disposition, and at the early age of eleven years became an earnest disciple of Christ. At thirteen he was bound apprentice to a glover, but his talents attracting the attention of his religious friends, he was placed in the Dissenting academy at Hoxton in January, 1807. Here he pursued his studies, and at the same time preached with immense popularity in the towns adjacent and various parts of the kingdom. On leaving the institution, June 27, 1811, he was ordained pastor of an Independent congregation in Liverpool, and his wonderful popularity made it necessary to erect a new chapel on a large scale for the accommodation of the vast numbers who flocked to hear him. He assisted in laying the corner-stone, and delivered an address, but just as public expectation was at its highest pitch, he was drowned, while bathing in the Mersey, August 5, 1811. The sensation produced by his sudden death was deep and widespread. His power in the pulpit lay not in the remarkable development of any one qualification, but in the exquisite combination and harmony of all.

**SPENER** (spe'ner), PHILIPP JACOB, D.D., an eminent German Protestant theologian, the founder of the Pietists, and aptly called the Protestant Fénelon, was born in Alsace in 1635. He studied at the University of Strasburg, visiting afterward several other universities, and in 1662 became public preacher at Strasburg. Two years later he obtained the degree of doctor of divinity, and removed to Frankfurt-on-the-Main, where he had the appointment of chief preacher. He distinguished himself by his religious earnestness, and especially insisted on the need of a general reform. He would have sermons less dogmatic and more practical. Spener removed to Dresden in 1686 as court preacher, and four years later to Berlin as inspector and first pastor of St. Nicholas' Church. Soon afterward his views were introduced at Halle, which became the head-quarters of Pietism. See PIETISTS and LUTHERAN CHURCH. Spener was author of numerous theological works, and also of several genealogico-historical and

heraldic works. He first introduced the study of heraldry into Germany. He died in Berlin in 1705.

**SPENSER** (spen'ser), EDMUND, one of England's best poets, was born about 1553, in London, and was admitted a sizar of Pembroke Hall, Cambridge, in 1569. In 1576 he published the "Shepherd's Calendar." He obtained, in 1586, a grant of lands in the county of Cork. Residence being the condition on which he held the property, he took up his abode at Killeolmain; and it was there that he wrote the "Faerie Queene," the peculiar stanza of which still goes by his name. The first three books were published in 1590, and inscribed to Queen Elizabeth, who conferred on him a pension of fifty pounds per annum. He was subsequently sheriff of Cork and clerk of the council of the province of Munster, in which latter capacity he drew up his View of the State of Ireland. The felicity which he had for several years enjoyed was, however, put an end to by the rebellion of Tyrone. His house was burnt, with one of his



THE GREAT SPHYNX.

This wonderful relic of Early Egypt has been stripped of the soil which so long covered its vast proportions, as shown in the engraving, and is now entirely exposed.—See SPHYNX.

children, and he was compelled to fly to England, where he died, January 16, 1598, and was buried in Westminster Abbey, near Chaucer; a monument was erected to his memory by Robert Devereux, earl of Essex. On this monument the date of his birth is given as 1510, and of his death as 1596, but Camden is sufficient authority for the dates we have given in this article. Spenser was a Christian. His writings are full of exalted morality, purity and devotion. As a poet he has been justly classed as scarcely second to any writer of ancient or modern times in either invention, judgment or true poetic inspiration.

**SPHYNX**, or **SPHINX** (sfīnx), a fabulous monster sent by Juno to ravage the territory of Thebes. It had the face of a woman, with the breast, feet and tail of a lion, and the wings of a bird. Having been taught riddles by the Muses, this Sphynx propounded one to the Thebans: "What is that which has one voice, is four-footed, two-footed, and at last three-footed?" or, as others state it, "What animal is that which goes on four feet in the morning, two at noon and three in the evening?" The Thebans were completely baffled; they could not guess the answer,

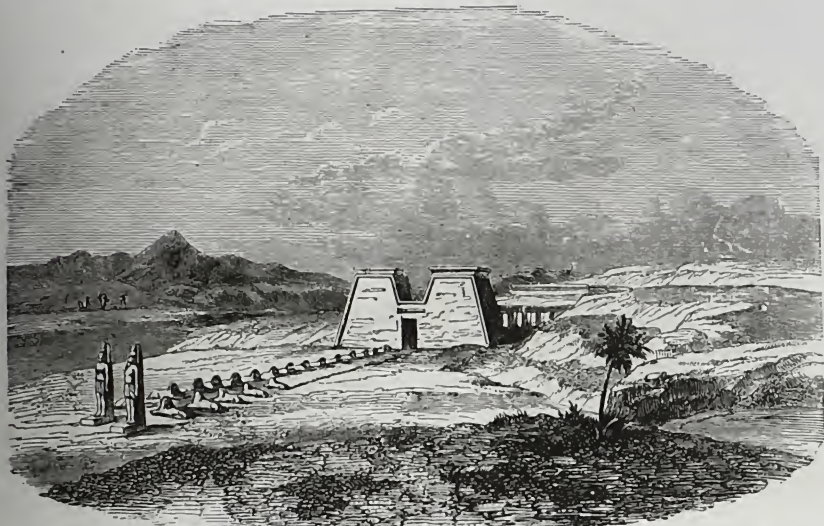
and each failure cost them one of their best citizens, the Sphynx devouring one each time. At last Creon the king—his son having fallen a victim—made proclamation offering to yield the throne and his daughter in marriage to any one who should guess the answer; and Oedipus came forward and succeeded, saying it was man, who when an infant creeps on all fours, then goes on his two feet, and finally, in the evening or at old age, requires a cane. Whereupon the Sphynx threw herself to the ground and perished. The Sphynx is not mentioned by Homer, but the legend is noticed in the Theogony. Though this legend is probably older than the time of the first intercourse with Egypt, the Theban monster bears a great resemblance to the symbolical statues placed before the temples. In the pragmatizing days it was said that the Sphynx was a female pirate who used to land at Anthedon and advance to the Phiccan Hill, whence she spread her ravages over the country. Oedipus, according to these expounders of mythology, came from Corinth with a numerous army and defeated and slew



**SPICES.** Under ALOES, BALM, FRANKINCENSE, MYRRH and other headings we have described the chief of those fragrant substances belonging to the vegetable kingdom which were prized by the Hebrews. Amongst ourselves the great consumers of spices are the cook and the confectioner; and to ordinary readers "spice" suggests pungent relishes like pepper, nutmeg, ginger. As, however, the word occurs in the English Bible, it generally denotes those aromatic woods or seeds or gums which were employed in embalming, 2 Chr. xvi. 4; Mark xvi. 1; Luke xxiii. 56; or perfumery, Ex. xxv. 6; 2 Ki. xx. 13. "Balm" grew in the deep subtropical depression of Jericho, and ladanum is found in islands of the Levant; the other gummy odors were obtained from Arabia, or through Arabia were imported from countries beyond—from Persia and India. In the temple service they were so important that the care of them was entrusted to a special set of officials. Certain of the Levites were "appointed to oversee . . . the frankincense and the spices. And some of the sons of

the *Nardostachys jatamansi*. It must have been imported from India by way of Arabia. Spikenard is also noted as the precious perfume with which Mary of Bethany anointed our Lord, Mark xiv. 3; John xii. 3. It is there coupled with an epithet, *pistikē*, occurring nowhere else, in regard to which critics have not been able to make up their minds. It has been supposed to designate the place from which the ointment came, to express its purity or genuineness, to signify that it was liquid or potable. One can only conjecture, but "liquid" is the most probable interpretation.

**SPIN, SPINNING.** The Israelitish women are mentioned, Ex. xxxv. 25, 26, as spinning materials for the tabernacle. Spinning also is alluded to by our Lord, Matt. vi. 28. The implements used are noted in Prov. xxxi. 19, whence we learn that distaff-spinning was the mode practiced by the Hebrews. And this mode is represented in ancient Egyptian monuments, there being no trace of the use of a spinning-wheel. Distaff-spinning is still common in the East.



THE AVENUE OF SPHYNXES, AT THE GREAT TEMPLE AT THEBES.

the priests made the ointment of the spices," 1 Chr. ix. 29, 30.

The spices placed around the body of our Lord included "myrrh and aloes," John xix. 39, 40. Of the "mixture" there were a hundred pounds weight—a costly token of reverential affection on the part of the rich Nicodemus. A lavish use of spices at the obsequies of the illustrious dead was also made by the later Romans; only, instead of being deposited with the body in the sepulchre, they were cast into the flames of the funeral pile.

**SPIDER** (spī'der). The word rendered "spider" in Prov. xxx. 28 denoted a species of poisonous lizard. See LIZARD. But in Job viii. 14; Isa. lix. 5 the spider is really meant. The original term is compounded of two, signifying respectively "agile" and "to weave;" it denotes, therefore, a swift weaver. The spider's web is most delicate and frail; hence the propriety of the illustration.

**SPIKENARD** (spīk'nard), a substance highly valued from ancient times for its fragrance. It is mentioned in Song Sol. i. 12; iv. 13, 14, and appears to have been procured from an Indian plant of the family of the *Valerianææ*, known as

**SPINOKES** (spinks), NATHANIEL, an eminent divine, born at Castor, Northamptonshire, in 1654, entered at Trinity College, Cambridge, and applied for a Russett scholarship at Jesus College, which he obtained after a strict examination. In 1685 he obtained the rectory of Peakirk, Northamptonshire, and was subsequently promoted to a stall at Salisbury and to the rectory of St. Mary, in that city. He, however, lost all his preferments in 1690 for refusing to take the oath, and lived afterward in some distress, and in dependence upon the contributions of other non-jurors, of whom he was elected one of the bishops. He died July 28, 1727, and was buried at St. Faith's Cemetery, on the north side of St. Paul's. He wrote various pious and devotional books, the chief of which was "The Sick Man Visited."

**SPINOZA**, or **SPINOSA** (spe-no'za), BENEDICT, a celebrated philosopher, the son of a Portuguese Jew, was born at Amsterdam in 1632. He was early remarkable for an ardent love of truth and a keen and logical intellect, and his first serious studies were the Bible and the Talmud. He made no secret of the doubts which grew up in his mind, and was exposed to much

persecution on account of them. He studied Latin and Greek, mathematics and metaphysics, and was especially attracted by the philosophy of Descartes. A large bribe was offered him if he would continue to conform outwardly to Judaism; but neither his will nor his poverty consented to such a degradation. An attempt was made to assassinate him, and he had a very narrow escape. He was at last excommunicated, and being driven from Amsterdam, lived for a time near Leyden, and afterward at The Hague. He devoted himself wholly to philosophy, earning such a livelihood as contented him by the trade of polishing glasses for optical instruments. His character was most estimable, and endeared him to his personal friends. His system of philosophy has been made odious by the vulgar accusation of atheism, which is the very reverse of the truth. To his thought God is the only Being, the only substance, infinite, eternal, before whom all things else have but a phenomenal existence; and his aim was to build up, on the knowledge of God as foundation, a system of morals by a rigorous mathematical method. With more reason, Spinoza has been called the father of modern Pantheism. The great defect of his system is the virtual suppression of individuality and the denial of free-will, all finite things, not excepting human actions, being parts of a necessary chain of sequences. He died at The Hague in 1677.

**SPIRE.** In ecclesiastical architecture the spire is the lofty pyramidal elevation which surmounts the tower, and it usually terminates in a cross or a vane to indicate the direction of the wind. The following seems to have been the origin and history of the spire. In the damp climates of Europe it was found necessary to form a porch at the door of the church; and when bells began to be used, the upper part of the porch was elevated so as to make a chamber for the bell; and thus the church-tower was developed. Then, again, the tower required a roof, and as wealth and taste and architectural skill were developed this roof was gradually elevated, and at length the forms of beauty became obvious which were developed by these lofty monuments, which could be seen from afar, and which, with the sound of the bell, intimated the situation of the house of God. Great efforts have been made by ecclesiastical architects to produce a fine effect by lofty spires—as at Chartres in France, at Freiburg in Germany, at Lincoln, Lichfield and Salisbury in England, and at Strasburg, where the tower rises to the vast and dizzy height of two hundred and forty-five feet above the street; thence the spire ascends two hundred and seventy-nine feet, the entire height being five hundred and twenty-four feet, thus making this church the loftiest building in Europe. St. Peter's at Rome is only four hundred and fifty-five feet; St. Paul's at London is only three hundred and sixty-five feet; but at Strasburg visitors can ascend to the "lantern," the floor of which is five hundred and eleven feet high. The spire of Salisbury, the loftiest in England, and the second in elevation after Strasburg, is four hundred and four feet high.

**SPIRIT** (spir'it). Although we often use this word as if it were identical with the word "soul," there is a distinction between them which is carefully marked through the whole of Scripture. The "soul" is really that which animates the body, that which distinguishes a living body from a dead body, whether of man or beast. Thus it

is the real life, as distinguished from the body, which is the instrument or organ of life; it is that which affects the material organization, but it is not the organization itself. And hence it is looked upon as the seat of the appetites, the desires and the will—of hunger, thirst, sorrow, joy, love, hatred, hope, fear and inclination. Abundant instances might be drawn from the Hebrew and Greek Old Testament of its usage in these senses. But the soul, as thus described, is the very man himself, and accordingly we find the word translated by the English words "person," "self," "creature" and "any." This is an important protest against materialism, and shows that though the Scripture is not committed to any human psychological theory, it recognizes the fact that the visible body is not the man, but is that in and by which the man lives and grows and is trained. Man was made not a living body, but a living soul. This truth runs through the whole of Scripture, but it is nowhere brought forward so prominently as in the book of Psalms. The link between the soul and body—that which makes the body one with the man—is the blood. "The blood is the life." To shed the blood is to take away the life. A bloody man is a murderer. To offer the blood to God is to signify that the life is forfeited to God because of sin. It is singular that in those passages which describe the uncleanness of contact with a dead body the Hebrew word is the word for "soul," Lev. xxi. 11; Hag. ii. 13. Perhaps this was to teach the people that the separation of the life from the organization was unnatural, that it was part of the curse, and that it was the fruit of sin.

The word "spirit" takes us into quite another region of ideas. The original signification seems to be wind or air; hence it comes to mean breath; and forasmuch as breath is a sign of life, it is sometimes used to signify life. But breathing is also a sign of emotion; quick breathing expresses kindled feelings, excited temper, stirred-up energies; and so we are led to the idea of spirit—i. e., that in a man which is the source of emotion and of energy, of feeling and of force.

Now, we never read of the "soul" of God, but we do read of his "spirit;" and the uniform testimony of the Scripture to the simplicity and spirituality of the divine Being is very remarkable. A soul is, as we have seen, the animating principle of a body; it properly implies a body; its existence apart from a body is an abnormal state of being; it would, therefore, be an unfit word to apply to God. One of the most distinct revelations in Scripture is that though God is not a soul, he is a Spirit; he is the Fountain of all true and good emotion and the Source of all power. Sometimes, certainly, the Breath or Spirit of God signifies a mighty wind; sometimes the expression is used with reference to the fact that the breath or life of man is from him; sometimes the idea of his all-pervading presence seems uppermost; but in the great majority of passages the Spirit of God is set before us as a living personal agent working in man, inspiring him—that is, breathing into him divine emotion, divine light and divine force, striving with him and making God present to him. In the Gospels Jesus Christ is set forth as the embodiment of God, and as possessing the Spirit without measure. By his death and subsequent exaltation the Spirit of God streamed forth from him into the life of all believers. Then it was that the promises of God made in the Old Testament to all nations received their first fulfillment—the seal and pledge of the complete carrying out

of God's purposes hereafter. Then it was that Jesus began to baptize with the Holy Spirit, and that Christians began to receive of his fullness, which was the fullness of God. The book of the Acts is the history of the way in which God's promises summed up in Jesus Christ were fulfilled. The Epistles explain the real nature of the fulfillment—namely, that by faith in Christ we obtain the spirit of sonship, we are made one with the Son of God and partakers of the divine nature, we are made the temples of that Spirit which is the living source of God's power and feeling. We are thus brought into true life; we receive true light, strength, love and holiness, and are prepared for the day when mortality shall be swallowed up in life—the day of the manifestation of the sons of God.

Not only is the opposition between the flesh and the spirit constantly drawn out in Scripture, the one being the instrument of sin and the other the source of godliness, but also the soul and the spirit are contrasted. Some men are only animal or carnal, having not the Spirit, Jude 19; James iii. 15; they do not live in relation to God; they do not let him inspire them with light, emotion and power; they do not live by faith in the Son of God, who loved them and gave himself for them. Others are spiritual; they walk not after the flesh, but after the Spirit, and are being conformed to the image of the Son of God. Being joined to the Lord, they are one spirit and share his life, as the body shares the life of the head, or the branches of the stem; and it is by virtue of this present union with him that when he appears they shall be made like unto him, and shall dwell with God, and he with them.

**SPIRIT, FAMILIAR,** a term applied to the spirit granted by the evil one as a servant or attendant to any person bound to him by the ties or obligations of witchcraft. The familiar spirit is called in 1 Sam. xxviii. 7 the *ob*, and in Acts xvi. 16 the "spirit of Python." These words, there can be little doubt, alike carry our thoughts to the worship of the serpent. The superstition of the Obeah among the negroes of our own time may be traced to the same source.

**SPIRIT, HOLY.** See HOLY GHOST.

**SPIRITUAL** (spir'it-u-al) **BODY**, 1 Cor. xv. 44. See RESURRECTION.

**SPIRITUAL GIFT**, Rom. i. 11. See GIFT.

**SPIRITUAL PANTHEISTS.** The followers of Hegel have been so called, inasmuch as they seek in God Spirit only, and they look on God as a Being which is evolved, and which, in the different steps of its evolution, constitutes diverse and successive orders of existences or beings. In the end the absolute Being acquires consciousness of himself and becomes an infinite personality. It may be admitted that there are many readers who after much study will fail to gather any rational or intelligent idea of the meaning of these words, and perhaps they may doubt if they convey any sense whatever, or if any follower of Hegel can understand what they mean.

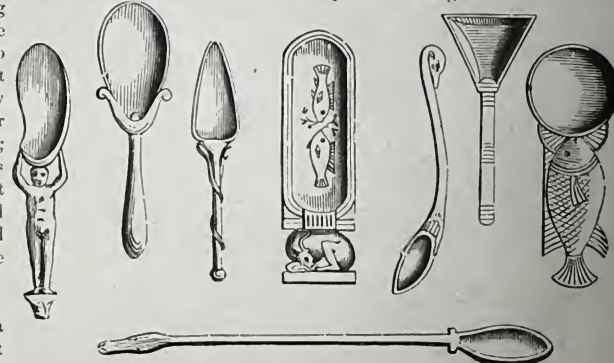
**SPIT**, Num. xii. 14; Matt. xxvi. 67. To spit on any one was a mark of rude contempt.

**SPITAL** (spit'al), an hospital. The word is commonly applied in England to old institutions; frequently, but not always, to houses for lepers.

**SPOIL.** See BOOTY.

**SPONGE**, or **SPUNGE**. This is mentioned only in connection with our Lord's crucifixion, Matt. xxviii. 48. This substance is just upon the boundary of the animal and vegetable kingdoms, but is usually classed among zoophytes. The use of sponge is well known.

**SPONSOR** (spon'sor), the name given to a surety or "god-parent" in baptism, from the duties which were undertaken and the engagements entered into to train the child in the knowledge and fear of God. Parents were anciently allowed to be sponsors, but catechumens and heretics were forbidden. The propriety of admitting sponsors other than parents has been defended, on the ground that death or incapacity of parents might leave the young without proper training, while even if they lived both parties would be bound to see that the duty was discharged.



SPOONS OF ANCIENT EGYPT.—See article.

**SPOON.** There are several allusions in the Old Testament to the fact that spoons were used in the tabernacle and temple service; Ex. xxv. 29; xxxvii. 16; Num. iv. 7; 1 Ki. vii. 50; 2 Ki. xxv. 14; 2 Chr. iv. 22; xxiv. 14; Jer. lii. 18, 19. Hitherto the examples which the antiquarian treasures of Egypt have supplied are the sources which enable us to form an idea of the styles which prevailed among the Jews in these and other matters of domestic economy. Free intercourse existed between Greece or Babylon in the Mosaisic age or in the period of the Judges. It was from Egypt that the Jews received their early impressions in architecture and in most of their household usages, and the illustrations given in the text will serve to show the forms that spoons were probably made in for special and public uses among the Jews.

**SPORTS, BOOK OF**, a book or declaration drawn up by Bishop Morton, in the reign of King James I., to encourage recreation and sports on



ANCIENT SNUFFERS.—See SNUFFERS.



the Lord's day. It was to this effect: "That for his good people's recreation, his majesty's pleasure is that after the end of divine service they shall not be disturbed, letted or discouraged from any lawful recreations, such as dancing, either of men or women; archery for men; leaping, vaulting or any such harmless recreations; nor having of May-games, whitsonales or morrice-dances; or setting up of May-poles or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry rushes to the church for the decorating of it according to their old customs; withal prohibiting all unlawful games to be used on Sundays only,

ings, while the youth of the country were at their morrice-dances, May-games, church and clerk ales, and all such kind of reveling. The severe pressing of this declaration made sad havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people, "Remember the Sabbath-day to keep it holy;" adding, "This is the law of God; the other, the injunction of man." Some put it upon their curates, whilst great numbers absolutely refused to comply, the consequence of which was that several clergymen were actually suspended for not reading it.



EGYPTIAN SPOUSE AND ATTENDANT.—See SPOUSE, and MARRIAGE.

as bear-beating, bull-baiting, interludes, and at all times (in the meaner sort of people prohibited) bowling." Two or three provisos were annexed to the declaration which deserve notice: "1. No recusant—i. e., papist—was to have the benefit of this declaration. 2. Nor such as were not present at the whole of divine service. 3. Nor such as did not keep to their own parish churches—that is, Puritans."

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with papists; and Wilson adds that it was to have been read in all the churches of England, but that Archbishop Abbot, being at Croydon, flatly forbade its being read there. In the reign of King Charles I., Archbishop Laud induced the king to republish this declaration. The court had their balls, masquerades and plays on the Sunday even-

**SPOTSWOOD** (spots'wood), JOHN, was born in 1565, being descended from an ancient family. He was educated at Glasgow, where he distinguished himself. When James I. took possession of the English throne, he was among the number of his attendants; and the same year he was made bishop of Glasgow and privy councillor of Scotland, and in 1615 he was elevated to archbishop of St. Andrews. In 1633 he crowned Charles I. king of Scotland at Holyrood House, and in 1635 was made chancellor of the kingdom. The civil troubles obliged him to retire to England, where he died in 1639, and was buried in Westminster Abbey. He wrote a "History of the Church of Scotland," at the command of James I.

**SPOUSE.** This word occurs in almost the same form in the French, Spanish, Italian and

English languages, and it is derived from the Latin "sponsus" in the masculine and "sponsa" in the feminine genders. It designates either a man or a woman engaged or joined in wedlock. In early English there are instances where in one sentence the word "spouse" is applied to the man, and "sponsess" to the woman. In the Song of Solomon, iv. 8-12; v. 1, and in Hos. iv. 13-14, it is applied to the female. Among the Israelites and the Egyptians special care and vast wealth were applied to the adornment of the person on the occasion of marriage; and when the character of the climate of Palestine is considered, it becomes a matter of surprise how such an amount of drapery could be borne as the illustration in the text exhibits.

**SPRAGUE** (spräg), NATHANIEL, D.D., an eminent Episcopal clergyman, was born August 20, 1790, in Cheshire county, New Hampshire, and entered Dartmouth College at the age of seventeen; but in consequence of an impediment in his speech which he apprehended would incapacitate him for a public speaker, he left college at the end of two years, without graduating. He, however, devoted himself to study, and became a man of such attainments that in 1822 the same institution conferred on him an honorary degree of master of arts. Having been cured of the impediment, he studied theology, and at the age of forty-eight was made deacon, and subsequently ordained presbyter by Bishop Hopkins, of Vermont. He officiated about six years at Royalton, in that State, and then accepted the rectorship of St. Peter's Church, Drewsville, in his native State. In 1847 Hobart College, at Geneva, New York, conferred on him the degree of doctor of divinity. He died October 29, 1853, in his sixty-fourth year, highly respected by all who knew him. His valuable library he bequeathed to the parish of which he had been rector, and his estate, valued at five thousand dollars, he devised to a sister until her death, when it is to revert to the public institutions of the Protestant Episcopal Church in New Hampshire.

**SPRAGUE, WILLIAM BUELL, D.D.**, was born in 1795, at Andover, Connecticut. He was a descendant of the Spragues of Duxbury, in Massachusetts. Under the care of John Adams of Colchester, and Dr. Abbot of Coventry, he was prepared for college, and he graduated at Yale in 1815, after which he pursued his theological course for three years at Princeton. His first charge was in the First Congregational Church in West Springfield, Massachusetts, where he was associated with the Rev. Dr. Lathrop from May, 1819, until December, 1820, after which he became the sole pastor until 1829. In that year he was called to the Second Presbyterian Church of Albany, New York, where he spent the remaining years of his pastoral life. He retired from this charge in 1870 to Flushing, Long Island, having distinguished himself during his long ministry as an eloquent, graceful and most forcible gospel preacher, a faithful pastor, an influential and beloved member of society, and a writer whose productions display an industry, a capacity for accumulating and using information and a variety of talent which have never perhaps been excelled by any writer of our land. It is a matter of surprise how Dr. Sprague could have discharged the duties of an onerous charge so faithfully as he was known to do, have attended to many calls connected with ecclesiastical engagements, and yet secure the time

required to prepare the numerous works which steadily flowed from his pen. In 1821 he published "Discourses on Special Occasions," in 1822 "Letters to a Daughter," and in 1828 "Letters from Europe." Ten years afterward he produced the "Life of E. D. Griffin," and in 1845 the "Life of Timothy Dwight." He also published "Lectures on Revivals of Religion," "Hints on Christian Intercourse," "Contrast between True and False Religion," "Aids to Early Religion," "Words to a Young Man's Conscience," and in 1865 he published his "Visits to European Celebrities." But his great work has been "The Annals of the American Pulpit," in nine volumes octavo, and very deservedly it has been characterized by the "Bibliotheca Sacra" as "an honor to the American Church." It is a treasure of antiquarian, ecclesiastical and family literature, and the breadth and fine balance of Dr. Sprague's mind is shown by the manner in which he does ample justice to the preachers of all the different denominations whose biographies he records. Then, again, he has published about one hundred and sixteen pamphlets, containing memoirs of eminent men, orations and addresses, besides other works, the mere list of which would make a lengthened catalogue. He has been long known to be the possessor of the most valuable collection of autographs which have been collected by any person in our country.

**SPRAT, THOMAS**, bishop of Rochester, was born at Tallaton, Devonshire, in 1636, and educated at Wadham College, Oxford, of which he became Fellow. He wrote a number of poems of some merit, among them "The Plague of Athens." After the Restoration he took orders, was chaplain to Buckingham, and subsequently to the king. He was also actively engaged in the establishment of the Royal Society, of which he was one of the first members, and of whose labors he published a history in 1667. Having become distinguished as a writer, he rose rapidly in the Church; in 1668 he became prebendary of Westminster, subsequently minister of St. Margaret's Church, canon of Windsor, in 1683 dean of Westminster and the following year bishop of Rochester. He was appointed one of the commissioners for ecclesiastical affairs, in which office he acted with some timidity, and at last withdrew; but when it was debated whether the throne was vacant by the flight of James, he boldly became the manly advocate of his patron. He, however, submitted to the Revolution, and took the oath; but an infamous attempt was made to involve him in trouble by forging his name and by introducing into his house the plan of a pretended plot, of all which, however, he proved his innocence, and after a short confinement he was restored to the exercise of his episcopal functions. He died May 20, 1713. He wrote a "Relation of the Wicked Conspiracy of Stephen Blackhead and Robert Young," who united to rob him of his honor and of his life.

**SPRING.** See SEASON.

**SPRING, SPRINGS.** See FOUNTAIN.

**SPRING, GARDINER, D.D., LL.D.**, was the son of Samuel Spring, D.D., who was long known as the minister of Newburyport. He was born at that place on the 24th day of February, 1785. He was educated at Yale College, where he graduated in 1805. He turned his attention to law, and was admitted to the bar in 1808,

after which he engaged for a year in the study of theology at Andover, and was licensed to preach in 1809 in the Presbyterian Church. In June, 1810, he was called to and accepted the pastorate of the Brick Church in New York, and he remained in connection with this church until his death. Owing to the growth of the city, his people erected a new church on Murray Hill, to which they removed in 1861, and in the following year the Rev. W. G. T. Shedd was associated with him as colleague, but he resigned his position after eighteen months' tenure of the office, to which the Rev. J. Murray, D.D., succeeded. Few ministers of any denomination in our country have held a pastorate in the same place as long as Dr. Spring was enabled to do, and few have published as many works as have proceeded from his fertile pen, for their titles would only make a long catalogue, and a few of them can only be enumerated here: 1. "The Attraction of the Cross;" 2. "Obligations of the World to the Bible;" 3. "The Mercy-Seat;" 4. "The Power of the Pulpit;" 5. "The Contrast;" 6. "First Things;" 7. "Sermons for the People;" 8. "The Glory of Christ;" 9. "Christian Confidence;" 10. "The Church in the Wilderness;" 11. "The Bible not



BISHOP SPRAT.—See SPRAT, THOMAS.

of Man;" 12. "The Rule of Faith;" 13. "The Perseverance of the Saints;" 14. "The Doctrine of Election;" 15. "Means of Regeneration;" 16. "Essays on Christian Character;" 17. "Hints to Parents;" 18. "The Mission of Sorrow;" 19. "Native Depravity," etc. To these must be added occasional sermons and biographies. Many of his writings have been reprinted in Great Britain, and they have also been translated into French and other Continental languages. Dr. Spring was an able, lucid and most effective, graceful preacher, always commanding a great attendance on his ministry by his solid and attractive exhibitions of divine truth. Of commanding presence, much dignity, fine voice and clear utterance, with a lucid style, he was always an acceptable and impressive preacher. He closed his long life and long pastorate of sixty-three years in the same church on August 18, 1873, having entered upon his eighty-ninth year.

**SPRING, SAMUEL, D.D.**, was born in 1746, at Northbridge, Massachusetts, and educated at the college of New Jersey. He graduated in 1771 under Dr. Witherspoon. He studied theology under Dr. Witherspoon and Dr. Bellamy, and in 1774 was licensed to preach the gospel. For some time he served as a chaplain in the army, and in 1777 he was ordained to the pastorate of

the church at Newburyport, and here he remained until the close of his life. He rendered effective service in the establishment of Andover Seminary, and he was undoubtedly one of the most eminent and useful of all the ministers of his day. A very great number of his sermons were published from time to time as they were delivered on occasions of importance. He died on the 4th of March, 1819, closing a life of faithful labor, and regretted by a wide circle of admiring friends in all the evangelical bodies of our country.

**SPRINKLE** (sprin'kle), **SPRINKLING** (sprin'kling). The words are often used symbolically, reference being made to the sprinklings prescribed by the Mosaic law, Heb. ix. 13, 19, 21; 1 Pet. i. 2. See ATONEMENT, DAY OF; PURIFICATION.

**SPROAT, JAMES, D.D.**, was born in 1722, at Scituate, Massachusetts, and educated at Yale College, where he graduated in 1741. His first religious impressions were caused by hearing the celebrated Gilbert Tennent preaching in New Haven. It is a memorable incident in his history that he became successor to Tennent in Philadelphia. His first charge was in the Congregational church in Guilford, Connecticut, and here he remained for about twenty-five years, leaving it in 1768 to succeed Mr. Tennent in Philadelphia. In 1793, when yellow fever visited Philadelphia, his family was among the most afflicted in the city, as he, his wife, his eldest son and his wife, and his youngest daughter, all fell victims to it. He died on the 18th day of October, 1793, in the seventy-second year of his age. He stood among the most eminent of the preachers of his day, and his death was greatly regretted.

**SPURGEON** (spur'jun), **CHARLES HAD-DON**, who has become celebrated as a leader among the evangelical preachers of the present day, is the son of the Rev. John Spurgeon, the minister of an Independent (Congregational) church at Tollesbury, Essex, and grandson of the Rev. John Spurgeon, who was Independent minister at Stanbourne, near Halstead, in the same county. He was born in 1834, at Kelvedon, in Essex, and he received his education in Colchester and at Maidstone, in Kent. He acted for a short time as a teacher in Manchester and at Cambridge. In 1850 he united with the Baptist Church in Cambridge, and at once he began to preach, his first sermon being delivered at Teversham, and forthwith he was settled in the Baptist chapel at Waterbeach, whence in 1863 he removed to New Park Street Church, Southwark, London. It became necessary to enlarge this building, and Mr. Spurgeon occupied Exeter Hall, whence he removed in October, 1856, to the Surrey Music Hall, where he preached to fourteen thousand persons. A new "tabernacle" was commenced for him in a leading thoroughfare, which holds from five to six thousand persons, and he began to preach in it in 1861, and where he has ever since ministered to vast audiences. When his popularity became established, arrangements were made for the publication of his sermons and various lectures and addresses, and their sale in Great Britain, in the colonies and in our country has been enormous. An idea may be formed of the demand which has existed for these works from the fact that one publishing house in New York has sold about three hundred



and ten thousand volumes, and the sale still continues. He has founded a college for the training of young men for the ministry, which is supported by the funds raised in the "tabernacle," and to this institution he devotes much attention. He

practical results which the Church under this great preacher continues from year to year to exhibit are among the most effective evidences for the power of the gospel, and they show that a real, living faith in the Lord Jesus Christ must tend to holi-

In consequence of his known ability he was appointed to act at the Savoy Conference, and also to serve as a member of the Westminster Assembly. In 1662 he was ejected for nonconformity, and he took part in the controversy against Episcopalianism, being one of the authors of the celebrated work "Smectymnus." He was the author of "The Wiles of Satan," "The Wells of Salvation Opened," "The Magistrate's Duty and Dignity," together with several thanksgiving and fast sermons. He died at Hackney in 1666.

**SPY.** This word has been used in a double sense. Latimer used it in the sense of simple inquiry. Thus, "Look about with your eyes; spy what things are to be reformed in the Church of England;" and Shakespeare also makes one of his characters say, "It is my nature's plague To spy into abuse."

Again, it is applied to a person who in a concealed manner enters the army or camp or country of an enemy to ascertain the condition of affairs and to communicate the results to the proper quarter. In this case a measure of cunning and address is essential to success. In Num. xiii. 16, 17; xxi. 32; Josh. ii. 1; vi. 22; Jud. xviii. 2 and elsewhere the word is used in the form of a verb, and is applied to the work done, while in Gen. xlii. 9; Num. xxi. 1; Josh. vi. 23; Jud. i. 24; 1 Sam. xxvi. 4; Heb. xi. 31 and elsewhere it occurs as a noun, and refers to the persons who acted as emissaries in procuring intelligence. There was no doubt a considerable amount of caution required on the part of the "spies" who went forth from the camp of the Israelites to discover the character of the land

and the condition of the inhabitants. The fact that such a force was wandering about the southern border of the land and gradually approaching it must have inspired the inhabitants with apprehension, and stirred them up to use all diligence for self-preservation. See CALLEB. So, also, the danger must have been much more imminent in the case of the spies whom Joshua sent to examine

ness of heart, to benevolence and righteousness of life.

**SPURSTOW** (spur'sto), WILLIAM, D.D., was a very celebrated English divine of the seventeenth century. In 1644 he became vicar of St. James's, Hackney, and next year he was made master of Catherine Hall College, in Cambridge.



THE SPIES IN THE PROMISED LAND.—See SPT.

has also founded an extensive and admirably managed orphanage, which is also sustained by the perennial flow of contributions from the vast audiences which attend his ministry, and the work which has been effected by this agency among the destitute and miserable of the population of London has been among the most blessed of all the numerous agencies of the British metropolis. The

into the state of Jericho and the territory around it. The conquests on the east of the Jordan, the advance across the river and the attitude of the Israelitish army must have aroused all the martial spirit of the people, who saw invaders in their land, and who felt that their homes and their families were in immediate danger. In such circumstances the men who went on an enterprise so perilous must have been endued with an ardor and a caution as well as courage of no ordinary character.

**SPY-WEDNESDAY.** Wednesday in holy week, so named in Ireland in reference to the betrayal of our Lord.

**STACHYS** (sta'kis), a Christian at Rome whom Paul salutes, Rom. xvi. 9.

**STACKHOUSE** (stak'house), THOMAS, a pious divine who was curate of Finchley, and subsequently vicar of Beenharn, Berks, where he died October 11, 1752. He wrote several works, among them a "History of the Bible," a valuable work, frequently reprinted; a "System of Practical Divinity," a tract on "The Miseries of the Inferior Clergy," a "Review of the Controversy concerning Miracles," a "Complete Body of Divinity" and an "Exposition of the Apostles' Creed."

**STACTE** (stak'te), an aromatic gum or resin used for making the sacred perfume, Ex. xxx. 34. Its Hebrew name, *ndāph*, signifies a "drop," and it is so called because it flows out in drops. Stacte is a Greek word with a similar derivation. It is probably the resin of the white poplar.

**STAFFORD** (staf'ford), ANTONY, a distinguished writer, descended from a noble family, was born in Northamptonshire, received his education at Oriel College, Oxford, taking master of arts in 1623. He was a man of great learning, and died in 1641. His works are, "Niobe dissolved into Nilus, or the Age drowned by her own Tears," "Meditations and Resolutions," "Life and Death of Diogenes," "The Life of the Virgin Mary, or Female Glory," "The Pride of Honor," "Honor and Virtue Triumphant over the Grave, exemplified in the Life and Death of Henry, Lord Stafford." His "Female Glory" was peculiarly offensive to the Puritans of England.

**STAFFORD**, EDMUND, who was one of the great ecclesiastical potentates who, while holding exalted rank in the Church in England, were equally great and influential in the State. He was a kinsman of Richard II., and had great talents for business, which he perverted by supporting those measures of the king which at length drove him from the throne. He was made bishop of Exeter in 1394, and keeper of the great seal in 1396, thus being bishop and lord chancellor at the same time. Next year he opened the merciless Parliament which met in September, and he insisted on the unlimited extent of the royal power, and declared that all who resisted to any degree were deserving of the severest punishment. When Richard was deposed, he submitted to the sway of Henry IV., and in March, 1401, the office of chancellor was again assigned to him. Among the most memorable of his characteristics was his effort to promote education, and his name is associated with Oxford, inasmuch as he began with Stapledon Hall, which he aided; and having enlarged it, reformed its statutes and otherwise

improved it, he changed its name to Exeter College, a title which it still bears. He died after a short illness on the 3d of September, 1419, and was buried in the chapel of St. Mary Magdalene, which stands at the north-east angle of the choir of the cathedral. In Winkle's "Cathedrals" his death is recorded on page 111, vol. ii., as having taken place in 1395, which is evidently erroneous, as at page 118 he is stated to have been made chancellor in 1401, and 1419 is given as the year of his death. A magnificent specimen of monumental architecture was raised over his grave, under the arch which leads to St. Mary Magdalene's chapel. For purity of style, richness of elaboration and wonderful splendor this monument can scarcely be surpassed.

**STAFFORD**, WILLIAM HOWARD, VISCOUNT, the last victim of the "Popish Plot," was born in 1612. He was a son of the earl of Arundel, who married the sister of the last baron Stafford, and received the title from Charles I. on the surrender of it by the right heir. He was a Roman Catholic, and as such was excluded with other Romish peers from the House by an act of Parliament in 1678. In October of that year, on the accusation of Titus Oates, Lord Stafford was committed to the Tower. Articles of impeachment for treason were sent up by the Commons in April, 1679, but the proceedings were conducted very dilatorily, and the trial did not take place till the end of November, 1680. It lasted till December 7th, and resulted in his condemnation. The king avowed his belief in his innocence, but could do no more than remit the usual severities of execution and reduce it to simple beheading, and his right to do this was questioned. The execution took place on Tower Hill, December 29, 1680. The attainder of Lord Stafford was not reversed till 1824.

**STALL**, a seat occupied by a monk in the choir of a cathedral, or by a canon, dean or prebend in a cathedral, or by a priest in his chancel. In cathedrals the stalls are massive in their structure, ranging east and west along the choir on the north and south sides, with some seats at the entrance to the choir, and facing the communion-table or "altar."

**STANBURY** (stan'ber-e), JOHN, who was an English bishop in the reign of Henry VI., and whose life was varied by remarkable incidents, which indicated the unsettled character of the times in which he lived. He had been a very distinguished Carmelite friar at Oxford, and by Henry he was made the first provost of the new college which he had established at Eton, and the monarch shortly afterward placed him in the see of Norwich. Through the influence of the duke of Suffolk one of his own favorites was raised to the bishopric and Stanbury was displaced, but the king gave him the see of Bangor, which he held for five years. He was translated to Hereford, over which he presided for twenty-one years, and during his episcopate his great object seemed to be to exalt the papal power over the Church and the royal power over the State. In 1460 he was taken prisoner in the service and retinue of the king at the memorable battle of Northampton, and held as a prisoner for some time in Warwick Castle. After his release from Warwick he retired to the Carmelite friary at Ludlow, where he died May 31, 1474. He was a native of More-Stowe, in Devonshire, and in his

will he bequeathed a cross of silver gilt to the church in that place, in which he was baptized. He is credited with having built a chantry chapel on the north side of Hereford Cathedral, and in this chapel he was buried. Godwin and Prince give him credit for several works, a list of which is given in Leland's "Itinerary."

**STANCARISTS** (stan'kar-ists), the followers of Francis Stanecari, who was brought into notice by his controversies with Osiander, Bullinger, Melancthon and others of the Lutheran and Calvinistic Reformers. Stanecari was an Italian who had been ejected from the University of Mantua for heresy. He went to Switzerland, which he had to leave because of the dissension he created; and going to Prussia, the chair of Hebrew was given to him at Königsberg, in the year 1548. Thence he went to Cracow, in Poland, and he became an effective ally of Socinus, and his turbulence caused much trouble. The bishop imprisoned him, but he escaped and became a furious iconoclast and anti-sacerdotalist. He died in 1574.

Osiander and his followers had maintained that it was as God alone that Jesus Christ offered the atonement, for that as man he himself needed it, and therefore could not offer it for others. The Stancarists went to the opposite extreme, and attributed the atonement to our Lord's human nature alone, excluding from it altogether his divine nature. Farther than this, they held that the divine nature, in its propriety, had no existence in Christ, and that he was only called God the Word metaphorically. They held also that he had two natures, the one as Mediator, the other as the Author of mediation, and was therefore in one sense "sent," in the other "One who sent."

**STANDARD** (stand'ard). It seems probable that the Hebrews had military standards or banners under which their respective tribes or divisions were marshaled. These, if we may judge by the description of the encamping and marches in the wilderness, were of two kinds. Three tribes had a standard, *degel*, around which the tribesmen were to pitch and under which they were to march, the four respectively being called the standards of the camps of Judah, of Reuben, of Ephraim and of Dan, as those were the leading tribes of each division, Num. i. 52; ii. 2, 3, 10, 18, 25, 34; x. 14, 18, 22, 25. Whether these standards were distinguished by any insignia or devices can only be matter of conjecture; according to the rabbins the device of Judah was a lion, that for Reuben a man, for Ephraim an ox and for Dan an eagle. The "banner" of Song Sol. ii. 4 would seem to be a covering, but bannered hosts are also referred to, Song Sol. vi. 4, 10. Besides the divisional standards there was an ensign, *oth*, for each particular tribe, Num. ii. 2. Of a standard-bearer the Scripture says nothing; the passage, Isa. x. 18, where the word occurs in our version is rendered by Gesenius "as the sick man pineth away." Egyptian standards consisted of some sacred emblem; Roman standards bore an eagle on a spear. This may illustrate Deut. xxviii. 49; Matt. xxiv. 28; Luke xvii. 37, yet such application is doubtful.

**STANHOPE** (stan'hope), GEORGE, D.D., an eminently learned English divine, was born in 1660, at Hertishorn, Derbyshire, and educated at Uppingham and Eton Schools, and at King's College, Cambridge. He officiated first at the church of Quoi, near Cambridge, and in 1688 he was made vice-proctor of the university, and was preferred



to the rectory of Tewling, in Hertford, and soon after to that of Lewisham, in Kent. He was also appointed chaplain in ordinary to William and Mary, and enjoyed the same honor under Queen Anne. In 1697 he received the degree of doctor of divinity in course from Cambridge. In 1701 he preached the Boyle lectures, which were, as usual, published. In 1703 he was appointed dean of Canterbury, and exchanged Tewling for the vicarage of Deptford. At the convocation of the clergy in February, 1714, he was chosen to fill the prolocutor's chair, and he was twice afterward re-chosen. In 1717, when the fierce spirit of controversy raged in the convocation, he checked the Bangorian champion, Archdeacon Tenison, in his observations, by reading the schedule of prorogation. The archdeacon, however, not content with protesting against the proceedings of the House, entered into a controversy with the prolocutor himself. In the following year a correspondence commenced between the dean and his diocesan Bishop Atterbury on the increasing neglect of public baptisms, from which it appears that Stanhope had "long discouraged private baptisms." He

ogy, in which she was a believer. She had a pension of twelve hundred pounds from the English government, and for many years possessed considerable influence over the Turkish pachas, which, however, she entirely lost. So completely antinational were the prejudices of this very eccentric lady that, though at the time of her death she had no fewer than twenty-three domestics, not one of them was English, and her last sigh was breathed among foreigners and hirelings. Born 1766; died 1839.

**STANISLAUS** (stan'is-laws), bishop of Cracow in the eleventh century, lived in a most pious and exemplary manner, and performed duties with assiduity and devotion. He was murdered by Boleslaus, the second king of Poland, whose crimes and debaucheries he had rebuked. The tyrant first despatched his soldiers to perform the bloody task, but when they came into the presence of Stanislaus, awed by his venerable aspect, they were unable to fulfill their promise. The king, finding they had not obeyed his orders, stormed at them violently, snatched a dagger from one of them, ran furiously to the chapel, where, finding Stanislaus at the altar, he plunged the weapon to his heart.

**STANLEY** (stan'le), EDWARD, D.D., bishop of Norwich, was born in 1770. Having finished his studies at St. John's College, Cambridge, he was presented to the rectory of Alderley in 1805, and there he labored for upward of thirty years in the faithful discharge of his pastoral duties. His connection with the Whig party led to his nomination to the see of Norwich in 1837; and such was his unwearied devotion to every good and useful work, his sincerity, his disinterestedness, and his pure and active benevolence in all the relations of life, that his character truly corresponded with the apostolic portrait of a Christian bishop. Bishop Stanley also attained distinction as an author. Whilst rector of Alderley he occasionally delivered lectures on various branches of natural history, and contributed papers on the same subject to several periodicals, besides publishing various pamphlets on questions more immediately connected with his clerical office. He died September 6, 1849.

**STANLEY, JAMES, D.D.**, an eminent warden of the celebrated foundation at Manchester which eventually was recognized as the cathedral of the diocese. He came into office in 1481, and died in 1485. He was succeeded by a warden of the same name. They were among the number of the builders who aided in making the collegiate church the splendid edifice which it became. A monument in the cathedral was erected to the memory of the second James Stanley, who had become bishop of Ely; and on a brass plate beneath the feet of the figure of the prelate is the following inscription, in the spelling of the times:

"Off yir charite pray for the soule of James Stanley su'tyme bishop of Ely and Warden of this College of Manchester which decessed out of this transi'tory world the xxii day of March the yer of our Lord God mecccc and xv upon whose soul and all christen soules Jhesu hav mercy."



THE GEOMETRICAL SPIDER AND ITS WEB.—See SPIDER.

died at Bath, March 18, 1728. He was distinguished by a truly godly walk and conversation, and celebrated as a preacher, and was very influential in all affairs relating to the Church. The most celebrated of his publications are a "Paraphrase on the Epistles and Gospels," "The Truth and Excellence of the Christian Religion" (Boyle lectures), "Parsons' Christian Directory" and "The Grounds and Principles of the Christian Religion." Besides these and other very valuable original works, he won the enduring gratitude of devout Christians by making and publishing admirable translations of "De Imitatione Christi," Charon "On Wisdom," Antonius's "Meditations," Rochefoucauld's "Maxims," St. Augustine's "Meditations," Bishop Andrews's "Devotions," etc.

**STANHOPE, LADY HESTER**, a very highly accomplished, eccentric English lady, was daughter of the celebrated Earl Charles Stanhope, and niece of the great William Pitt. Soon after the death of the latter, with whom she lived, and with whose pursuits she so much sympathized as to act upon some occasions as his private secretary, she went to Syria, assumed the dress of a male native of that country, and devoted herself to astrol-

**STANLEY, JOHN**, an English musician, born in London in 1713, lost his sight when two years old, and at the age of seven devoted his attention to music with such effect that he was chosen organist of All-Hallows Church, Bread street, in his eleventh year. In 1723 he was appointed organist of St. Andrew's, Holborn; in 1734 was elected by the benchers organist of the Temple Church, and in 1779 was nominated master of the King's Band. His execution on the organ was particularly admired, and his compositions, some of which are still in use, evinced the most correct taste and the soundest judgment. He died in 1786.

**STANYHURST** (sta'ne-hurst), RICHARD, an Irish Romish divine, philosopher and poet, was born at Dublin, about the year 1546, his father being the Speaker of the Irish House of Commons. He was educated at University College, Oxford, and after studying law in London returned to Ireland, married and became a Romanist. He subsequently went abroad, and, taking orders, was appointed chaplain to Albert, archduke of Austria and governor of the Netherlands. He died at Brussels, in 1618. He was universally esteemed as a good divine, an eminent philosopher and a tolerable poet as well as historian. He wrote various works, the best known of which are "The Principles of the Catholic Religion" and "Lives of the Holy Fathers." He was maternal uncle to Archbishop Usher.

**STAPLEDON** (stā'p'l-dun), WALTER, a native of Devonshire, was educated at Oxford. His abilities recommended him to the notice of the court, by which he was advanced in the Church, becoming eventually, in 1307, bishop of Exeter and treasurer of England. He distinguished himself as a patron of learning, and founded Exeter College, Oxford. His conduct in office subsequently rendered him unpopular, and he was seized during an insurrection in London, and cruelly beheaded at Cheapside Cross in 1326.

**STAPLETON** (stā'p'l-tun), THOMAS, a learned and acute Romish controversialist, was born at Henfield, in Sussex, in 1535, and was educated at New College, Oxford. In the reign of Mary he was made prebendary of Chichester, but on the accession of Elizabeth he settled at Louvain, and there he distinguished himself by his writings against Jewell, Horne and other eminent divines of the English Church. He also visited Paris and Rome, but returned to Louvain, where he translated Bede's "Church History" into English. He then became regius professor of divinity in the new University of Douay, and canon in the church of St. Amour. He became a Jesuit, but afterward quitted the order, and returning to Louvain, was appointed regius professor of divinity, canon of St. Peter's and dean of Hilverbeck. He died in 1598.

**STAR.** See ASTRONOMY.

**STAR IN THE EAST.** One very remarkable incident of our Lord's early life is the visit of the Eastern sages to him at Bethlehem. They had seen, they said, his star, and were come to worship him. And when they had found him with his mother, they offered him gifts, gold, frankincense and myrrh, Matt. ii. 1-12. This visit would seem to have been not before the purification of Mary, else she would not, as a very

poor person, have offered only a pair of turtle-doves, Luke ii. 24. Some, laying stress on the expression of Herod's command for the slaughter of the children, "from two years old and under," place it considerably after the presentation. But Herod would be sure to take a large margin, and perhaps the star was first observed at the time of the miraculous conception. There can, however, be no certainty on points such as these.

It is a question why the sages came to connect the appearance of a star with the birth of a Jewish king. Possibly the words of Balaam's prophecy, Num. xxiv. 17, might have lingered in the Eastern mind. We are told, too, that there was at the time a special belief that some new dynasty would proceed from Judea. And it is most in accordance with the narrative that the sages received themselves some divine communication which led them, when they perceived the signal, to understand its meaning.

Opinions differ as to the nature of the appearance: was it supernatural or of an ordinary character? It is asserted that there was at or near the time a remarkable conjunction of planets. On May 20, in the year of Rome 747, Jupiter and Saturn were in conjunction in the twentieth degree of the constellation Pisces. This, it has been thought, first arrested the attention of the sages and incited them to commence their journey. The planets separated; but in a few months' time they closed again in a second and third conjunction—October 27, in the sixteenth degree of Pisces, and November 12, in the fifteenth degree. On these last two occasions to an ordinary eye they seemed to have become a single glorious star. And one of these last conjunctions, it has been thought, was that reappearance so welcomed by the sages at Jerusalem, which directed them on to Bethlehem. This view has been adopted by Dr. Alford, who thinks that a force is put on the inspired narrative if it is regarded as implying a miracle. And the fact is insisted on that, May 20, the planets would appear together "in the east" before sunrise, and that, November 12, they would be at eight in the evening on the meridian—that is, looking from Jerusalem in the direction of Bethlehem. Stress has also been laid on the supposed association of the constellation Pisces with the land of Judea.

Still later calculations have modified the dates assigned, and have shown that the conjunctions were not so close as had been imagined. And, other considerations laid aside, there is one fatal objection to this theory. The star is said to have gone before the sages "till it came and stood over where the young child was," Matt. ii. 9. Such language cannot be satisfied by a planetary conjunction or the ordinary motion of a heavenly body. It certainly therefore seems more reasonable to believe that the "star" was some luminous appearance, probably meteoric, extraordinarily appointed by the Deity for a special purpose.

**STAR, MORNING.** The Lord promises that he will bestow "the morning star," Rev. ii. 28. He is also himself "the bright and morning star," Rev. xxii. 16. So he claims, says Dr. Trevel, "all that is fairest and loveliest in creation as the faint shadow and image of his perfections. A comparison with that other passage . . . Rev. xxii. 16, conclusively proves that, when Christ promises that he will give to his faithful ones the morning-star, he promises that he will give to them himself, that he will impart to them his own glory and a share in his own royal dominion, com-

pare Rev. iii. 21, for the star . . . is evermore the symbol of royalty, Matt. ii. 2, being therefore linked with the sceptre, Num. xxiv. 17. All the glory of the world shall end in being the glory of the Church, if only this abide faithful to its Lord."

**STAR-GAZERS**, Isa. xlvii. 13. See DIVINATION.

**STARCK** (stark), JOHN AUGUSTUS, D.D., court-preacher at Darmstadt, previously professor of theology at Königsberg and of philosophy at Mittau, was born in 1741, and died in 1816. He wrote "A History of the Christian Church in the First Century," "An Attempt at a History of Arianism," and published the first volume, containing only "The Introduction to a Commentary on the Psalms." He also published one volume of a collection of "Philological and Critical Dissertations and Observations."

**STAROBRADSI** (star-o-brad'se), or OLD CEREMONIALISTS, Rus-

sian dissenters who broke off from the dominant Church in the latter half of the seventeenth century, in consequence of the numerous corrections which were introduced into the printed copies of the Church service, and which they considered to be corruptions foisted in with a view to undermine the faith. They would have nothing to do with the revised copies, with those who used them, or with any church into the service of which they were admitted; but collected all the old images and copies of the Scriptures and church-books, worshiped by themselves, rebaptized such as had been baptized after the schism, and strictly enforced non-communication, even in eating and drinking, with the innovators, or such as approved of and conformed to the use of the corrected books. In a short time the members of this separation amounted to nearly one hundred thousand; and though they have been subjected to some severe persecutions, especially one in 1764, when twenty thousand of them were banished to people the wilds of Siberia, their number has continued to increase. They have a great number of churches, besides monasteries and nunneries.

**STATAR** (sta'ter), Matt. xvii. 27, margin, a silver tetradrachm, a coin then common in the currency of Palestine. See MONEY.

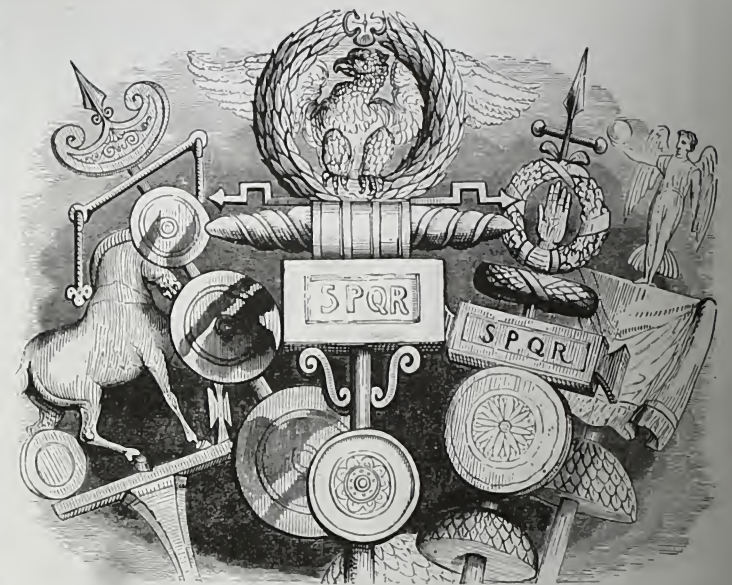
**STATUTE.** See LAW.

**STATUTE, BLOODY**, or the Law of the Six Articles, a law enacted in the reign of Henry

VIII. which denounced death against all those who should deny the doctrine of transubstantiation, or maintain the necessity of receiving the sacrament in both kinds, or affirm that it was lawful for priests to marry, that vows of celibacy might be broken, that private masses were of no avail, or that auricular confession to a priest was not necessary to salvation.

**STAUDLIN** or **STAEUDLIN** (stoid'leen), KARL FRIEDRICH, D.D., professor of theology at Göttingen, was born in 1761, at Stuttgart, and died in 1826. He published a "General Church History of Great Britain;" a "History of Rationalism and Supernaturalism, and of the Theological Sciences;" "Contributions to the Philosophy and History of Religion and Morals;" a "Manual of Moral Philosophy;" a "History of the Moral Teaching of Christ," and numerous other valuable works.

**STAUGHTON** (stou'tun), WILLIAM, D.D.,



ROMAN STANDARDS.—See STANDARD.

a most accomplished pulpit orator, was born in Coventry, England, in 1770. He prosecuted his studies preparatory to the ministry in Bristol Institution. In the year 1793 he came to America and preached in Georgetown, South Carolina, for about seventeen months. He then removed to New Jersey, and spent several years in the instruction of youth and in preaching. In 1805 he became pastor of the First Baptist Church in Philadelphia. After a successful ministry of several years, he became the pastor of Tabernacle Baptist Church, which was formed in Sansom street. Here he labored with great popularity and usefulness as a preacher, as an instructor, a professor of theology and pulpit eloquence, and as the corresponding secretary of the Baptist Board of Foreign Missions till 1823, when he removed to Washington City and assumed the office of president of Columbian College. In 1827 he resigned his office and returned to Philadelphia, where he remained as a preacher till the summer of 1829, when he was elected president of the Georgetown College, Kentucky. On his way to Kentucky he was attacked at Washington City by a disease which terminated his life, December 12, 1829.



Dr. Staughton was one of the most amiable, talented, useful and pious of men. As a teacher, he was eminently successful; as a preacher, his popularity has been equaled by few. After all, the pulpit was his appropriate place; it was there he won his great reputation. Preaching Christ was his delight and his glory; at whatever point in the great circle of truth he took his position, he always directed the eye of the hearer to Christ the glorious centre. No unprofitable disquisitions were heard in his pulpit; he proclaimed the gospel as the primitive preachers proclaimed it, and, with all the arguments which the word of God supplies, he urged and besought men to repent and believe; and not in vain: many hundreds were

the Enormous Exactions of the Court of Rome," and "The History of Churches."

**STEBBING** (steb'bing), HENRY, was one of the most powerful writers on the theological questions which agitated the Church of England in the early period of the eighteenth century. In addition to the rectory of Riekinghall, in Suffolk, he was preacher of Gray's Inn, London, and chancellor of the diocese of Salisbury. He took a leading part in the celebrated Bangorian controversy, opposing Hoadly and Warburton. He wrote likewise against Woolston, Foster and Middleton, and he defended Dr. Clark's "Evidences," and in this work and his "Discourse on Gospel Revelation" he

replied with great power to Tindal's "Christianity as old as the Creation." He also wrote on Prayer and on the Lord's Supper, and in addition to sermons he published a work to which he attached great importance, entitled "Christianity Justified." He died in 1763. His son, HENRY, D.D., was born in 1716 at Riekinghall, and educated at Catherine Hall, Cambridge. He held the office of preacher at Gray's Inn after his father, to which he succeeded in 1750, and he became the author of valuable sermons and several theological works. He died in 1787.

**STEBBING**, HENRY, D.D., was born about 1800, and educated at St. John's College, Cambridge, where he graduated in 1823. He became perpetual curate of St. James's Church, Hampstead Road, London, and he also discharged the duties of chaplain to the hospital of University College. In 1857 he was appointed to the rectory of St. Mary, Somerset, London. He has been one of the most prolific writers of his age. A list of his leading works can only be given: 1. "The History of Chivalry and the Crusades;" 2. "Lives of the Italian Poets;" 3. "The History of the Christian Church;" 4. "History of the Reformation;" 5. "History of the Church from 1530 until 1833;" 6. "Essay on the Study of History;" 7. "Family History of Christ's Universal Church;" 8. "The Christian in Palestine;" 9. "The Christian Graces in the Olden Time;" 10. "Helps to the Thoughtful Reading of the Word of God;" besides other works of minor importance. He also edited "The Cabinet of Divinity," along with R. Cattermole, and fifteen volumes were issued. Still further, he wrote preliminary essays and prepared annotations

for about twenty other works which he carefully edited, thus showing a versatility, a range of knowledge and a readiness which have had few parallels in the present day.

**STEEL**. See IRON.

**STEINMETZ** (stîn'metz), ANDREW, was brought up in the Romish communion, and he became a Jesuit. Abandoning the order, he entered on the study of the law, and became a barrister of the Inner Temple, London. He has been long and extensively known as a writer; and owing to his connection with the Jesuits, several of his works have borne on the history and influence of the Jesuit order. He wrote "The Novitiate, or the Jesuit in Training," and this was followed by "The Jesuit in the Family;" after which he published a "History of the Jesuits," in three volumes, octavo—a work which displays research, but it is defective in order and arrangement. He is the author of about a dozen other works on general subjects, but his most important production has been his "History of the Jesuits."

**STENNETT** (sten'net), EDWARD, was well known as a Baptist minister in England in the middle of the seventeenth century. He was the author of the work "The Seventh Day the Sabbath of the Lord," which he wrote in reply to Russell, and which was published in 1664 in quarto. In 1685 he issued a very valuable volume, entitled "Rules for Reading Hebrew." He held a prominent place among the Dissenters of his day.

**STENNETT**, JOSEPH, was born in 1663, at Abingdon, in Berkshire. He became the pastor of a famous Seventh-Day Baptist church in London. His sermons were published at intervals from 1695 until 1713, and in 1704 he issued an answer to D. Rassen's "True Picture of the Anabaptists." His "Version of Solomon's Song" appeared in 1709; and in 1713, the year of his death, he published a "Collection of Hymns." He was very eminent as a preacher, and he held a high place among the Dissenters. His sermons are still in demand, and they are deservedly classed with the best of the Puritan literature of his age. His son, JOSEPH, was pastor of a Baptist congregation at Exeter, whence he removed to Little Wyld Street, in London. Ten of his sermons were published, and they also are well known. **SAMUEL**, D.D., who was a son of Joseph Stennett, of Little Wyld Street, was also a Baptist minister. He was born in 1727 at Exeter, and in 1758 he succeeded his father in London, laboring in that charge until his death, in 1795. He was a more voluminous writer than either of the foregoing. Twelve of his sermons were published from 1753 until 1791. A volume was published also on "Personal Religion," another on "Domestic Duties," one on "The Parable of the Sower," and another on "The Holy Scriptures." Besides these, several pamphlets and four volumes of discourses were given to the public, and his works, as now collected, with a life, fill three large volumes octavo. Bogue and Bennett have truly said of him, "In soft, tender and insinuating persuasion and influence, he was a master."

**STENO** (ste'no), NICHOLAS, a Danish anatomist, born at Copenhagen, January 10, 1638, studied under Bartholin, subsequently traveled over Germany, Holland, France and Italy, and obtained a pension from Ferdinand II., grand-

duke of Tuscany, who appointed him tutor to his son. In 1669 he renounced the Protestant religion. The desire of his sovereign, Christian V., to establish him as professor at Copenhagen proving abortive, he settled in Italy, and became an ecclesiastic. The pope, in compensation for his change of religion, appointed him apostolical vicar for Germany and titular bishop of Titopolis, in Greece. He died at Schwerin, in 1686.

**STEPHANAS** (stef'a-nas), a Christian convert at Corinth who was among the first-fruits of St. Paul's labors there, and whose household he baptized, 1 Cor. i. 16; xvi. 15-17. He seems to have been with the apostle at Ephesus when he wrote the First Epistle to the Corinthians, and is mentioned with respect and thankfulness as having rendered important service to Paul.

**STEPHEN** (ste'ven), one of the seven first deacons and the proto-martyr of the Christian Church. It appears from his name that he was a Hellenist, as it was not common for the Jews of Palestine to adopt names for their children, except from the Hebrew or Syriac, though of what country he was is unknown. The first authentic notice we find of him is in Acts vi. 5. In the distribution of the common fund that was entrusted to the apostles, Acts iv. 35-37, for the support of the poorer brethren, the Hellenistic Jews complained that a partiality was shown to the natives of Palestine, and that the poor and sick among their widows were neglected. The complaint of the Hellenists having reached the ears of the apostles, immediate directions were given by them with a view to remove the cause of it. Unwilling themselves to be called away from their proper employment of extending the bounds of the Christian community, they told the assembled multitude of believers to select seven men of their own number, in whose faith and integrity they might repose entire confidence, for the superintendence of everything connected with the relief of the poor. The proposal of the apostles met with the approbation of the brethren, who proceeded at once with the choice of the prescribed number of individuals, among whom Stephen is first mentioned; hence the title of first deacon, or first of the deacons, is given to him by Irenæus. He is distinguished in Scripture as a man "full of faith and of the Holy Ghost," Acts vi. 5. The newly-elected individuals were brought to the apostles, who ordained them to their office, and they entered upon their duties with extraordinary zeal and success. The number of the disciples was greatly increased, and many priests were among the converts. In this work Stephen greatly distinguished himself by the miracles he performed before the people and by the arguments he advanced in support of the Christian cause. From his foreign descent and education he was naturally led to address himself to the Hellenists; and in his disputations with Jews of the synagogue of the Libertines and Cyrenians, etc., he brought forward views of the Christian scheme that could not be relished by the bigots of the ancient faith. As they were unable to withstand his powers of reasoning, their malice was excited; they suborned false witnesses against him, and dragged him before the Sanhedrim as a blasphemer. The charge brought against him was that he had spoken against the law and the temple, against Moses and against God. This accusation was calculated to incite all parties in the Sanhedrim against him, compare Acts xxii. 22, and upon receiving it the predetermined purpose

of the council was not to be mistaken. Stephen saw that he was to be the victim of the blind and malignant spirit which had been exhibited by the Jews in every period of their history. But his serenity was unruffled; his confidence in the goodness of his cause and in the promised support of his heavenly Master imparted a divine tranquility to his mind; and when the judges fixed their regards upon him, the light that was within beamed forth upon his countenance, and "they saw his face as it had been the face of an angel," Acts vi. 15.

His speech is well deserving of the most diligent study, and the more it is understood, the

made against him of hostility to the Old Testament institutions, but at the same time showing that acceptance with God does not depend upon outward relations. Under the same form he illustrates the providential care exercised by the Almighty in regard to the Jewish people, along with the opposition exhibited by the Jews toward those sent to them by God. And he points the application of his whole discourse by charging his carnal-minded hearers with resisting, like their fathers, the Holy Ghost. The effect upon his auditors was terrible. Conscience-stricken, they united in wreaking their vengeance on the faithful denouncer of their guilt. They drowned his voice with their



ROMAN HALL OF JUSTICE OF EARLY TIMES.—See ROME, subhead II. THE ROMAN EMPIRE.

the seals of his ministry in the Lord. His memory is precious. The Churches of Christ at home and the distant heathen have been glad for him; and the history of the American Baptists must ever bear on one of its brightest pages the name of Staughton.

**STAVELEY** (stāv'le), THOMAS, an eminent layman of the English Church, was a native of Cussington, Leicestershire, educated at Peter House, Cambridge, subsequently studied law at the Inner Temple, and was admitted to the bar in 1654. In 1662 he succeeded his father-in-law, Oneby, as steward of the records of Leicester; but the close of his life was clouded by habitual melancholy, probably arising from too intense an application to his studies. He died in 1683. He wrote "The Romish Horseleech, or Discovery of

ties of chaplain to the hospital of University College. In 1857 he was appointed to the rectory of St. Mary, Somerset, London. He has been one of the most prolific writers of his age. A list of his leading works can only be given: 1. "The History of Chivalry and the Crusades;" 2. "Lives of the Italian Poets;" 3. "The History of the Christian Church;" 4. "History of the Reformation;" 5. "History of the Church from 1530 until 1833;" 6. "Essay on the Study of History;" 7. "Family History of Christ's Universal Church;" 8. "The Christian in Palestine;" 9. "The Christian Graces in the Olden Time;" 10. "Helps to the Thoughtful Reading of the Word of God;" besides other works of minor importance. He also edited "The Cabinet of Divinity," along with R. Cattermole, and fifteen volumes were issued. Still further, he wrote preliminary essays and prepared annotations



ANCIENT ROMAN THEATRE, RESTORED.—See ROME, subhead II., and POMPEII.

higher idea will it convey of the degree in which he possessed the qualities ascribed to him in the chapter last quoted from. Even as a composition it is curious and interesting, from the connection which may be discovered between the various parts, and from the unity given to the whole by the honesty and earnestness of the speaker. Without any formal statement of his object, Stephen obviously gives a confession of his faith, sets forth a true view of the import of his preaching in opposition to the false gloss that had been put upon it, maintains the justness of his cause and shows how well founded were his denunciations against the impenitent Jews.

He first enters upon a historical statement, involving a refutation of the charges which had been

clamorous outcries, they stopped their ears against him, they rushed on him with one accord in a tumultuous manner, they carried him forth, and without waiting for the authority of law, they stoned him to death as a blasphemer.

The frantic violence of his persecutors did not disturb the tranquillity of the martyr, and he died praying that his murderers might be forgiven, Acts vii. 60. In his prayer he showed that a new spirit had been introduced into the world, and taught the Christians that the example of their divine Master was to be followed even in circumstances that they might have conceived to be impossible. Nor was this prayer without effect. Saul of Tarsus, who consented to his death, Acts viii. 1, and kept the clothes of them that stoned him, Acts vii.



58, heard his words, mocking, doubtless, like the rest. But the prayer was heard, and to it we owe the ministry of the apostle Paul.

The only other particular connected with Stephen mentioned in Scripture is that "devout men carried him to his burial, and made great lamentation over him," Acts viii. 2. No information is given respecting the time of his death or the place of his burial. In the fifth century (415), however, the relics of the martyr were said to have been miraculously discovered by a Greek priest of the name of Lucian, and they were brought to Europe by Orosius. Evodius, bishop of Myala, wrote a small treatise concerning the miracles performed by them; and Severus, a bishop of the island of Minorca, wrote a circular letter of the conversion of the Jews in that island, and of the miracles wrought in that place by the relics which Orosius left there. These writings are contained in the works of Augustine, who gives the sanction of his authority to the incredible follies they record.

Since the fifth century, Stephen's day has been celebrated on the 26th of December. The date is



ROMAN URNS, VASES, ETC., FOUND IN EXCAVATING IN LOMBARD STREET, LONDON.—See *ROME*, subhead II.

confessed by many Roman Catholic writers to be arbitrary, and is wholly without authority.

**STEPHEN.** There were ten popes of this name, as follows: The first, whose pontificate extended from 253 to 257. He had a discussion with Cyprian, bishop of Carthage, about the baptism of the lapsed. The fact of this discussion is quoted on both sides of the controversy regarding the primacy of the holy see. The second, elected as the successor of Zacharias, on March 27, 752, but died on the 29th, not having been consecrated. The third, in whose reign, which extended from 752 to 757, the exarchate of Ravenna and the Pentapolis, which had been seized from the Byzantine emperor by Astolphus, king of the Lombards, were bestowed upon the holy see by Pepin, king of the Franks, who twice expelled the Lombards. The fourth (768-772), in whose papacy a Lateran council condemned the supporters of Constantine, a pretender to the papal chair; and in 769, at a synod in Rome, Stephen reasserted the Roman dogmas regarding the worship of images and relics. The fifth (816-817), the founder of the Greek monastery of Santa Prassede at Rome. The sixth (885-891), at Rome, in 891, crowned Guido, duke

of Spoleto, as successor to Charles the Fat in the dominion of Italy. The seventh, who was cast into prison and strangled by the supporters of Pope Formosus, whose decrees Stephen had canceled, and whose remains he had caused to be disinterred and dishonored. The eighth (929-931), supposed to have been the creature of Marosia and her husband Guido, who are suspected of causing the deaths of his two predecessors. The ninth (939-942), during whose pontificate Marosia's son Alberic was virtual ruler of Rome. Stephen was hurt in a riot, and was a cripple for the remainder of his life. The tenth (1057-1058), who, under the influence of Hildebrand, introduced various reforms tending to the consolidation and increase of the power of the Church. By some the name of Stephen II. is omitted on account of his brief pontificate, and his not being even consecrated, thus reducing the above to nine popes of the name.

**STEPHEN**, king of England, the son of Stephen, count of Blois, by Adela, fourth daughter of William the Conqueror, was born in 1104. On the death of Henry I. he immediately came over from Normandy to England and laid claim to the crown, although he had taken the oath for securing the succession to Henry's daughter, the empress Matilda. After a protracted war with Matilda, and with her son Henry Plantagenet, and their supporters, a compromise was effected, by which it was agreed that Stephen should reign during his lifetime, and that Henry should succeed him. In the following year Stephen died, aged forty-nine.

**STEPHEN I.**, king of Hungary, was born

in 979. He was the son of a Hungarian chieftain who had been converted to Christianity by his wife. Stephen was baptized by Adalbert, archbishop of Prague, and on succeeding to his father's dukedom was crowned as king, with consent of the pope, Sylvester, who gave him the title of apostolic king, which is still borne by the emperor of Austria as king of Hungary. He was most active in putting down idolatry and establishing Christianity in his territories, building churches and founding bishoprics, so that he was afterward dignified with the title and honors of a saint. He died in 1038.

**STEPHENS**, properly **ESTIENNE**, the name of a family of learned French printers who flourished from the beginning of the sixteenth to near the end of the seventeenth century. 1. The founder of the family was **HENRY**, born at Paris about 1470. He is said to have begun printing there in 1502, and he died in 1520, leaving three sons, Francis, Robert and Charles. Of the eldest, Francis, hardly anything is known except that he was partner of Simon de Colines, whose daughter he married.

2. **ROBERT**, second son of Henry, and one of

the most illustrious scholars of his age, was born at Paris in 1503. At the early age of nineteen he superintended for De Colines a new edition of the New Testament in Latin, which called forth the angry menaces of the Sorbonne, the first warning of the persecutions which harassed him through life. He appears to have begun printing on his own account about 1525 or a little later, and sent forth an immense number of Latin, Greek and Hebrew works, many of them edited and the proofs corrected by himself. In 1539 he was honored with the title of printer to the king, of Latin, Greek and Hebrew works, and he enjoyed the high esteem and steady support of Francis I., who had some new types of great beauty cast for him. Among the most noteworthy of his publications were—the "Biblia Latina," 1528, and several subsequent editions; "Biblia Hebraica," 1546; the Greek New Testament, with a Latin translation, 1550; a set of the Greek Ecclesiastical Historians, and the "Evangelical Preparation" of Eusebius, about 1544; the "Roman Antiquities" of Dionysius of Halicarnassus, etc. His most important original work was the "Latine Lingue Thesaurus," folio, 1531, and several later editions in his lifetime. The repeated attacks of the doctors of the Sorbonne, who after the death of Francis I. got the sale of his Bibles prohibited, drove this eminent scholar from France. Attached to the Reformation, he chose Geneva for his new home, and managed to escape with his family about 1551. He published an answer, both in Latin and French, to the censures of the Sorbonne, and died at Geneva in 1559. It was this Robert Stephens who introduced, in 1555, the division of the Bible into chapter and verse, since almost universally adopted. It is known, however, that he followed the system of Pagninus, whose Latin Bible appeared in 1528.

3. **CHARLES**, third son of Henry, was first a physician, and made himself known by various works, especially several on agriculture, which were collected under the title of "Prædium Rusticum," and translated by himself into French. The work passed through thirty editions in different languages. He became head of the printing establishment at Paris after his brother Robert's departure to Geneva, and was named printer to the king. He died in 1564.

4. **HENRY**, second of that name, and the most illustrious of his family, was son of Robert, and was born at Paris in 1528. He early showed extraordinary abilities, and made rapid progress in the study of the Greek and Latin languages, learning the latter by hearing it spoken in the family, and the former under the best masters. At the age of nineteen he visited Italy, and spent three years in examining the principal libraries, discovering and collating manuscripts and making the acquaintance of many learned men. He made a short visit to England in 1550, and was presented to Edward VI., then traveled in the Netherlands, and returned to Paris in 1551. He had a printing-office there before the end of 1556, but on the death of his father, in 1559, he became head of the Geneva office. His travels and costly publications involved him in money difficulties, from which he was for many years relieved by the liberality of the Fuggers, a mercantile house of Augsburg. Among his numerous publications, many of which were annotated by himself, are—the works of Æschylus, Maximus Tyrius, Diodorus Siculus, Xenophon, Herodotus, with the translation by Valla, Terence, Plato, in 3 vols. folio; Homer, and collections of the Greek lyric

poets and orators. Of his original works the greatest is his "Thesaurus Lingue Græcæ," which cost him ten years of labor and the greater part of his fortune, and first appeared, in 5 vols. folio, in 1572. It earned him the gratitude of scholars and contributed greatly to the progress of philology, but had too small a sale to pay. The cause of its failure financially may be briefly stated to be the rascality of SCAPULA, which see. A second edition was published at London, in 7 vols. folio, between 1815 and 1828, and a third at Paris, under the superintendence of Hasse and Dindorf. After the publication of his "Thesaurus," Henry Stephens traveled in France and Germany. He made a long stay at Paris some years later, and was well received by the king, Henry III. During his latter years he led a reckless, wandering life, and was frequently at Paris, his circumstances becoming more and more embarrassed. He died at the hospital of Lyons in March, 1598.

5, etc. **PAUL**, son of the last above named, was a learned man, though inferior to his father. He continued his father's business at Geneva, but did not evince the same correctness and accuracy. He died at Geneva in 1627, aged sixty, leaving a son, **ANTHONY**, the last printer of his family. Anthony turned Romanist and went from Geneva to Paris; but though he was for some time printer to the king, his inattention and prodigality caused his ruin, and he was supported during the last years of his life in a hospital, where he died in 1674, aged eighty. With him expired the glory of a family which for five generations had assiduously contributed to the advancement of literature.

**STEPHENS, JOHN LLOYD**, an American traveler, was born at Shrewsbury, New Jersey, November, 1805. At the age of thirteen he entered Columbia College, New York, where he graduated with high honor. He also received a regular education in the law. He opened a law office in the city of his adoption, and continued in the practice of his profession for about eight years, without, perhaps, any pleasure or success. During this period he took a somewhat active interest in politics, and became a favorite speaker. Owing to his public oratory, he contracted a disease of the throat which forebode an entire prostration of his health. His physician suggesting a sea voyage, he, in the autumn of 1834, embarked for Havre, visited Italy, Greece, Turkey, Russia and Germany, and then took passage for Egypt by way of Malta. He landed at Alexandria, visited Cairo, and ascended the Nile as far as Thebes, whence he returned home in the latter part of 1836. In 1837 he published his first work, entitled "Incidents of Travel in Egypt, Arabia Petrea and the Holy Land," which was followed in 1838 by "Incidents of Travel in Greece, Turkey, Russia and Poland." Of the former twenty-one thousand copies, of the latter twelve thousand copies, were sold, and both were republished in London. Soon after, Mr. Stephens was appointed by the President of the United States special ambassador to Central America. On his return to the United States he prepared a third work, entitled "Incidents of Travel in Central America, Chiapas and Yucatan," fifteen thousand copies of which have been sold. In 1852 he again visited Yucatan, and published another work, entitled "Incidents of Travel in Yucatan," nearly ten thousand copies being sold. His travels in Central America and Yucatan have been pronounced to be the richest contributions

ever made by any one man on the subject of American antiquities. He died in New York, October 10, 1852.

**STERNE** (stern), **LAURENCE**, a divine and miscellaneous writer of a very singular and original cast, was born in 1713, at Clonmel, in Ireland. He was educated at Jesus College, Cambridge; and having entered into orders, he was presented with the living of Sutton, to which were afterward added a prebend at York, the rectory of Stillington and the curacy of Coxwold. For many years he was little known beyond the vicinity of his pastoral residences, the only production of his pen being his humorous satire upon a greedy Church dignitary of York, entitled the "History of a Watch Coat." In 1759 appeared the first part of his celebrated "Tristram Shandy," which drew upon him praise and censure of every kind, and became so popular that a bookseller engaged for its completion on very lucrative terms. During the intervals of the publication of "Tristram Shandy" he published three volumes of "Sermons," with his own comic figure, from a painting by Reynolds, at the head of them. He then spent some years in traveling on the Continent, and in 1768 he composed his "Sentimental Journey," which acquired a more general reputation than even its predecessor. Having gone to London to see the latter work through the press, he was seized with a severe illness, which proved fatal March 18, 1768. That Sterne possessed true wit and the most thoroughly original humor none who have read his works can doubt, but his occasional indecencies are disgusting, and deserve the severest reprehension.

**STERNE, RICHARD**, archbishop of York, was born in Mansfield, in Nottinghamshire, in 1596, and educated at Trinity College and Benedict College, Cambridge. In 1626 he was appointed one of the university preachers, in which post he gained high reputation. In 1632 he was made president of Benedict College, and in the following year he was made master of Jesus College, to which he proved a liberal benefactor. On the breaking out of the rebellion he incurred the resentment of Cromwell for having conveyed to the king both the college plate and money, for which he was seized and carried to London; and after suffering the severest hardships in various prisons, he was ejected from all his preferments. After the Restoration, he was appointed bishop of Carlisle, and was concerned in the Savoy Conference and in the revision of the book of Common Prayer. He was subsequently translated to the archiepiscopal see of York. He died in 1683.

**STERNHOLD** (stern/hold), **THOMAS**, an English poet who, according to Wood, was born in Hampshire, and educated at Winchester School and at Oxford, which he left without taking a degree, was groom of the robes to Henry VIII., had one hundred marks left him by that king's will,



ROMAN POTTERY, FOUND IN EXCAVATING AT THE SITE OF ST. PAUL'S CROSS, LONDON.—See *ROME*, subhead II.

and continued in the same office under his successor. He was highly offended at the obscene songs which were then in vogue. He turned into English metre fifty-one of David's Psalms, to be used by the courtiers instead of lascivious sonnets. These were gradually introduced into parochial churches, and were long in repute, though the more elegant version of Tate and Brady, and that of Merriam, recommend themselves to the musical critic and have generally come into use in Episcopal churches. Of the rest of the Psalms, fifty-eight were translated by Hopkins, a contemporary poet, and the remainder by Norton and others. No other composition of his is now extant. He died in London in 1549.



ROMAN POTTERY, FOUND IN EXCAVATING AT THE RUINS OF THE GREAT FIRE, LONDON.—See *ROME*, subhead II.

**STEVENSON** (stev-en'son), **JOSEPH**, who became rector as Leighton Buzzard, was educated in University College, Durham, and he distinguished himself in early life by his great industry in different departments of literature. He published a course of lectures on the early history of his parish, and shortly afterward he edited Bede's "Ecclesiastical History." Then came an edition of the minor works of Bede, one of Gildas and of



Nennius, and subsequently the chronicle of the affairs of Richard I. In 1840 he published the Ritual of the church of Durham. This is a Latin Ritual of the ninth century, and he accompanied it with an interlinear Northumbro-Saxon translation. This was followed in the next year by a volume on the lives and deaths of eminent men in the Cathedral of Durham. Two years after, he published an Anglo-Saxon and Early English Psalter, and in 1845 he issued the life and miracles of St. Goderie, the hermit of Finchale, by Reginald, a monk of Durham. In 1851 he pro-



EGYPTIAN STEWARDS.

duced the Latin hymns of the Anglo-Saxon Church, with an interlinear Anglo-Saxon gloss; and from 1853 till 1858 he was engaged on the Church histories of England, which extended to five volumes; and in 1854 he published a very interesting work, the Gospel of Matthew from the Northumbrian Interlinear Glossary, usually known as the Lindisfarne and Rushworth Gospels. In 1859 he edited and carried through the press the Chronicle of the Monastery of Abingdon; and in 1864 he completed a very learned antiquarian work in two volumes, which contained letters and papers illustrative of the wars of the English in France during the reign of Henry IV. He has thus done much to disseminate an accurate knowledge of the condition of ecclesiastical affairs in Durham, Northumberland and the North of England generally, from the days of Bede downward, and he is as famed for his wonderful research as he has been for his remarkable industry in collecting and arranging the materials which had long been neglected, and which invest the ages on which they bear with a surpassing interest.

**STEWART** (steu'ard), an officer of trust having charge of his master's establishment and property, Gen. xv. 2; Luke xii. 42. See CUP-BEARER. Ministers of the gospel, as bearing a weighty charge, are called "stewards of the mysteries of God," 1 Cor. iv. 1, 2; and the appellation is extended to Christians generally, 1 Pet. iv. 10. On reading the parable of the unjust steward, who defrauds his principal by collusion with his debtors, Luke xvi., we ought to observe the point to which our Saviour confines his illustration—the *policy* of the conduct pursued.

**STEWART** (steu'art), CHARLES JAMES, D.D., was born in 1775. He was the fifth son of John, seventh earl of Galloway. He was educated at All Souls College, Oxford, where he be-

came a Fellow. In 1816 he attained to the honor of doctor of divinity. In 1799 he was appointed to the rectory of Orton Longueville, and in 1826 he was raised to the see of Quebec. The duties of this Colonial appointment demanded a ceaseless attention to public engagements of a missionary character, leaving him almost no time for literary work. He was a man of great learning, as his rank in All Souls College testified, but his only published work, entitled "A Short View of Eastern Townships in Lower Canada," bore on the state of his diocese. It was published in 1817. He died in London in 1837.

**STEWART, DUGALD**, an eminent Scotch philosopher, was born at Edinburgh, in 1753. He received his education at the High School of Edinburgh and at the University of Glasgow. In 1774 he was named assistant professor of mathematics with his father at Glasgow, and in 1785 he was called to the chair of moral philosophy, previously filled by Ferguson. This post he held till 1810, when failing health compelled him to resign. The rest of his life was spent in retirement and literary labor at his seat on the Frith of Forth. Stewart was very popular as a professor and lecturer, and the elegance, clearness and good sense of his lectures attracted crowds, who found no depth or speculative height or strain of logic to weary and offend them. His teaching, like his master's, was a protest against the extreme results of the sensualist philosophy. He first appeared as an author in 1792, when he published the first volume of his "Elements of the Philosophy of the Human Mind." The second did not appear till 1814, and the third followed in 1827. Among his other works are—"Philosophical Essays," which passed through several editions, "Outlines of Moral Philosophy," a "Preliminary Dissertation, for the Encyclopædia Britannica, on the Progress of Metaphysical, Ethical and Political Science," which appeared in two parts in 1815 and 1821, and had a great run for a time, and biographies of Adam Smith, Dr. Reid and Dr. Robertson. He died at Edinburgh in 1828.

**STEWART, JAMES HALDANE**, who was one of the most eminent preachers of his day in the Church of England, was born in 1775. He held the position of incumbent of St. Bride's, in Liverpool, and he became rector of the parish of Limsfield, in Surrey. His charge in Liverpool required vast labor because of its magnitude, for his public ministrations always attracted a large attendance. Nevertheless, he produced a considerable number of literary works, of which the principal are—"Thoughts on Special Prayer," which appeared in 1821, "Discourses on the Redeemer's Advent." Next followed two issues of sermons, farewell discourses at Percy Chapel, in London, where he had ministered for some time, Lectures on Ezekiel's Vision, Urgent Reasons for Prayer, and the Family which Jesus Loved. In his day, Fielding Ould, Hugh McNiele and J. Haldane Stewart were the three great preachers and men of vast influence in the Established Church of England in Liverpool. He died in 1854.

**STIGAND** (sti'gand), archbishop of Canterbury in the eleventh century, is first known to us as chaplain and minister of Emma, queen and widow first of Ethelred and then of Canute. He was consecrated bishop of the East Angles in 1043, but he was almost immediately deposed by Edward the Con-

fessor. In 1044 he was restored, and became chaplain to Edward. Stigand was translated to Winchester in 1047, and five years later was appointed to the see of Canterbury. He was probably made archbishop in the following year—1053; assisted in the consecration of Westminster Abbey in 1065, and on the death of the Confessor summoned the Witenagemot which elected Harold II. king. He crowned Harold, and after his defeat and death at the battle of Hastings anointed Edgar the Atheling, who was elected by the council assembled at London. But the Conqueror was irresistible, and Stigand, with other leading men, made formal submission to him, and was received with great outward respect. When William went to Norway in 1067, he took with him Edgar, Stigand and the chief of the Saxon nobles. Stigand, after his return to England, procured a safe retreat for the Atheling in Scotland, and went himself with his immense treasures to the famous "Camp of Refuge" in the Isle of Ely. But the camp was entered by the Normans, the heroic Hereward made his peace with William, and Stigand was put in chains (1072). He had been deposed two years previously, and spent the rest of his life in prison at Winchester, refusing to the last to give up his treasures or betray their place of concealment. Lanfranc succeeded him in the primacy.

**STIGMATA** (stig'ma-ta). This name has been used to designate certain marks resembling wounds which St. Francis and others claimed had been impressed on them in a miraculous manner. Usually the impressions have been reported to have been made on the hands, the feet and the side, as in imitation of our Lord, who was thus wounded in the crucifixion, and the claim on the part of those who held that they were thus miraculously affected was that they had thus a divine assurance that they had so far become like the Lord. See FRANCIS, SAINT.



BISHOP STILLINGFLEET.—See article.

**STILES, EZRA, D.D.**, the son of Isaac Stiles, minister of North Haven, Connecticut, was born December 15, 1727. He graduated in 1746 from Yale College, and in 1749 was chosen tutor, in which station he remained six years. After having preached occasionally, his impaired health and some temporary doubt respecting the truth of Christianity induced him to pursue the study of the law. In 1753 he took the attorney's oath at New Haven, and practiced at the bar till 1755. But having had his doubts happily removed, he resumed preaching, was ordained October 22, 1755, and became minister of the Second Congregational Church in Newport, Rhode Island. In March, 1776, the

war dispersed his congregation and induced him to remove to Dighton. He afterward preached at Portsmouth. In 1777 he was chosen president of Yale College, as successor of Mr. Clapp, and continued in this station till his death, May 12, 1795, aged sixty-seven. President Stiles was a most learned man, having, besides an excellent acquaintance with mathematics, history, etc., a thorough knowledge of the Hebrew, Greek and Latin languages, the former of which he learned when he was about forty years of age; he had made considerable progress in the Samaritan, Chaldee, Syriac and Arabic, on the Persian and Coptic he had bestowed some attention, and the French he read with great facility. He was a most impressive and eloquent preacher, and spoke with zeal and energy. In the cause of civil and religious liberty he was an enthusiast. He published many discourses on public occasions, and a "History of the Three Judges of King Charles I.—Whalley, Goffe and Dixwell," in which he discloses very fully his sentiments on civil liberty, and predicts a "republican renovation" in England. He left an unfinished "Ecclesiastical History of New England," and more than forty volumes of manuscripts.

**STILLINGFLEET** (stil'ling-fleet), EDWARD, bishop of Worcester, and a celebrated controversialist, was born at Cranbourne, in Dorsetshire, in 1635. He was educated at Cambridge, became a Fellow of St. John's College, and in 1657 rector of Sutton. Two years later he first appeared as an author and as a churchman of most liberal views in his treatise entitled "Irenicum," which, by his subsequent course and writings, he virtually retracted. He acquired great reputation by his works, and after the Restoration preferments fell fast to his lot. He was preacher at the Rolls, chaplain to the king and dean of St. Paul's. His life was almost one continuous controversy with Romanists, nonconformists, Socinians and the philosopher John Locke. He condemned the ecclesiastical commission under James II., and on the accession of William III. was raised to the see of Worcester. Among his numerous works

the most important was the "Origines Sacre, or Rational Account of the Christian Faith as to the Truth and Divine Authority of the Scriptures." He died at Westminster in 1699.

**STILLINGTON** (stil'ling-tun), ROBERT, an ecclesiastic and canonist, a strong partisan of the house of York. He became bishop of Bath and Wells, keeper of the privy seal and lord chancellor in 1467. On the death of Edward IV. he sided with Richard, duke of Gloucester, and drew up the act bastardizing the children of the late king, and assisted at the coronation of Richard. He was imprisoned by Henry VII., but pardoned. Being implicated with the supporters of Lambert Simnel, the would-be earl of Warwick and heir to the throne, in 1487, he was committed to Windsor Castle, where he died in 1491.

**STILLMAN** (stil'man), SAMUEL, D.D., a distinguished minister of Boston, was born in Philadelphia, February 27, 1737. When he was eleven years of age, his parents removed to Charleston, South Caro-



NEHEMIAH CUPBEARER TO KING DARIUS AND STEWARD OF HIS HOUSE, AND SUBSEQUENTLY THE RESIDUER OF JERUSALEM.—See NEHEMIAH.



lina, and in an academy in that city he received the rudiments of his education. Being ordained at Charleston, February, 1759, he immediately afterward settled at James's Island, but his impaired health induced him, in 1760, to remove to Bordentown, New Jersey, where he preached two years and then went to Boston. After being an assistant about a year in the Second Baptist Church, he was installed the minister of the First Church, January, 1765. Here he continued his labors, universally respected and beloved, till his death by a paralytic shock, March 13, 1807, aged sixty-nine. As a preacher of the gospel Dr. Stillman held the first rank. Embracing the peculiar doctrines of the Christian religion, he explained and enforced them with clearness, and with apostolic intrepidity and zeal.

was born at York, England. At eighteen he was admitted at St. John's College, Cambridge, and he was chosen as a scholar of that college. On leaving the university, having refused a Fellowship, he was soon settled in London, at All-Hallows, where he labored from 1594 until his death, in 1626. He was most indefatigable in his ministry, and his preaching was signally blessed. He wrote on Repentance and a "Commentary on Malachi."

**STOCK, SIMON**, general of the order of Carmelites, was by birth an Englishman, and died in 1265. He is celebrated as the institutor of the scapulary, which Romanists believe he received from the Virgin Mary in a vision, with a promise that all who wore it, or one consecrated like it, should be sure of her protection in every emergency.

**STOCKINGS**. Ecclesiastical stockings are of red color for cardinals, white for the pope, violet for bishops and black for clergy.

**STOCKS**, a wooden frame, variously constructed to confine the feet, the feet and hands, or the feet, hands and neck of a person. The last-mentioned was very severe, holding the prisoner in such an attitude that his body was bent, Jer. xx. 2, 3. The "prison-house" of 2 Chr. xvi. 10 would seem to have been a place where this instrument of punishment stood. A different word in Job xiii. 27 signifies stocks like ours, in which the feet alone were confined. And such were the "stocks" of Acts xvi. 24. But the sufferer might be tortured in these by having his legs drawn far apart.

**STOCKTON** (stok'-tun), THOMAS HEWLINGS, D.D., was born

in 1808, at Mount Holly, New Jersey. He entered the Methodist Church and became a preacher in 1829. He acted as chaplain in the House of Representatives in 1833-34, 1835-36, 1859 and 1861, and he discharged the duties of chaplain to the Senate in 1862. He was a man of fine taste and of profound thought, and an excellent preacher. A volume of his sermons appeared in 1854, and they passed through several editions. In 1862 he published a volume of poetry, and in 1865 a sermon from his pen appeared on the "Influence of the United States on Christendom." He was the author of a number of valuable tracts on "Bible Times," and he compiled a hymn-book, besides acting as the editor of "The Christian World." He died in 1868.

**STODDARD** (stod'dard), SOLOMON, was born in 1643, at Boston. He entered Harvard

College, and graduated in 1662; after which he reached a Fellowship, and he acted as librarian from 1667 till 1674. After preaching two years at Northampton, Massachusetts, he was ordained as pastor at that place in 1672, and he held this charge until his death. His name has long and deservedly held a high place among the old worthies of New England, where he spent a protracted and an honored life. In the year 1700 he published the "Doctrine of Instituted Churches," a work which bore on a question of the day in connection with the Lord's Supper. The work of Mr. Stoddard was a reply to "The Order of the Gospel," by Increase Mather. Mr. Stoddard held that the Lord's Supper should be viewed as a converting ordinance, and that all baptized persons of ordinary moral lives might lawfully approach the table. The controversy began in 1700, was conducted with great vigor, and was resumed in 1708. When age rendered him unequal to the duties of his charge, his grandson Jonathan Edwards, who at the time was a tutor in Yale College, was invited to act as his colleague, and he was ordained in 1727. He only lived two years after the settlement of his grandson, as he died in February, 1729, aged eighty-six years. He was a voluminous writer. In 1698 he published "The Trial of Assurance," in 1700 the "Doctrine of Instituted Churches," and in 1712 a "Plea for Tithes." In the same year appeared "Divine Teachings," and two years afterward "A Guide to Christ," compiled for young ministers; in 1717, a series of sermons on "The Virtue of the Blood of Christ to Cleanse from Sin;" in 1719, "The Nature of Conversion;" and in the same year, a "Treatise on Sincerity and Hypocrisy." In 1722 he treated on "Cases of Conscience," and next year a work on the "Neglect of the Church in Missions among the Indians." Omitting several replies on the controversy respecting the Lord's Supper and sermons which appeared from time to time, his last important work was "The Safety of Appearing at the Day of Judgment in the Righteousness of Christ." This was reprinted at Edinburgh in 1792. Such was the course of this great and good man, who served God in his day and generation, and who in a venerable and honored age was gathered to his fathers.

**STOICS** (sto'iks), a sect of Grecian philosophers who derived their name from *stoa*, "a porch," because Zeno their founder, in the fourth century before Christ, and succeeding leaders, used to teach in the painted porch or colonnade at Athens. In their physical doctrines they maintained two first principles, the active and the passive: the passive was matter; the active was God, who was one, though called by many names. Of him they pantheistically believed that all souls were emanations. They held the entire independence of man, the truly wise being sufficient in himself, but subject equally with the deity to inexorable fate. Each person was to live according to the nature of things in general, while as to a future life their notions varied. Some held that all souls were reabsorbed into the deity; others held the separate existence of all, or of only the good, till the general conflagration. The humbling doctrines of the cross, the preaching of Jesus and the resurrection would, it is clear, be distasteful to such philosophers, Acts xvii. 18. Epictetus and the emperor Marcus Aurelius were Stoics.

**STOLE**, a narrow band or strip worn over the neck by all priests and deacons, and varying in

material and color with the other vestments. A deacon wears it over one—the left—shoulder; a bishop's is always pendent, except at mass, when it is crossed in front. In the East the deacon's stole is marked with the words *Hagios, Hagios, Hagios*, and is called *orarium*; the priest's is made with a hole in the middle to pass over the head and fall down on either side. It is one of the most ancient vestments of the clergy, and mystically it signifies the yoke of Christ.

**STOMACHER** (stum'a-ker), Isa. iii. 24, probably a kind of wide mantle or holiday dress.

**STONE**. Rude heaps of stones were sometimes raised to preserve the memory of any noticeable event, as upon the place where Achan was executed, Josh. vii. 26, and in the pit where Absalom's corpse was cast, 2 Sam. xviii. 17. Sometimes these monuments appear to have been more

of them yet remaining—not so much beveled, as travelers often describe them, as paneled, a border around the edges being slightly depressed or cut out.

Stones had to be gathered from cultivated ground, Isa. v. 2; hence enemies tried to destroy fertile plots by casting stones thereon, 2 Ki. iii. 19, 25.

The term is often used figuratively or in symbol, as of Messiah, Ps. cxviii. 22; Matt. xxi. 42, of his Church or kingdom, Dan. ii. 34, 35, 44, 45, of believers built up into a holy temple, 1 Pet. ii. 4, 5; also to denote hardness or insensibility, 1 Sam. xxv. 37. There is a remarkable promise given to the church in Pergamos, that to him that overcame the Lord would give "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," Rev. ii. 17. Various interpretations of this passage have been given. Perhaps the most satisfactory is that proposed by

of "The Church Universal," and he revised it and gave it to the public in the year 1866 under the designation of "The Living Temple," a change which has perhaps been questionable, as that title seems to have been monopolized by the grand treatise of Howe. In 1853 he published "The Contrast," with several sermons and the lives of Dr. Milnor and Bishop Griswold, which had appeared in 1844 and 1848. It is evident that Dr. Stone has displayed a great amount of literary industry, as he has also acted as editor to several works in the issues of the Protestant Episcopal Evangelical Knowledge Society.

**STONE, SAMUEL**, was born at Hertford and educated at Emmanuel College, Cambridge, the great college in which many of the early lights of New England were trained. In 1633 he emigrated, along with Cotton and Hooker, to New England. He was co-pastor with Hooker at New-



PUNISHMENT BY STONING.—See STONING.

carefully constructed, as the two erections of twelve stones each, which were set up in the bed of the Jordan, and at the first encampment in Canaan, to commemorate the passage of the river, Josh. iv. 2-9. Single stones were occasionally placed as memorials, and these were sometimes anointed or consecrated. Examples are that of Jacob at Beth-el, Gen. xxviii. 18, that set by Joshua under the oak at Shechem, Josh. xxiv. 26, 27, and that which Samuel called Eben-ezer, 1 Sam. vii. 12. Heaps of stones were also made at the ratification of a covenant, as at that between Jacob and Laban, Gen. xxxi. 46-52. And a remarkable stone was sometimes a boundary mark, Josh. xv. 6. Large hewn stones were employed in the erection of the temple and other splendid structures, 1 Ki. v. 17; Mark xiii. 1, 2. The stones of an altar were not to be hewn, Ex. xx. 25. Those of the temple were cut and squared, 1 Ki. vi. 18, all prepared before they were actually built into the walls, 1 Ki. vii. 7, very probably in the quarries which may yet be seen under part of Jerusalem. These stones were of huge size, many

Dr. Trench. He regards this stone as the diamond, not dead-white but lustrous, with an allusion to Urim and Thummim, which the high-priest alone saw, and which might have the incommunicable name graven thereupon. The faithful victor who received the stone—not the name—was privileged to look upon that name; an emblem this of a full fruition of the Godhead by those who enter his glorious paradise.

**STONE, JOHN SEELY**, D.D., was born in 1795, at West Stockbridge, Massachusetts. He graduated at Union College in 1823, and entered the ministry of the Protestant Episcopal Church. He discharged the duties of the rectorship of Christ's Church, in Brooklyn, and of St. Paul's Church, in Boston, and he became a lecturer in the divinity school at Philadelphia. In 1867 he was made dean of the theological seminary at Cambridge. He is the author of "The Mysteries Opened," which appeared in 1844, and in 1867 he published "Lectures on the Christian Sabbath." He had published a work in 1846 under the title

town and Hartford, and after the death of Hooker, in 1647, he remained sole pastor until his own demise, in 1663. He was the author of "A Congregational Church is a Catholic Visible Church," which appeared in London in 1662, in quarto size. It is remarkable that a very important treatise which he left behind him in manuscript has never been printed, although its great value is known. Mather says of this "Body of Divinity:" "This rich treasure has often been transcribed by the vast pains of our candidates for the ministry, and it has made some of our most considerable divines." He also left in manuscript a "Confutation of the Antinomians."

**STONE, WILLIAM**, a patriotic, eccentric and learned American divine, was born in Guilford, Connecticut, in 1757. In the early stages of the Revolutionary war Mr. Stone left his books—all that he could not carry in his knapsack—and entered the army as a common soldier to relieve his brother, who was in ill health, and who soon afterward died. He did not leave the service until

ANCIENT STOCKS.—See STOCKS.

He possessed a pleasant and most commanding voice; and as he felt what he spoke, he was enabled to transfuse his own feelings into the hearts of his auditors. In the chamber of sickness and affliction he was always welcome among different denominations. His high Christian excellence made his name proverbial as the "good Dr. Stillman." Besides "Apostolic Preaching," in three discourses, and many occasional sermons published during his life, an octavo volume of twenty sermons was published in 1808.

**STIPENDIARY PRIESTS**, priests who officiate in charities founded and endowed for the purpose of praying and offering mass for the souls of the founders.

**STOCK, RICHARD**, master of arts, a laborious and successful divine of the English Church,



the war was closed. On the restoration of peace he resumed his studies, and resided one year as Freshman at Dartmouth College. The three subsequent years of his life were passed at Yale, where he graduated in 1786. He then studied theology, and spent most of his life in itinerant labors, which embraced all the Eastern States, except Rhode Island, Florida, the two Carolinas and Georgia; then in the eastern part of Long Island, then a short time in New Paltz, in Ulster county, New York, and in 1793 in the valley of the Susquehanna, returning in 1797 to Western New York, where the country was new and wild and the population scarce, performing year after year the self-denying labors of a devoted herald of the cross. Under the influence of such exposures life and vigor necessarily began to wane. In 1819 he located at Sodus, upon the shore of Lake Ontario, where he spent the last twenty years of his earthly pilgrimage, always, when able, performing the duties of a missionary; and when unable to do so, until within a few months of his death, he daily amused himself by reading the Greek Testament



COMMON STORK OF SYRIA.—See STORK.

and his Hebrew Bible, and the Greek and Latin classics. He died at Sodus, March 20, 1840, aged eighty-three years.

**STONE, WILLIAM MURRAY, D.D.**, bishop of the Protestant Episcopal diocese of Maryland, was born in Somerset county, of that State, about the year 1779, and received his education at Washington Academy, on the Eastern Shore. He was admitted to orders by Bishop Claggett. With the exception of a short period spent in the rectorship of the church in Chestertown, Kent county, his ministry was confined to his native parish, and his labors were crowned with much success. For fourteen years previous to 1828 he did not attend the conventions of his Church; but although he thus abstained from intermeddling in ecclesiastical politics and confined himself to the duties and interests of his own parish, his worth was well known and duly appreciated by his brethren. In 1828, after the death of Bishop Kemp, there was no unanimity of opinion in regard to his successor. Repeated but unavailing attempts were made to fill the office, each party seeming resolved to adhere to its own candidate. In 1830 a committee of conference was chosen by the con-

vention, and this committee nominated Dr. Stone, who was forthwith elected with great harmony, both of the other gentlemen withdrawing from the contest. He was consecrated October 21 of the same year in Baltimore. He had but a feeble and shattered constitution, and during his brief career in the episcopacy was twice disabled by the fracture of his limbs. Yet notwithstanding these infirmities and disabilities, he faithfully exerted his abilities in promoting the interests of the Church of which he had been made one of the overseers. During the first year of his episcopate the University of Pennsylvania conferred on him the degree of doctor of divinity. His death occurred February 26, 1833. Bishop Stone was distinguished by the meekness, the unaffected humility and the lovely simplicity of his character. His course was not marked by brilliant actions, there was nothing in the attributes of his mind to occasion bursts of admiration, but he possessed good talents which were sanctified by religion.

**STONEHOUSE** (stōn'house), SIR JAMES, an eminent physician and divine, was born at Tubney, in Berkshire, in 1716. After receiving his education at Winchester School and at St. John's College, Oxford, he studied medicine. He subsequently traveled abroad, and then settled at Coventry, whence he removed to Northampton, where his benevolence was strongly evinced in the erection of the county infirmary. Though for some years inclined to infidelity, in the defence of which he even wrote a book against revealed religion, which was three times reprinted, he eventually became a convert to the opinions of the Church of England. In proof of his sincerity, though having an extensive practice ensured by an experience of twenty years, he took orders, and obtained the office of lecturer at All Saints, Bristol. He was subsequently presented to the livings of Great and Little Cheverell, Wiltshire, where he toiled not only for the promotion of the spiritual comfort of his parishioners, but also in the composition of useful works in behalf of religion and virtue. As a preacher he was eloquent and impressive, his discourses carrying conviction to the heart and disposing the mind to more than a barren profession of Christianity. In 1791, on the extinction of the elder branch of his family, settled at Radley, Berkshire, he succeeded to the title of baronet, and died at Bristol in 1795. His works, which are very numerous, are all on religious subjects, and some of them have been recommended by the Society for the Promotion of Christian Knowledge. His "Friendly Advice to a Patient" has been frequently re-edited.

**STONES, PRECIOUS.** Many gems or precious stones are mentioned in Scripture, used as ornaments of dress or for sacred purposes, as in the high-priest's breastplate. The art of engraving upon them was known to the Hebrews. An endeavor is made, so far as possible, to identify these precious stones in the articles under their respective headings. The following are the names as they occur in our version:

Agate, Ex. xxxix. 12.  
Amethyst, Ex. xxxix. 12; Rev. xxi. 20.  
Beryl, Ex. xxxix. 13; Ezek. xxviii. 13; Rev. xxi. 20.  
Carbuncle, Ex. xxxix. 10; Ezek. xxviii. 13.  
Chalcedony, Rev. xxi. 19.  
Chrysolite, Ezek. xxviii. 13, margin; Rev. xxi. 20.  
Chrysoprase, or Chrysoprasus, Ezek. xxviii. 13, margin; Rev. xxi. 20.

Diamond, Ex. xxxix. 11.  
Emerald, Ex. xxxix. 11; Ezek. xxviii. 13; Rev. iv. 3; xxi. 18, 19.  
Jacinth, Rev. xxi. 20.  
Jasper, Ex. xxxix. 13; Ezek. xxviii. 13; Rev. iv. 3; xxi. 18, 19.  
Ligure, Ex. xxxix. 12.  
Onyx, Gen. ii. 12; Ex. xxix. 6, 13; Ezek. xxviii. 13.  
Ruby, Job xxviii. 18; Prov. iii. 15.  
Sapphire, Ex. xxxix. 11; Ezek. xxviii. 13; Rev. xxi. 19.  
Sardine, or Sardius, Ex. xxxix. 10; Ezek. xxviii. 13; Rev. iv. 3; xxi. 20.  
Sardonyx, Rev. xxi. 20.  
Topaz, Ex. xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20.  
Precious stones are figuratively introduced to express value, beauty, continuance, etc., Isa. liv. 11, 12; Lam. iv. 7.

**STONING** (stōn'ing) was the mode of capital punishment established among the Jews by Moses. It would appear from Ex. viii. 26 to have been an Egyptian custom, and there is no evidence to show that beheading was either enjoined by Moses or in accordance with Egyptian law, and it is justly observed that the cases referred to in 2 Sam. iv. 8; xx. 21, 22; 2 Ki. x. 6-8 have no more reference to the Mosaic law than the decapitation of John the Baptist by Herod. Many elements of the Mosaic legislation can be accounted for by the fact that the Jews were a nation of newly-emancipated slaves, and they had imbibed all the degenerating influences of slavery among the heathen. They were taken under the immediate divine government, and it was necessary that a race should be trained to know and acknowledge the direct authority of God. Severe as the punishment of stoning may appear to us, it is evident that no insults, no torture or horrible mutilations were permitted, as in other nations. Besides, it was possible to inflict the sentence so as to stun the sufferer at once, and secure his death in a short space of time. The character of the punishment would seem to intimate the fact that the people were wanderers in a desert among whom it was instituted, though, once established, it was handed down from generation to generation, as the widely separated deaths of Achan and Stephen testify, Josh. vii. 10-26; Acts vii. 54-60.

**STOOL OF PENANCE.** In the Middle Ages a movable stool was provided on which persons who had been guilty of notorious offences were compelled to stand before the whole congregation clothed in a white sheet, with a taper in one hand and a statement of the offence attached to the breast. In the Church of Scotland and in those Churches which have branched off from it, it used to be customary for persons who had been guilty of flagrant offences to appear in the congregation, acknowledge the offence, profess repentance and receive an admonition before restoration to communion.

**STOPFORD** (stop'ford), EDWARD, LL.D., lord bishop of Meath and a privy councillor of Ireland, was the son of the Rev. Mr. Stopford, for many years rector of Glenmore, in the county of Cork, and grandson of Dr. James Stopford, lord bishop of Cloyne. He was consecrated bishop of Meath in 1842, and sworn a privy councillor of Ireland in 1843. He was the author of "The Scripture Account of the Sabbath, compared with

His Grace the Archbishop of Dublin's Thoughts on the Sabbath," in which the antiquity of the Sabbath is maintained, its permanent obligation proved, its meaning explained, its identity with the Lord's day established, and the objections of the archbishop of Dublin, as well as those of several authors, answered. Bishop Stopford died September 17, 1850, at Ardbraccan, county of Meath.

**STOPFORD, JOSHUA**, who was rector of All Saints in York, England, became famous by his well-known treatise, entitled "Pagano-Papismus," in which he presented an exact parallel between Rome Pagan and Rome Christian in their doctrines and ceremonies. It appeared in 1675, and an edition was published in 1844. In the same year—1675—he published "Ways and Means whereby the Pope and his Agents have endeavored to Propagate their Doctrines;" and this work also made a great impression because of the sensitive and alarmed condition of public affairs, and the known desire of many in the higher ranks of life to favor the spread of the Romish Church in England. He died in 1675.

**STORAX** (sto'rax), Ecclus. xxiv. 15, perhaps the *Styrax officinale*.

**STORK.** The eating of this well-known bird was forbidden to the Hebrews, Lev. xi. 19; Dent. xiv. 18. Its habits are alluded to in Ps. civ. 17; Jer. viii. 7. The stork is migratory, arriving in Palestine in the latter part of March; it feeds on frogs, snakes, eels, etc., and has in many countries been regarded as sacred, and not to be molested. It builds its nests in cedars, pines and firs, and in towers and old ruins. In Job xxxix. 13 the word occurs in the margin of our version; but Gesenius would translate, "The wing of the ostrich exults, but are her pinions and feathers pious?"—i. e., she is not affectionate toward her young.

**STORK, THEOPHILUS, D.D.**, was born in 1815, at Salisbury, in North Carolina. He graduated, in 1835, at Pennsylvania College, and for fifteen years he was pastor of St. Matthew's and St. Mark's Lutheran churches in the city of Philadelphia. He was an admirable preacher and a greatly beloved man. In 1854 he published "The Children of the New Testament," and in the same year he edited "The Life of Martin Luther." Next appeared from his pen "Luther's Christmas Tree," and in 1856 "Jesus in the Temple," followed, in 1857, by "Home Scenes of the New Testament." In 1859 he published a "Christmas Book for Children," and while thus engaged he acted, along with Drs. Hutter and Schaeffer, as editor of the "Lutheran Home Journal," and with Dr. Kurtz as editor of the "Lutheran Observer." manifold as these engagements were, he was able nevertheless to prepare many papers for the "Evangelical Review," the "Evangelical Magazine," the "Eclectic" and the "Union Tabernacle." He died in 1873 at Philadelphia.

**STORRS, RICHARD SALTER, D.D.**, was born in 1787, at Longmeadow, Massachusetts, of which place his father was pastor. He graduated at Williams College in 1807, and in 1811 he became pastor of the First Congregational Church in Braintree, Massachusetts. He has published sermons, and he edited an edition of Willison's "Sacramental Meditations." He acted as editor of the "Boston Recorder" and co-editor of the

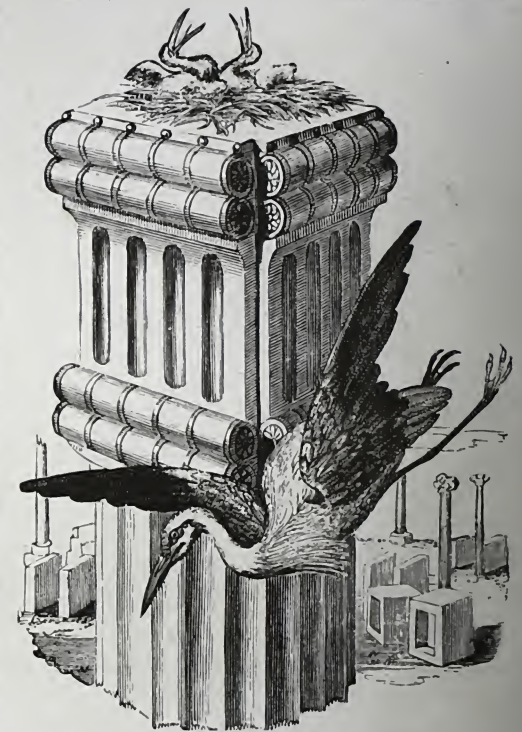
"Congregationalist." He died in 1819. Grandfather, father and son were called Richard Salter Storrs, and each was a doctor of divinity, and all held a high place in the pulpit of New England. The youngest of this famous trio of New England divines has been a voluminous and forcible writer, and among the most thoughtful of his works must be classed "The Constitution of the Human Soul," which he delivered as the "Graham Lecture" in 1857.

**STORY, THOMAS**, was born in 1667, in Westmoreland, in England. He was a member of the Society of Friends; and with a view to disseminate his views he visited America in 1698, where he traveled through the colonies now known as the Eastern and Middle States. He wrote extensively in exposition of his views, and in 1733 he published "A Vindication of the People called Quakers," and discourses in 1738, while two issues of sermons in 1739 and 1764 showed the zeal with which he held on his way. In 1747 was published at Newcastle-on-Tyne a journal of his life, with the reasons which led him to become a Friend, and this work, which was posthumous, contained a good account of his travels and labor to advance the gospel. He died in London in 1742.

**STOUGHTON** (stou'tn), WILLIAM, an American citizen who was born at Dorchester, Massachusetts, in 1631, his father being Colonel Israel Stoughton, a military man of repute, a large land-owner and a benefactor to Harvard College, giving it three hundred acres of land. William graduated at Harvard College in 1650, studied theology, went to England, and became a Fellow of New College, Oxford, but was ejected at the Restoration, and returned to his native land in 1662. Though he declined invitations from numerous churches to settle as pastor, he yet acquired a high reputation as an eloquent and forcible preacher. In 1668 he was appointed to deliver the Massachusetts election sermon, which was spoken of as one of the best ever delivered upon the occasion. In 1677 he went to England as an agent of the province. He also held, at different times, the office of lieutenant-governor of Massachusetts, of chief-justice of the Superior Court, and was a member of the Council. Stoughton Hall, built in 1698, was erected at his expense. He also left property for other public charitable objects. He died at Dorchester, July 7, 1701, aged seventy years.

**STOW, BARON, D.D.**, was born in 1801, at Croydon, New York, and educated at the Columbia College, District of Columbia, where he graduated in 1825. For two years he edited a religious paper called the "Columbian Star," which was published at Washington, and in 1827 he was ordained as pastor of the church at Portsmouth, New Hampshire. In 1832 he was removed to the Baldwin Street Church in Boston, and in 1848 he was transferred to the Rowe Street Church in that city, where he remained until 1867. He held a deservedly high place in the ministry of the Baptist Church. In the Baptist Missionary Union he was a leading member, and he presided over the trustees of the Newton Theological Institution.

In 1832 he issued a "Life of Harriet Dow," and in 1835 he published "The History of the Baptist Mission to India," and two years afterward he followed it up by "A History of the Danish Mission on the Coromandel Coast." Then, in 1842, his "Daily Manna" appeared, and it went through several editions, and it was followed by "The Whole Family in Heaven and Earth," and in 1859 by "The Christian Brotherhood," and in the same year he published "First Things." Other small works proceeded from his pen from time to time, and he showed great judgment by the able manner in which he edited "The Baptist Missionary Magazine," as well as by the papers which he contributed to the "Christian Review." He died at Boston in the year 1869, having displayed through life a high-toned Christian character, and being loved for his great amiability, his kindness of manner and his sincere piety.



CELEBRATED STORK'S NEST AT PERSEPOLIS.—See STORK.

**STOW, JOHN**, was born in London, in 1525. For many years he pursued the humble business of a tailor, but by the time he had reached middle life he had accumulated vast stores of antiquarian knowledge, and he determined on abandoning business and devoting his life to literature. One of the most noteworthy incidents in the history of men of learning, and one that is truly surprising, is the fact that a man like Stow, whose name now stands in the front rank of profound antiquaries, should have been permitted to pass his declining years in abject poverty. Still more wonderful is the fact that when he was nearly eighty years of age he was constituted by royal letters-patent a public beggar; and he was commended to charity on the ground of his having "compiled and published diverse necessary books and chronicles." His four great works are now considered so valuable that they are indispensable to any even moderately furnished English library. They are—1. "A Summarie of Englysh Chronicles"



(1561), of which editions have often been published. 2. "Annales; or a General Chronicle of England from Brute unto this Present Yeare of Christ" (1580), of which also many editions have appeared and additions made by continuators. 3. "A Survey of London" (1598), also repeatedly edited and revised; and 4. "The Successions of the History of England" (1638), which has been considered a fragment of a larger work. Hume has justly called him "the honest historian Stow," and his integrity and research are unquestionable. He died in the year 1605, and was buried in the church of St. Andrew Undershaft, where a monument was erected to his memory, and it still remains. He was not the first man who was neglected in life and honored after his death, and it need not be a matter of surprise that, as Maitland has recorded, the bones of the old antiquary were removed from their resting-place in 1732 to make way for those of some richer person.



MONUMENT TO JOHN STOW.—See STOW, JOHN.

**STOWELL** (sto'el), HUGH, was born in 1799, at Douglas, in the Isle of Man. He entered Oxford in 1818, becoming a student of St. Edmund's Hall, and graduating in 1822. In the following year he was ordained, and he began his ministry as curate at Shapcombe, in Gloucestershire, whence he went to Trinity Church in Huddersfield, but Manchester became the great sphere of his remarkably successful labors. In 1825 St. Stephen's Church, in the suburb (Salford) of Manchester, was given to him, which he held until the large edifice of Christ Church in Aetonsquare (Salford) was built for him, and which was raised by a special subscription in order to provide a sphere equal to his powers and great zeal. Here his labor was immense, and the results which flowed from his manifold plans, ceaseless activity and wonderful power as a preacher and organizer, attracted the attention of all who were interested in the advancement of the gospel among the teeming masses of a

vast and growing city. In 1845 he was made an honorary canon of Chester Cathedral, and subsequently he became rural dean of Salford, a position which gave him almost the powers of a diocesan from the manner in which he labored in his office. Although his life appeared to be a scene of toil in the public work of the ministry, still he succeeded in producing a great number of works, which can only be briefly enumerated here. In 1819 he published a "Life of Dr. Wilson, the eminent Bishop of Sodor and Man," and next year a "Life of Sophia Leece." Next followed "The Pleasures of Religion" and "The Voice of the Church in Holy Baptism." "The Bible Self-Evident" and "The Moderation of the Church of England" were well received. Among smaller works were "William Palmer, a Warning," "The Age we Live In" and "Hints on Ex-amination." In 1854 he published "Nehemiah, a Model for Men of Business," and in 1858 "Lectures on Christianity in the Business of Life." In 1866 his sermons on the pass-over were published; and besides these, a large number of sermons, collections of hymns and volumes of poetry appeared from year to year as he prosecuted his labors. He died at Salford, October 8, 1865, thus closing a life of great ministerial usefulness, and deservedly regretted by the leading men and worthy classes of the different evangelical denominations.

**STRABO** (stra'bo), a celebrated Greek historian and geographer, was born at Amasia, in Cappadocia, about B. C. 50, and traveled through Greece, Italy, Egypt and Asia, endeavoring to obtain the most accurate information in regard to the geography, statistics and political condition of the countries which he visited. The time of his death is unknown, but he is supposed to have died after 20 A. D. His great work, in seventeen books, contains not only a description of different countries, but the chief particulars of their history, notices of eminent men and accounts of the manners and customs of the people.

**STRADLING** (strad'ling), SIR JOHN, was an eminent English layman who flourished in the early part of the seventeenth century. He was educated at Oxford, where he gained a high reputation. His talent lay chiefly in the department

of religious poetry. His first work, which appeared in 1597, was on "Life and the True Way to escape the Fear of Death." In 1607 he published "Four Books of Epigrams," and in 1623 another poem in quarto, entitled "Beatifici Pacifici," appeared. His last work, in three hundred and two pages quarto, entitled "Divine Poems; in Seven Several Classes," was published in 1625, and copies of it have often brought extravagantly high prices. His style and manner had all the fanciful quaintness of the age.

**STRAHAN** (stra'han), WILLIAM, a native of Edinburgh who, after serving his time with a printer in his native town, went to London, and soon attained eminence in his profession. In 1770 he purchased a share of the patent place of King's printer, and in 1775 sat in Parliament for Malnesbury, and in the following Parliament for Wotton-Bassett. Having achieved distinction and opulence, he became the friend of the learned, and

was ever ready to contribute to the comfort of those whose mental exertions had aided in his elevation. Among his particular friends was Dr. Johnson. Besides some original writings of only temporary value, he edited Dr. Johnson's "Prayers and Meditations." Mr. Strahan died in 1785, aged seventy.

**STRAIN AT**, Matt. xxiii. 24. See GNAT.

**STRAKES**, Ezek. i. 18, a word used for both the tire and the nave of a wheel.

**STRANGER**. See ALIEN, HOSPITALITY.

**STRATFORD, DE** (deh strat'ford), the name of two English ecclesiastics. 1. JOHN, one of the chief counselors of Edward, three times chancellor and president of the council. He was employed in many important missions, and was made successively bishop of Winchester and archbishop of Canterbury. He was a man of great learning, an able politician and a loyal counselor, liberal to the Church and charitable to the poor. He died in 1348. 2. ROBERT, brother of the preceding, was educated at the University of Oxford, of which he became chancellor. During his brother's absence in France he held the great seal on several occasions, and on his resignation, in 1337, he was made chancellor. The king's suspicions were unjustly excited against him, and he took the seal from him and threatened to imprison him. He was bishop of Chichester—a man of resolution, courage, fidelity to his sovereign, and a benefactor to his native Stratford and its cathedral. He died in 1362.

**STRAW**. The Egyptians anciently reaped their corn close to the ear, and then cut off the straw close upon the ground. This was the straw that was chopped up and mixed with clay to make bricks more compact and tenacious. When it was refused by Pharaoh to the Israelites, they had to gather stubble, probably the short straw still left, Ex. v. 6-18. This useless stubble was often burnt, Isa. v. 24. Straw, perhaps sometimes mingled with beans, etc., was generally used in Palestine as fodder or provender, Gen. xxiv. 25; 1 Ki. iv. 28.

**STRAW**, Matt. xxv. 24, 26, an old form of strew.

**STREETS**. See CITIES.

**STRICKLAND** (strik'land), WILLIAM P., D.D., was born in 1809, at Pittsburg, Pennsylvania, and educated at the University of Ohio, situated at Athens. In 1832 he entered the ministry in the Methodist Church, and for several years he labored at Cincinnati. He acted as agent of the American Bible Society for four years, and he discharged the duties of associate editor of "The Christian Advocate and Journal." He wrote a "History of the American Bible Society," to which the Rev. N. I. Rice, D.D., prefixed an introduction, and this work has been continued down to 1856. In 1850 he published a "History of the Missions of the Methodist Episcopal Church," and in the following year the "Genius and Mission of Methodism." This was followed by a "Manual of Biblical Literature," "Light of the Temple," "The Life of Faith" and "Christianity Demonstrated by Facts." His next work was one of great interest, entitled "The Pioneer Bishop; or, the Life and Times of Bishop Asbury, with an Introduction by N.

Baugs, D.D." Among the most interesting of the numerous other works which he published is "The Backwoods Preacher; or, Autobiography of Peter Cartwright." So, also, "The Life of Jacob Gruber," and indeed all the numerous works which he has edited or annotated that bear on labor in the missionary field are fraught with the most lively interest, as they display the results of intense zeal, fearless courage and a self-sacrificing spirit in the cause of Christ.

**STRIGELIUS** (stri-ge'le-us), VICTORIUS, a native of Kaufbier, in Swabia, one of the first of Luther's disciples, taught theology and logic at Leipsic; but his disputes with Francowitz, as also his opposition to some of Luther's doctrines, rendered him unpopular, and he was deposed and imprisoned by his enemies. He was subsequently appointed professor of morality at Heidelberg, where he died June 26, 1569, aged forty-five. He wrote "Notes on the Ancient and New Testaments" and other works, now but little known.

**STRIGOLNIKS** (stre-gol'niks), a sect of Judaizing Russian Christians which sprang up in the fourteenth century and increased with great rapidity, owing to the zeal of the founders and the analogy which was found to exist between the Greek ceremonies and the temple service of the Jews. They were joined by priests and deacons of the Russian Church, and several even of the bishops favored their doctrines. The flames of persecution were repeatedly kindled against them, but they continued to exist either more publicly or in private, and at this day are concentrated in the *Seleznetchini*, who are Jews in principle, observe circumcision, the seventh-day Sabbath and part of the ceremonial law.

**STRONG, JAMES, S. T. D.**, was born in 1822, in the city of New York, and educated in Wesleyan University in that city. In 1844 he became professor of ancient languages in Troy Conference Academy, which position he held for two years, after which he entered on the duties of professor of Biblical literature in Troy University. His solid acquirements and the great range of his learning eminently fitted him for that position. In 1853 he entered, with the late John McClintock, D.D., on the laborious and most important duty of preparing a cyclopedia of an extensive range which was intended to treat of Biblical, theological and ecclesiastical literature. Besides his contributions to this work, Dr. Strong is the author of a "New Harmony and Exposition of the Gospels," a "Manual of the Gospels" and a "Harmony of the Gospels in the Greek," showing that his mental tendencies are eminently toward Biblical subjects. He has also been a frequent contributor to "The Methodist Quarterly Review" and "The Christian Advocate and Journal," and together with Mrs. Olin and O. Judd he has prepared "Lessons for every Sunday in the Year," thus displaying a versatility and range of acquirements of the highest order.

**STRONG, NATHAN, D.D.**, a Congregational clergyman of Hartford, Connecticut, born in 1748, graduated at Yale College in 1769. His father was minister in Coventry, of the same State. He was ordained in 1774, and died December 25, 1816. Dr. Strong was distinguished for learning as well as good judgment, and his superior social qualities rendered him an agreeable companion. He was editor of the "Connecticut Evangelical Magazine," 198

and had an important agency in originating the Congregational Missionary Society of Connecticut. He published "The Doctrine of Eternal Misery Reconciled with the Benevolence of God," besides numerous sermons.

**STRONG, PASCHAL NELSON**, was born in 1793, at Brookhaven, Long Island. In 1816 he became a co-pastor of the Collegiate Reformed (Dutch) Church in New York city, in which position he became very distinguished. He was eminent as a preacher and as a pastor. A fair specimen of his pulpit style may be seen from a sermon of his, entitled "The Pestilence a Punishment for Public Sins, a Sermon preached after the Cessation of the Yellow Fever, New York, 1822," 8vo. He died in 1825.

**STRONG, TITUS, D.D.**, a clergyman of the Protestant Episcopal Church, born in Brighton, Massachusetts, January 26, 1787, learned the trade of a printer, and engaged warily in politics. Subsequently he removed to Dedham, in that State, where he was employed as a teacher, and became a decided Episcopalian. Soon after, he entered as a candidate for holy orders, and March 24, 1814, was made deacon by Bishop Griswold. March 26, 1826, he was ordained presbyter. Almost from the first he labored at Greenfield, in his native State, where he remained until the close of his life, although he had repeated opportunities of removing to parishes able to give a larger salary. He ranked high for talents and exerted a powerful influence. Though dead, the effects of his influence remain. His "Candid Examination of the Protestant Episcopal Church, in two Letters," is one of the most efficient productions of its class. He also wrote and published "The Scholar's Guide," a condensed historical summary of the Bible. Besides the above, he prepared several elementary books for common schools. He was a frequent contributor to the periodical press, both in prose and poetry. He died June 11, 1855.

**STRUTHERS** (struth'ers), JOHN, a poet of Scotland, was born July 18, 1776. His father was a shoemaker, and the son pursued the same avocation. His first, and perhaps best, literary effort was "The Poor Man's Sabbath," which, published in 1804, attained a rare popularity, and has passed through numerous editions. It contains many beautiful passages. In 1806 he issued "The Peasant's Death," intended as a sequel to the Sabbath, and subsequently other meritorious poems. He also was the author of "The History of Scotland from the Union in 1707 to 1827," a work of great research and valuable for its contents. He died August 7, 1853, in his seventy-eighth year.

**STRUVIUS** (stroo've-us), BURCARD GOTTHELF, one of twenty-six sons of George Adam Struvius, was born at Weimar, and settled at Jena. He died in 1633, aged sixty-seven. He published a number of excellent works on antiquities of Rome and on history, which have passed from notice, though portions of them may be found pirated into more recent writers.

**STRYPE** (stripe), JOHN, was born on November 1, 1643, at Stepney, near London. His

early training was at St. Paul's School, whence he went to Jesus College, Cambridge, and from which he removed to Catherine Hall. He graduated in 1665, and took his master's degree four years afterward. He became perpetual curate of Theydon-Boys, in Essex, but in the same year the living of Low Leyton was given to him, and he resigned the other. He held the charge of Low Leyton



THE "ADJUTANT" STORK.—See STORK.



THE "MARABOU" STORK.—See STORK.

until his death, in 1737, when he had reached his ninety-fifth year. Strype was a most voluminous writer, among his earliest works being lives of Cranmer, Aylmer, bishop of London, Sir Thomas Smith, Sir John Cheke, Grindal, Parker and Whitgift. From 1820 until 1840 new and uni-



form editions of his historical and biographical works, in twenty-seven volumes, were published at the Oxford University Press, and they form a perfect storehouse of ecclesiastical and biographical treasures. He is known as one of the driest and most veracious collectors and recorders of facts, and he never omits the most trivial matter.

**STUART** (sten'art), GILBERT, historian and miscellaneous writer, was born at Edinburgh in 1742, and received his education in the university. He studied jurisprudence, but became an author by profession. In his twenty-second year he published a "Dissertation concerning the Antiquity of the British Constitution," for which he was complimented with the degree of LL.D. His next work was a "View of Society in Europe;" but being disappointed of the professorship of law at Edinburgh, he removed to London and became a writer in the "Monthly Review." He, however,



THE KING AND THE DRAGON.  
From a bas-relief at Persepolis.—See SCULPTURE.

returned in 1773, and commenced the "Edinburgh Magazine and Review," discontinued in 1776. He also wrote "The History of Scotland," a "History of the Reformation of Scotland," etc. Dropsy, brought on by intemperance, caused his death, in 1786.

**STUART, HENRY BENEDICT MARIA CLEMENT**, cardinal of York, younger brother of Charles Edward, the Pretender, and the last descendant of the royal line of the Stuarts, was born at Rome in 1725. When the last grand effort for the restoration of his family, in 1745, proved abortive, he took orders, and in 1747 Pope Benedict XIV. raised him to the purple. The extraordinary events arising out of the French Revolution had the effect of making the cardinal dependent on the bounty of the king of England; for having been obliged to flee to Venice when the French invaded Italy, he was indebted for his support to a pension from the English court. He died in 1807.

**STUART, MOSES, D.D.**, who may justly be considered the father of Biblical science in this

country, and who was one of the most judicious and learned of modern philologists, was born in 1780, at Wilton, Connecticut. He graduated at Yale College in 1799, and after teaching for some time he was admitted to the bar. He acted as tutor in Yale College from 1802 till 1804, and in the latter year he was licensed to preach by the New Haven Association of Ministers. In 1806 he was ordained as the successor of Dr. Dana at New Haven, and he remained in this charge until, in 1810, he was appointed to the chair of sacred literature in the theological seminary at Andover; and here he entered on his great life-work; for he discharged the duties of this situation until the year 1848, when declining health obliged him to retire. His works, which have all attested his great learning, have been very numerous, and only a brief catalogue of them can be given here: 1. A Grammar of the Hebrew Language, without Points. 2. Letters to the Rev. W. E. Channing.

This work produced a great impression on both sides of the Atlantic. 3. A Hebrew Grammar, with Points, together with a Syntax and Exercises. 4. A Dissertation on the Importance and Method of Studying the Original Languages of the Bible. 5. A Letter to Dr. Miller on the Eternal Generation of the Son of God. 6. Elements of Interpretation. 7. Discourses on the Atonement. 8. A Commentary on the Epistle to the Hebrews. 9. A Course of Hebrew Study. 10. Practical Rules for Greek Accents and Quantity. 11. Commentary on the Epistle to the Romans. 12. Essays on Several Words relating to Future Punishment. 13. Is the Mode of Baptism Prescribed in the New Testament? 14. Grammar of the New Testament Dialect. 15. Cicero on the Immortality of the Soul. He wrote on Geology, on Prophecy, on the Old Testament Canon, on the Sabellian and Athanasian methods of representing the Doctrine of the Trinity. He published commentaries on the book of Proverbs and on Ecclesiastes, many sermons, pamphlets, reviews and critical treatises not included in this catalogue, thus showing industry, a thorough knowledge and a comprehension of every subject that he took up which showed him to be the master of them all. As a commentator he was exhaustive, exceedingly fair in all his statements, untrammelled by traditions, ready to yield to evidence, of solid judgment, with

fancy and imagination under control; he was one of the great theological masters of his age. More than seventy of his students became professors in colleges, more than one went as missionaries to the heathen, and at least thirty of these were able to engage in translating the Bible into foreign tongues. He died January 4, 1852.

**STUKELY** (stenk'le), WILLIAM, a celebrated antiquary, born at Holbeck, Lincolnshire, November 7, 1687, after receiving his education in the school of his native town, was in 1703 admitted to Benet College, Cambridge, where he studied medicine and botany with great assiduity. When he had taken his degree of bachelor in medicine, he settled at Boston, and in 1717 removed to London, where he was soon after, at the recommendation of his friend Dr. Mead, elected Fellow of the Royal Society, and also one of the first members of the Antiquarian Society. In 1726 he left London to settle at Grantham, in his native county. He determined to abandon his profession for Church preferment, which his powerful friends

could command for him, and, after being ordained by Wake, the primate, in 1730 he was presented to the living of All Saints, Stamford. In 1739 he obtained the living of Somerby, near Grantham, and in 1747 he relinquished his country preferments for the rectory of St. George, Queen's Square, London. He was attacked by a stroke of the palsy February 27, 1765, and died four days subsequently, in his seventy-eighth year. The most celebrated of his works are—"An Account of the Curiosities and Antiquities in Great Britain," with copper plates; "Discourses on the Monuments of Antiquity that Relate to Sacred History;" "An Account of Stonehenge and Abury;" "History of Carausius;" and several valuable tracts on antiquities. His knowledge of Druidical history was so extensive that he was called by his friends the Arch-Druid of his age. He was the correspondent as well as the friend of the most learned and respectable persons of his time.

**STURM, CHRISTOPH CHRISTIAN**, a German divine, born at Augsburg in 1740. He is chiefly known as the author of "Reflections on the Works of God," which has been frequently reprinted in England and other countries as well as in his own. He also published "Morning Converse with God, for Every Day in the Year," several volumes of sacred poetry highly esteemed in Germany, etc. He died in 1786.

**STURM, JOHANN**, an eminent German classical scholar and theologian, was born at Sleidan (Schleiden), near Cologne, in 1507. After studying at Louvain, he settled at Paris in 1529, and established a school there, which prospered greatly; but the rigorous decrees against Protestants induced Sturm, who had long secretly held the Reformed doctrines, to quit Paris in 1538. He gladly accepted the post of rector of the new gymnasium of Strasburg, and by his zeal and abilities raised it to so high a reputation that in 1566 the emperor Maximilian constituted it a university. Sturm was its first rector. He was at the same time an active promoter of the Reformation and the steady friend of its persecuted adherents. His moderation and his leaning to the views of Calvin made him many enemies, and in 1583 he was dismissed from his office, but was allowed to receive the salary. He wrote many works, philological, theological and educational, in Latin so pure and elegant that he was named the German Cicero. He also edited the works of Cicero. His publications produced a great impression on the age, and they promoted the accurate study of Latin, owing to the purity of his classical style. He died near Strasburg, in 1589.

**STURMIUS** (stur'me-us), JAMES, a learned German, born at Strasburg in 1489, was employed in several embassies to the diets of the empire, to England and to the imperial court. By his influence he contributed greatly to the Reformation at Strasburg, and also to the erection of a college in that city. He assisted Sleidan in the compilation of the "History of the Reformation in Germany," which was honorably acknowledged by that author. He died at Strasburg, October 30, 1553.

**STYLES** (stilz), JOHN, who became eminent in the Methodist Church as a very popular preacher, was born in England, and labored at Brighton, on the south coast. He was equally well known as a popular writer, the first of his

works being published in 1797, under the title "Miranda." In 1807 he issued a work on "The Stage," which was reprinted in 1833. In the next year he produced a "Life of David Brainerd" and "Evangelical Preaching," while in 1809 he encountered the Rev. Sydney Smith by "Strictures on Two Critiques in the Edinburgh Review on Methodism and Missions." After this he published a "Family Bible, with Notes;" "The Animal Creation," a prize essay, which gained one hundred pounds to the author; "Pulpit Studies," which ran through several editions. Still further, he prepared and printed several volumes of sermons and several small works which evidenced a clearness of evangelical view, a directness of style and a power of expression which fully justified the estimate which had been formed by the public of his mental powers.

**STYLITES** (stil'ites), "pillar saints," an appellation given to a kind of solitaries who stood motionless upon the tops of pillars, raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the stupid populace. Of these, we find several mentioned in ancient writers, and even as low as the twelfth century, when they were totally suppressed.

The founder of the order was St. Simeon Stylites, a famous anchorite in the fifth century, who first took up his abode on a column six cubits high, then on a second of twelve cubits, a third of twenty-two, a fourth of thirty-six, and on another of forty cubits, where he thus passed thirty-seven years of his life. The tops of these columns were only three feet in diameter, and were defended by a rail that reached almost to the girdle, somewhat resembling a pulpit. There was no lying down in it. The Fakirs of the East imitate this extraordinary kind of life to this day.

**SUAH** (su'ah), a chieftain of Asher, 1 Chr. vii. 36.

**SUAREZ** (swa'reth), FRANCISCO, a celebrated Spanish Jesuit, born at Granada in 1548. While studying at the University of Salamanca, he was induced to enter the order of Jesuits; and after teaching philosophy and theology at Valladolid, Rome, Alcalá and Salamanca, he was appointed first professor of divinity at the University of Coimbra, in 1597. He was a man of fervid piety, of retiring disposition, unwearied in the discharge of his professional and religious duties, and a voluminous writer. He took part in the controversy on grace and free-will between the Jesuits and the followers of Molina, and conceived a system called *Congruism*, a modified Molinism. Among his works is the celebrated "Defence of the Catholic Faith against the Errors of the Anglican Sects," which was written by command of Pope Paul V. against the oath of allegiance required by James I. It appeared in 1613, and was burnt publicly by the hangman both at London and Paris. He died at Lisbon in 1617.

**SUBAI** (soo'bi), 1 Esd. v. 30, the same as Shalmal or Shamlai, Ezra ii. 46.

**SUB-APOSTOLIC CHURCH**, a name applied to the Church during the period immediately following the time of the apostles, in which lived Ignatius, Polycarp, Justin, Hegesippus, Theophilus, Clement, Irenæus and others. It corresponds mainly with the second century.

**SUB-DEACON**. The third of the holy orders is thus called; it was not reckoned such until the thirteenth century, and is not always considered so in the Eastern Church. The sub-deacon assists the deacon at mass.

**SUB-DEAN**. 1. The dean's vicar at Westminster. 2. The vice-dean in cathedrals of the old foundation. 3. At Lincoln, York and Salisbury the sub-dean is a minor dignitary.

**SUB-INTRODUCTÆ**, women who resided with ascetics in the early Church. In consequence of recognized evils which flowed from the usage, the custom was forbidden by several councils. They were also called "Agapetæ."

**SUBLAPSARIANS** (sub'lap-sa're-anz), those who hold that God permitted the first man to fall into transgression without absolutely pre-determining his fall, or that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin who were not exempted from it by predestination. See SUPRALAPSARIANS.

**SUBSCRIPTION** (sub-skrip'sh'un) CLERICAL. Subscription to articles of religion is required of the clergy of every established church and of some churches not established. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the *animus imponentis*, especially when creeds have been long established. It is said, though unjustly, that the clergy of the Churches of England and Scotland seldom consider themselves as fettered by the Thirty-Nine Articles or the Confession of Faith when composing instructions for their parishes or the public at large.

**SUBURBS**. See CITIES.

**SUCCESSION** (suk-sesh'un), UNINTERRUPTED, a term made use of by the Romanists and others in reference to those bishops who are supposed to have derived their authority from the apostles, and so communicated that authority to others in a direct line or succession.

It is a very precarious and uncomfortable foundation for Christian hope (says Dr. Doddridge) which is laid in the doctrine of an *uninterrupted succession* of bishops, and which makes the validity of the administration of Christian ministers depend upon such a succession, since there is so great a darkness upon many periods of ecclesiastical history, inasmuch that it is not agreed who were the first seven bishops of the Church of Rome, though that Church was so celebrated; and Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns that it is no easy matter to tell who

succeeded the apostles in the government of the churches, excepting such as may be collected from St. Paul's own words. Contested elections in almost all considerable cities make it very dubious which were the true bishops; and decrees of councils, rendering all those ordinations null where any *simoniacal* contract was the foundation of them, makes it impossible to prove that there is now upon earth any one person who is a legal successor of the apostles, at least according to the principles of the Romish Church. Consequently, whatever system is built on this doctrine must be very precarious.

"I am fully satisfied," says Bishop Hoadley, "that till a consummate stupidity can be happily established and universally spread over the land, there is nothing that tends so much to destroy all due respect to the clergy as the demand of more than can be due to them; and nothing has so effectually thrown contempt upon a regular succession of the ministry as the calling no succession regular but what was uninterrupted, and the making the eternal salvation of Christians to depend upon that uninterrupted succession of which the most learned must have the least assurance, and the unlearned can have no notion but through ignorance and credulity."

**SUCCOTH** (suk'kōth), a town in the valley



EARLY PERSIAN SCULPTURE.—See SCULPTURE.

of the Jordan. It had its origin, as well as its name, in the temporary sojourn of Jacob on his way from Padanaram to Palestine. "And Jacob journeyed to Succoth, and he built him an house, and made booths (*succoth*) for his cattle; therefore the name of the place is called Succoth" ("booths"). Jacob probably remained for some time in this fertile spot, which must have reminded him of the banks of the Euphrates, Gen. xxxiii. 17. The situation is approximately indicated by the fact that Jacob was on his way from Peniel to Shechem. Peniel was apparently on the north bank of the Jabbok, Gen. xxxii. 22, 23; and it would seem that after his interview with Esau on the south bank, he turned back to avoid further intercourse with his dangerous brother; and instead of following him to Edom he recrossed the Jabbok and descended to the valley of the Jordan, where he resolved to rest for a time amid its luxuriant pastures.

The next notice of Succoth is in Joshua's description of the territory of Gad. To this tribe the middle section east of the Jordan was allotted, including the valley of the Jordan up to the Sea of Galilee. Among the towns in the valley is Succoth, Josh. xiii. 27. Nothing more can be inferred from this than that it lay on the east bank of the river.

In the narrative of Gideon's pursuit of Zeba and Zalmunna it is said: "And Gideon came to Jordan, passed over, . . . and said unto the men of Succoth,"



etc., Judg. viii. 5. The tale there recorded of the mingled cowardice and perfidy of the inhabitants, and of Gideon's terrible vengeance, is one of the most harrowing in the Bible. At that period Succoth must have been a place of importance, when it ventured to refuse the request of Gideon. Its "princes and elders," too, are said to have numbered "threescore and seventeen men."

Though the rulers were slain, the city continued to prosper, and in the days of Solomon it was well known. The sacred historian informs us that the brazen vessels of the temple were east "in the circuit of the Jordan, in the clay ground, between Succoth and Zarthan," 1 Ki. vii. 46; 2 Chr. iv. 17.

2. Succoth was a station of the Israelites in the desert, the first after their departure from Egypt: "And the children of Israel journeyed from Ramesses to Succoth," Ex. xii. 37. Probably here, too, the name may have been given to the spot from the temporary booths which some of the more delicate would naturally attempt to construct for

where else occurs. Gesenius, by the change of a radical letter, would read *Succoth-bemeth*, tents—viz., idol-tents—of high-places, an arbitrary change; and many suppose the expression to have virtually designated the impure Babylonian goddess Mylitta, in honor of whom maidens exposed themselves in a covered couch or precinct near the temple; hence, to make daughters' or maidens' booths would be much the same as to celebrate the impure worship of Mylitta. It might be so, though certainly it is a somewhat obscure mode of conveying such a sense; and others are still disposed to regard Succoth-benoth as the name of a deity. Rawlinson would identify it with *Zirbanit*, a female Babylonian deity, the fabled wife of Bel-Merodach; but it is given more as a conjecture than a well-grounded and settled opinion. The proper import of the expression in its existing connection must be regarded as still involved in doubt.

**SUCHATHITES** (sook'ath-ites), the inhabitants of some place not ascertained, 1 Chr. ii. 55.

**SUD** (sood), 1 Esd. v. 29, the same as Siah or Sia, Ezra ii. 44.

**SUD**, Bar. i. 4, a river of which nothing is known.

**SUDARIUM** (su-da're-nm). 1. The veil attached to an abbot's staff to distinguish it from a bishop's crook. It was attached to a pastoral staff sometimes, so that when held the hand need not dim the metal. 2. The cloth used for wiping the priest's fingers at the celebration of mass.

**SUDBURY** (sud'ber-e), **SIMON DE**, an English divine, was a native of Sudbury, and distinguished for his piety and learning. By the influence of the pope he was made bishop of London, and in 1375 was raised to the see of Canterbury. In 1379 he was made chancellor. Unfortunately, he became the object of popular indignation during the rising of Wat Tyler, and the king got him to resign the great seal. The people, however, broke into the Tower, seized the archbishop, dragged him to Tower Hill and barbarously murdered him, the prelate quietly remonstrating with them and giving them absolution. His death occurred in 1381.

**SUDIAS** (su'de-as), 1 Esd. v. 26, perhaps Hodaviah or Hodevah, Ezra ii. 40; Neh. vii. 43.

**SUENES** (su-e'nes), a Christian nobleman in Persia who, refusing to deny Christ, had his wife taken from him and given to one of the emperor's meanest slaves; and what added to his mortification was that he was ordered to wait upon his wife and the slave, which at length broke his heart.

**SUET**. See **FAT**.

**SUETONIUS, CAIUS TRANQUILLUS** (ki'us tran-kwil'us swe-to-ne-us), a Roman historian who lived in the first and second centuries of our era. He was the son of a Roman officer, became an advocate at Rome, and afterward secretary (*magister epistolarum*) to the emperor Hadrian. This place he lost through some familiarities, not clearly described, with the empress Sabina. Suetonius was the friend of Pliny the Younger. He wrote numerous works, of which four are extant. The most important is his "Vite Duodecim Cæ-

sarum," which contains a large mass of curious and valuable facts, and though not systematically or rhetorically composed, but chiefly anecdotic, is esteemed impartial and trustworthy. It has passed through a great number of editions, and has been translated into almost all European languages. His other extant works are notices of grammarians, rhetoricians and poets. An English translation of Suetonius is included in Bohn's "Classical Library."

**SUEZ** (swez) is the name of the isthmus which lies between the Red and the Mediterranean Seas, and which unites the African with the Asiatic Continent. It is a low-lying tract, about seventy-four miles broad, generally covered with sand and salt marshes. The surface is not entirely level, but several depressions occur, which are filled with salt marsh, there being a general depression toward the Mediterranean. Traces of the canal made by Necho and Ptolemy Philadelphus to unite the seas remain, but the canal lately made across the isthmus diverges considerably from the line of the former one. Suez is also the name of a small sea-port on the gulf or western arm of the Red Sea, and the spot where the Israelites are supposed to have crossed lies about two miles from the head of the gulf.

**SUFFRAGAN** (suff'fra-gan), a title of a provincial bishop who is under a metropolitan, so called because the latter has power to call him to his provincial synod to give his suffrage there.

**SUFFRAGE** (suff'raje). 1. A vote such as a suffragan bishop has in a provincial synod. 2. A short petition such as occurs after the creed in the morning and evening service.

**SUICER** (swit'ser), **JOHN GASPARD**, a learned German who was born at Zurich in 1620. He became professor of Greek and Hebrew in that city, and died at Heidelberg in 1705. He is best known by his lexicon, or "Ecclesiastical Thesaurus of the Greek Fathers," a work of real learning. His son Henry was also an able professor at Zurich, and subsequently at Heidelberg, where he died in 1705. Like his father, he was a profound scholar, and he is still known by his "Chronology of Switzerland," which is much esteemed.

**SUIDAS** (soo'e-das), a Greek lexicographer. When and where he was born and died is unknown, but he is supposed to have lived in the latter end of the ninth and the beginning of the tenth centuries. His "Lexicon," faulty as it is in many respects, is valuable for the fragments it contains of lost works and the information which it affords respecting ancient writers.

**SUKKIIMS** (sook'ki-yimz), an African tribe, mentioned, along with the Lubim and Cushim, as forming part of the army with which Shishak, king of Egypt, invaded the land of Judah in the time of Rehoboam, 2 Chr. xii. 3. Nothing, however, is known of them beyond the incidental notice referred to.

**SULPICIUS SEVERUS** (sul-pish'yus se-vä'rus), an ecclesiastical historian of the fifth century. He wrote the "Life of St. Martin of Tours" and an "Abridgment of Ecclesiastical History."

**SUMMER**. See **SEASONS**.

**SUMMERFIELD** (sum'mer-feld), **JOHN**, was born in 1798, at Preston, in England. In 1818 he became a local preacher among the Methodists, and in 1821 he emigrated to this country, and forthwith his fascinating power in the pulpit became widely known. His health failed, and in 1822 he sailed from New York, and on landing in England he traveled through that country and through France; and being somewhat restored, he returned to New York in 1824, but the disease which had attacked him continued its ravages, and he died in that city in 1825. He was a remarkable preacher, possessing an influence over his audience by his thrilling, emotional, brilliant and intensely-affecting appeals that placed him in the front rank of gospel preachers. The power which he wielded did not lie altogether in his voice or manner, for his manuscript sermons show that they were solid, intellectual and well-constructed performances. During his lifetime one of his sermons only was published, but in 1842 a volume of four hundred and thirty-seven pages, containing eighty-three sermons, was published, entitled "Sermons and Sketches of Sermons, by the Rev. John Summerfield, A.M., with an Introduction by Rev. Thomas E. Bond, M.D.;" and this work gives the reader an opportunity of judging of the matter by which the young orator was accustomed to hold his audience spellbound while he delivered them. They evidently show that he had a strong mental grasp of any subject which he discussed, that he was distinguished for great clearness and distinctness of thought, and that his capacity of expression arose from an admirable use of such distinctive terms as conveyed a precise meaning. To these advantages were added a flexible, melodious voice, an emotional temperament, and thus this young preacher was graciously endowed with those gifts and graces which are essential to the really fine pulpit orator.

**SUMMISTS** (sum'mists), or Latin **SUMMISTÆ** (sum-mis'tay), followers of Thomas Aquinas, the author of the "Summa Theologiæ." Before, however, the "Summa" was composed, Alexander of Hales had formed a "Summa Universæ Theologiæ," a commentary on the "Liber Sententiarum," or "Book of the Sentences," of Peter Lombard. But afterward the "Book of the Sentences" gave way to "The Sum of Theology" as the text of the schools. Cajetan, Sylvius and other Dominican commentators on the Summa of their great doctor were of this school.

**SUMNER** (sum'ner), **CHARLES RICHARD**, D.D., was born in 1790, at Kenilworth, in Warwickshire. He was educated at Eton, whence he went to Trinity College, Cambridge. He became the rector of Abingdon, in Buckinghamshire, and he held the office of librarian and historiographer to His Majesty King George IV. In 1822 he was made a prebendary of Worcester Cathedral, and in 1825 a similar dignity in Canterbury was conferred on him. Promotion rapidly flowed in on him, for he was made dean of St. Paul's and a prebendal stall was given to him. In April, 1826, he was placed in the see of Llandaff, from which in the following year he was translated to Winchester. This last preferment he held for the long period of forty-two years, resigning it only in 1869 on account of infirm health. Of his published works, which included "Charges and College Preelections," the most important are "The Ministerial Character of Christ Practically Considered," in which he has shown much learning

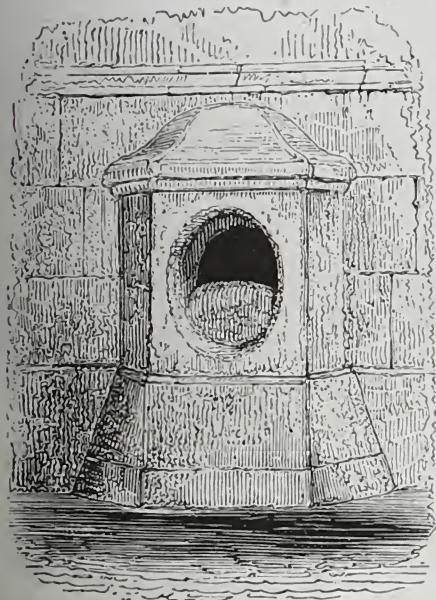
and solidity of judgment, and "A Vindication of John Milton from a Charge of Arianism," made by J. W. Morris. This work appeared in 1862. It would seem, however, that the volume which Mr. Lemon found in the state paper office in 1823 sets at rest all question touching Milton's Arianism, his views on marriage, the Sabbath, the nature of the Deity and the eternity of matter. Bishop Sumner died in 1874.

**SUMNER, JOHN BIRD**, D.D., was born in 1780, at Kenilworth, in Warwickshire, of which parish his father, the Rev. Robert Sumner, was vicar. He was an elder brother of Dr. Sumner, bishop of Winchester, and his grandfather, John Sumner, D.D., was provost of King's College, Cambridge. After the usual training at Eton, he passed (as Eton students usually do) to King's College, Cambridge, and in 1800 he attained the honor of Browne's medallist for excelling in Latin. Next year he carried off the Hulsean prize. In 1803 he passed as bachelor of arts, and he became master of arts in 1807. He returned as assistant master to Eton, where he became a Fellow; and

**SUN**. For the sun as a luminary, see **LIGHT**. For the worship of the sun, see **IDOLATRY**.

**SUN, STANDING STILL OF THE**. The statement in Josh. x. 12, 13, has given rise to much learned criticism, some objecting to a literal interpretation on grounds which are altogether untenable, for with the almighty Power there is nothing too great to be effected which is not contradictory or in its nature impossible. Others again hold that the passage itself clearly shows that it is a reference to a composition of an elevated or poetical character, similar in spirit to Ps. cxiv. 4, 6, where the sea is described as being frightened and the mountains as skipping as lambs. That God interposed on behalf of his people on this memorable occasion is beyond question, and that his hand was seen in the victory is not open to doubt, even if the allusion should be admitted to have a poetical character.

**SUNDAY** (sun'day), or the Lord's day, a solemn festival observed by Christians on the first day of every week in memory of our Saviour's resurrection. See **SABBATH**.



"LONDON STONE."  
This is an interesting relic of the Roman sway over Britain. It was found entirely buried under soil of many years' accumulation.

themselves on that the first night of life under the open heaven. Succoth was still within the land of Egypt, or at least within a region of habitation and cultivation; for it was not until the close of their second march that they "encamped in Etham, in the edge of the wilderness," Ex. xiii. 20; cf. Num. xxxiii. 5, 6.

**SUCCOTH-BENOTH** (be-nôth'). If the two words thus thrown together are Hebrew terms, as they seem to be, and form one designation, there can be no doubt as to their meaning, for they are comparatively common words. The only difficulty is to understand how they should have found a place in the only passage where they appear thus conjoined in Scripture. The passage is 2 Ki. xvii. 30, where notice is taken of the different gods worshiped by the several classes of persons brought from a distance to people the now desolated Samaria. Every nation, it is said, made gods for itself, "and the men of Babylon made Succoth-benoth." As the designation of a deity, neither this nor anything quite similar to it any-



SUEZ.—See article.

having entered the Church, the rectory of Mapledurham was given to him. In 1820 a canonry in Durham was conferred on him, and in 1828 he was elevated to the see of Chester, which he held for twenty years, and in 1848 he was raised to the primacy and transferred to Canterbury. Archbishop Sumner has been a voluminous and an exceedingly useful writer. The essay which obtained the Hulsean prize treated of the prophecies which are now accomplished as an evidence of the truth of the Christian religion. His "Apostolical Preaching considered in an Examination of St. Paul's Epistles" had a great circulation, and his "Treatise on the Records of the Creation, and on the Moral Attributes of the Creator in reference to the Jewish History," passed rapidly through many editions, and so also did his "Evidences of Christianity." Chief among the most popular of his works were his "Practical Expositions in the form of Lectures on the Gospels, Parables, Miracles and Epistles." From time to time he published sermons, charges and other minor works, and all his writings have been recognized as the production of an enlightened, judicious and very practical mind. He was an evangelical, earnest, pious and devoted man. He died in 1862.

It has been contended whether Sunday is a name that ought to be used by Christians. The words Sabbath and Lord's day, say some, are the only names mentioned in Scripture respecting this day. To call it Sunday is to set our wisdom before the wisdom of God, and to give that glory to a pagan idol which is due to him alone. The ancient Saxons called it by this name, because upon it they worshiped the Sun; and shall Christians keep up the memory of that which was highly displeasing to God by calling the Sabbath by that name rather than by either of those he hath appointed? It is, indeed, called Sunday only because it is customary; but this, say they, will not justify men in doing that which is contrary to the example and command of God in his word.

Others observe that although it was originally called Sunday by the heathens, yet it may very properly retain that name among Christians because it is dedicated to the honor of the true Light which lighteth every man that cometh into the world, of Him who is styled by the prophet "the Sun of righteousness," and who on this day arose from the dead. But although it was in the primitive times indifferently called the Lord's day or Sunday, yet it was never denominated the Sabbath,



a name constantly appropriated to Saturday, or the seventh day, both by sacred and ecclesiastical writers. See SABBATH.

**SUPER** (soo'per) **ALTAR**, a portable altar-stone, blessed by a bishop or other authorized person, and let into a wooden altar-frame. Such was the general construction of Anglican altars in the thirteenth and fourteenth centuries, as is proved by the documents of the time.

**SUPEREROGATION** (soo-per-er-o-gā'-sh'un), what a man does beyond his duty, or more than he is commanded to do. The Romanists stand up strenuously for works of supererogation, and maintain that the observance of evangelical counsils is such. By means hereof, a stock of merit is

**SUPERINTENDANT** (soo-per-in-tend'ant), an ecclesiastical superior in several Reformed Churches where episcopacy is not admitted, particularly among the Lutherans in Germany and the Calvinists in some other places. The superintendant is similar to a bishop, only his power is somewhat more restrained than that of diocesan bishops. He is the chief pastor, and has the direction of all the inferior pastors within his district or diocese.

**SUPERSTITION** (soo-per-stish'un). 1. Belief in things unseen without sufficient authority. 2. Religious sentiment, in which fear of the supernatural is the chief element. 3. Worship of false gods. 4. Perverted worship of the true God.

**SUPERSTITION, SUPERSTITIOUS**, Acts xvii. 22; xxv. 19. The words are not used in a bad sense, properly "demon-fearing" in the first place—i. e., carrying your religious reverence too far.

**SUPHAH** (soo'fah), Num. xxi. 14, margin. See VAHEB.

**SUPPER**. See MEALS, and LORD'S SUPPER.

**SUPRALAPSARIANS** (soo-pra-lap-sa're-anz), persons who hold that God, without any regard to the good or evil works of men, has resolved by an eternal decree, *supra lapsum*, antecedently to any knowledge of the fall of Adam, and independently of it, to save some and reject others; or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall.

**SUPREMACY** (soo-prem'a-se), **PAPAL**, the claim of the bishop of Rome to supremacy over all other bishops of the Church of Christ by divine right. Nothing but divine authority can warrant such a claim.

**SUPREMACY, ROYAL**, the supremacy in the Church of England, as by law established, of the temporal power in all cases purely temporal, and in all the temporal accidents of spiritual things.

**SUR**. 1. A gate at which Jehoiada stationed guards when Joash was to be placed on the throne, 2 Ki. xi. 6. The same gate is called "of the foundation," 1 Chr. xxiii. 5. It is questioned whether it was a gate of the temple or of the palace. But the connection decides that it must have been a temple-gate. The rabbins say it was the eastern gate of the court, and explain its name, because the nucleus were there commanded to depart. See Lam. iv. 15.

2. Judith ii. 28. It is not known what place is here meant.

**SURETY** (shoor'i-te), one who becomes responsible for another. Solomon gives many emphatic warnings against unadvised suretyship, Prov. vi. 1-5; xi. 15; xxii. 26, 27. In Heb. vii. 22 our Lord is said to be the "surety of a better testament." "In his person," says Dean Alford, "se-

curity and certainty is given to men that a better covenant" than that of the Mosaic dispensation "is made and sanctioned by God."

**SURPLICE** (sur'plis), a name perhaps not earlier than the thirteenth century, the vestment so called being worn over the fur pelisse of the canons and monks in northern countries. It was an enlarged alb, without apparels or girdles, and with very deep long sleeves, intended to be worn over another dress. It was probably the "subcircula" of Edgar's reign.

**SURPLICE FEES**, fees payable on ministerial offices of the Church, such as funerals or marriages, when clerical vestments were required to be worn.

**SURROGATE** (sur'ro-gate), an official substituted in the room of a bishop, chancellor or other, who grants marriage licenses and probates of wills.

**SUSA** (soo'zah), Rest of Esth. xi., or **SHUSHAN** (shoo'shan), the chief town of Susiana and capital of Persia, in which the kings of Persia had their winter residence, Dan. viii. 2; Esth. i. 2, 5. It was situated upon the Eulens or Choaspes, probably on the spot now occupied by the village Shms. Others believe the site to be that of Shuster. At Shms, which is the more likely position, there are extensive ruins, stretching perhaps twelve miles from one extremity to the other, and consisting, like the other ruins of this region, of hillocks of earth and rubbish covered with broken pieces of brick and colored tile. At the foot of these mounds is the so-called tomb of Daniel, a small building erected on the spot where the remains of that prophet are locally believed to rest. It is apparently modern; but nothing but the belief that this was the site of the prophet's sepulchre could have led to its being built in the place where it stands; and it may be added that such identifications are of far more value in these parts, where occasion for them is rare, than among the crowded "holy places" of Palestine. There is a special importance connected with this monument, inasmuch as it connects Daniel with Persia. The site of Shus is now a gloomy wilderness, infested by lions, hyenas and other beasts of prey.

**SUSANCHITES** (soo-san'kites), the inhabitants of Shushan or Susa, who had been placed as colonists in Samaria, Ezra iv. 9.

**SUSANNA** (soo-zan'na). 1. One of the women who ministered to our Lord, Luke viii. 3. 2. The heroine of an apocryphal story.

**SUSANNA, HISTORY OF**. See DANIEL, APOCRYPHAL ADDITIONS TO.

**SUSI** (su'si), father of the spy chosen from the tribe of Manasseh, Num. xiii. 11.

**SUSPENSION** (sus-pen'shun), a censure on ecclesiastical persons, during which they are forbidden to exercise their spiritual functions, or to take the profits of their benefices.

**SUTCLIFFE** (sut'klif), **MATTHEW**, an English divine, was born in Devonshire, and educated at Trinity College, Cambridge. He was admitted a civilian in 1582, but took orders and became a dean of Exeter. He founded a college at Chelsea, the Fellows of which were to be employed

in writing the annals of their times and in combating the errors of Popery and Pelagianism. Sutcliffe was himself the first Provost, but the establishment fell to decay and became at last an asylum for invalid soldiers, being part of the present Chelsea Hospital. He was an eminent controversialist, and wrote numerous tracts against the Catholic propagandists. He died in 1629.

**SUTTON** (sut't'n), **CHRISTOPHER**, was born in 1565, in Hampshire; and when only seventeen years of age, he was sent to Hart Hall, Oxford, whence he was removed to Lincoln College. He entered the Church, and in 1605 rose to be a prebendary of Westminster, and in 1618 a stall was given to him in the cathedral of Lincoln. His well-known works "Learn to Die" and "Learn to Live" had an extensive circulation, and even in modern times editions of them are called for. So, also, his "Godly Meditations on the Most Holy Sacrament of the Lord's Supper" has continued to be in demand, as seven editions of it have appeared since 1838. He was eminent as a florid and attractive preacher. He died in 1629.

**SUTTON, SIR RICHARD**, of Presbury, in Cheshire, deserves a place in this work in consequence of his munificence in promoting learning. In conjunction with William Smith, bishop of Lincoln, he founded the college of Brasenose, in Oxford, in the year 1509. Originally it was called the King's Hall and College of Brasenose, but the title became changed in process of time. The origin of the name is doubtful, some deriving it from the large brazen knocker which for ages has been on the great gateway, while others trace it to the old Saxon term "brasenhaus," or rather "brasenhaus," which would be pronounced "brosen house," the name

of a brewery, which is supposed to have been attached to little University Hall, which was founded by King Alfred, and which was one of four small college halls that occupied the site now covered

by Brasenose College. Sir Richard provided for a principal and twelve Fellows, but additional endowments have raised the number of the Fellowships to twenty, and there are seventeen scholarships added. This has long been one of the most important colleges in the university, commanding the attendance of a large number of students, and numbering among its Fellows many men of

THE MIRACLE OF THE "SUN STANDING STILL."—See SUN, STANDING STILL OF, JOSHUA, BOOK OF, and JOSH. x. 12.



SPARROWS.—See article.

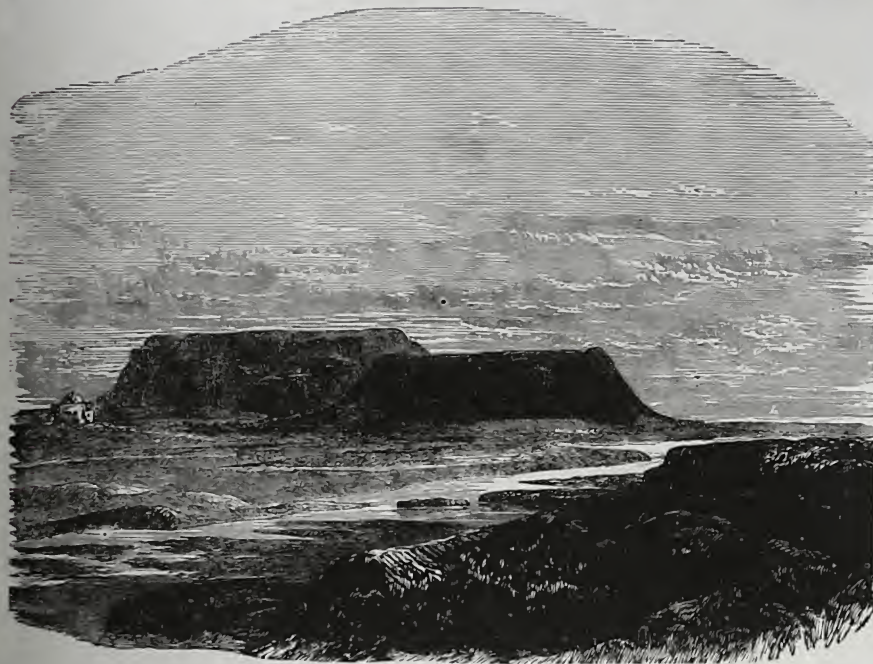
laid up, of which the Church has the disposal, and which she distributes in the form of indulgences to such as may need them.

This absurd doctrine was first invented toward the close of the twelfth century, and modified and embellished by St. Thomas in the thirteenth; according to which it was pretended that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, and which were, therefore, applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that, of consequence, he was empowered to assign to such as he thought proper a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.



great learning, who have taken the highest places in Church and State. It is also richly endowed with about thirty Church livings to which the college has the right of "presentation."

**SUTTON, THOMAS**, was born in 1532, at Knaith, in Lincolnshire, and educated at Eton College, from which he was transferred to Cambridge. He entered Lincoln's Inn; but abandoning the study of the law, he became a merchant, and realized so much wealth that he was esteemed one of the richest men in the kingdom. His name is honorably associated with the fact that he became the founder of the renowned Charterhouse School in London, which has produced so many eminent scholars. He also founded and endowed the hospital connected with the school, an institution intended to serve as a home for the aged pupils of the school who have maintained an unblemished reputation, but who have been unfortunate in life. He died December 11, 1611.



RUINS OF SUSA, ANCIENT SHUSHAN.—See SUSA.

**SWALLOW** (swal'lo), a bird belonging to the *Hirundinidae*, an insectivorous family, in which the powers of flight are highly developed, while the feet are little adapted for progression on the ground. The *Hirundinidae* are widely diffused and are migratory, especially in latitudes where the supply of insect-food, taken on the wing, fails in the autumn. Various species frequent Syria and Palestine. The Hebrew word *derôr*, Ps. lxxxiv. 3; Prov. xxvi. 2, implies "gyration;" another, *'agûr*, Isa. xxxviii. 14; Jer. viii. 7, "twittering;" both words sufficiently appropriate. Some, however, render the last "a crane." And this is probably the true meaning.

**SWAN**, an unclean aquatic bird, Lev. xi. 18. The Hebrew term so translated is derived from a verb signifying "to respire;" it probably means the pelican, *Pelecanus onocrotalus*, receiving the name from its pouch, which it can extend by inflation.

**SWEAR, SWEARING.** See OATH.

**SWEAT, BLOODY**, Luke xxii. 44. See AGONY, BLOODY SWEAT.

**SWEDBERG** (swed'berg), JESPER, a Swedish clergyman, was born in 1653. He was professor of theology at Upsala and primate of the cathedral there, eminent as an eloquent preacher, bold in rebuking vice among court and people. He became bishop of Skara, and adorned the gospel in his life and writings. He was the father of Emanuel Swedenborg (see SWEDENBORG, EMANUEL). He was author of some sacred poems and of a Swedish grammar. He died in 1735.

**SWEDENBORG** (swe'den-borg), EMANUEL (whose family name was SWEDBERG), founder of the "New Jerusalem Church," and one of the most distinguished men of science of the eighteenth century, was born at Stockholm in 1688, and carefully educated by his father, the bishop of Skara, noticed above, in the principles of the

publication of his theological works. These are in themselves sufficiently numerous to form a life's work, and present throughout evidences of the deepest religious feeling. The style of composition marks them as works of a master-mind; they are filled with illustrations from the scientific and metaphysical lore of their author, and present, perhaps, as remarkable a combination of science and theology as is anywhere to be met with. Though it is frequently affirmed that Swedenborg labored under a delusion, his writings show no symptoms of aberration, the last, finished but a few months before his death, being singularly clear, logical and free from enthusiasm. He was always regarded as a learned and pious man, and it would appear that the story of his insanity rests for its support upon the word of a single enemy. He was never married, and his habits and mode of life were remarkable for their simplicity. The believers in his doctrines are now become a numerous body, not only in various countries of Europe, but in America, and not a few holding his views, or at least some of them, are to be met with in the various evangelical Churches. See NEW JERUSALEM CHURCH. His principal theological works are "On Heaven and Hell," "On Conjugal Love" and the "True Christian Religion." Emerson, who selected Swedenborg as the type of the mystic, remarks that "there is no such problem for criticism as his theological writings, their merits are so commanding, yet such grave deductions must be made." He died in London, in 1772.

**SWIFT, JOB, D.D.**, an American Congregational clergyman, was born in Sandwich, Massachusetts, in 1743, graduated at Yale College in 1765. About the year 1766 he was ordained at Richmond, where he resided seven years. Subsequently he officiated in the State of New York, and during the last sixteen years of his life resided at Bennington, Vermont. He died October 20, 1804, aged about sixty-one years. A volume of his sermons was published in 1805.

**SWIFT, DR. JONATHAN**, dean of St. Patrick's, a celebrated political, satirical and miscellaneous writer, was born at Dublin in 1667, and in his early life was left to the care of his uncle, who sent him first to the school of Kilkenny, and next to Trinity College, Dublin. In 1688 he lost his uncle; and being left without support, he went to England, where he waited on Sir William Temple, who received him with kindness and made



DEAN SWIFT.—See SWIFT, JONATHAN.

him his companion. During his residence with that statesman he had frequent interviews with

King William, who offered him a troop of horse, which he declined, his thoughts being directed to the Church. After some time he quarreled with his patron, and went to Ireland, where he took orders and obtained a prebend in the diocese of Connor. But he soon returned to Sir William Temple, and during the few remaining years of that statesman's life they remained together. On his death, Swift found himself benefited by a pecuniary legacy and the bequest of his papers. He



THE SWALLOW OF PALESTINE.—See SWALLOW.

next went to Ireland, and obtained the livings of Laracor and Rathbeggan, on the former of which he went to reside. During his residence there he invited to Ireland Miss Johnson, the lady whom he has celebrated by the name of Stella, and who was the daughter of Sir William Temple's steward. She was accompanied by a Mrs. Dingley, and the two ladies lived in the neighborhood when Swift was at home, and at the parsonage-house during his absence; which mysterious connection lasted till Stella's death. In 1701 he took his doctor's degree, and entered on public life as a political pamphleteer. He also published, anonymously, his humorous "Tale of a Tub" and the "Battle of the Books." On the accession of Queen Anne he visited England, where he lived during a great part of her reign, and distinguished himself as a powerful writer on the side of the Tories. But though immersed in politics, he did not neglect general literature. In 1711 he published a "Proposal for Correcting, Improving and Ascertaining the English Tongue." A bishopric in England was the grand object of his ambition; but Archbishop Sharpe, on the ground, it is said, of his "Tale of a Tub," having infused into the mind of Queen Anne suspicion of his orthodoxy, the only preferment his ministerial friends could give him was the Irish deanery of St. Patrick's, to which he was presented in 1713. He accordingly returned to Dublin, where he attended to his ecclesiastical functions and made some important reforms in the chapter of St. Patrick's. Soon after, he wrote his admirable "Gulliver's Travels;" and the next event worthy of record is the death of Stella. And now the fate which he had often apprehended overtook him; the faculties of his mind decayed, and he sank into absolute idiocy. After three years of mental suffering, he died, in 1745, having bequeathed the greatest part of his fortune to a hospital for lunatics and idiots.

**SWINDEN** (swin'den), TOBIAS, an English divine, was the author of a curious "Inquiry into the Nature and Place of Hell," which he places in

the sun. This work, first published in 1714, was reissued with an appendix in 1727, and translated into French by Bion, at Amsterdam, in 1728. The author was vicar of Caxton, in Kent, and died about the year 1720.

**SWINE**. The flesh of this animal was strictly forbidden to the Hebrews, Lev. xi. 7; Deut. xiv. 8. Perhaps the prohibition was medically advisable. But though to a conscientious Jew swine's flesh was abominable, yet it seems to have been offered in idol-worship, and the worshiper no doubt feasted on the sacrifice, Isa. lv. 4; lxvi. 3, 17. Wild hogs are now common on the Syrian hills; perhaps they were equally common in ancient times, Ps. lxxx. 13. And certainly in our Lord's day the breeding of swine was usual, Matt. vii. 6; 2 Pet. ii. 22. The permission given by him to the devils he had cast out from a man to enter a herd of swine, which speedily precipitated themselves into the water, has been much canvassed; commentaries must be consulted by those who desire a full explanation. Also, it may be observed here that it is not clear that Christ intended a punishment on those who kept the swine as transgressors of the law. The inhabitants of that region were mainly Gentile.

**SWINNOCK** (swin'nok), GEORGE, was a Puritan divine who flourished in the middle of the seventeenth century. He was vicar of Great Kymble, in Buckinghamshire, from which place he was ejected in 1662 for nonconformity. He afterward became pastor of a congregation at Maidstone, in Kent. His works were not numerous, and of them the late Dr. James Hamilton—no mean critic—justly says: "Except to a few collectors, the writings of Swinnoke are almost unknown; but we confess we have rejoiced in them as those that find great spoil. So pithy and pungent, and so practical, few books are more fitted to keep the attention awake, and few so richly reward it." He was the author of "Heaven and Hell epitomized," of which two editions were published; "The Christian Man's Calling," of which several editions were called for; and sermons. A uniform edition of his works, in five volumes, appeared in Edinburgh in 1868. He died at Maidstone in 1673.

**SWITHIN** (swith'in), SAINT, was one of the most famous of the early bishops of Winchester, of which place, or of the immediate neighborhood, he was a native. He was of a noble family, was ordained a priest by Helmesstan, bishop of Winchester, and made prior of a monastery in that city. The priory was afterward called by his name. He became preceptor to Prince Ethelwulf, who promoted him to the see of Winchester when he succeeded to the crown, on the death of his father Egbert. Swithin was consecrated A.D. 852, and his death occurred in A.D. 862. In 1093 his remains were removed from the open cemetery into the new church, and the removal, being delayed by violent rains, gave rise to the adage that whenever rain falls on his festival, the 15th of July, there will be forty days' continuance of the same. To this proverb Gay alludes in his "Trivia."

"If on St. Swithin's feast the welkin lowers,  
And every pent-house streams with hasty showers,  
Twice twenty days shall clouds their fleeces drain,  
And wash the pavement with incessant rain."

Various miracles have been attributed to him; and that he was recognized as a public benefactor is shown by the lines which occur in an old versification of the "Lives of the Saints," as given by Wharton in his "History of English Poetry."

"Seynt Swithin his bishopricke to al goodnesse drough,  
The towne also of Wynchestre he amended enough."

**SWORD** (sord). See ARMS. The word is often used typically as the ensign of power, Rom. xiii. 4, and the symbol of the divine judgments, Deut. xxxii. 41. The word of God is called "the sword of the Spirit," Eph. vi. 17.

**SYCAMINE** (sik'a-mine) **TREE** is mentioned only once in the New Testament, in Luke xvii. 6: "And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree," etc. From a slight similarity in name, this tree has often been confounded with the sycamore both by ancient and modern writers. Both trees are, however, mentioned by the apostle, who must have had the technical knowledge necessary for distinguishing such things. Though the English version avoids translating the word, there can be little doubt of the mulberry tree being intended; and it is frequently so rendered. The mulberry is a tree which we might expect to find mentioned in Scripture, since it is so common in Palestine. It is constantly alluded to by old travelers, and indeed is much cultivated in the present day in consequence of its affording food for the silk-worm; and it must have been common also in early times, or the silk-worms would not have obtained suitable food when first introduced. As the mulberry tree is common, and as it is lofty and affords shade, it is well calculated for the illustration of the above passage of Luke.

**SYCAMORE** (sik'a-more) **TREE**. The tree so called in Scripture is not the sycamore of this



THE SWALLOW OF PALESTINE.—See SWALLOW.

country, which is a species of maple; it rather may be identified with the *Ficus sycamorus* or sycamore-fig. It is common both in Egypt and Syria. It is a tender tree, flourishing in sandy plains and warm valleys, but is not hardy enough for the mountain, and would be killed by a sharp frost, Ps. lxxviii. 47. It is lofty and widespreading, often planted by the wayside over which its arms extend, just adapted to the purpose for which Zaccheus selected it, Luke xix. 4. The sycamore yields several crops of figs in the year, which grow on short stems along the trunk and larger branches.



These figs are generally small and insipid, and are eaten by only the humbler classes, Amos vii. 14. It is easily propagated by planting a branch in the ground and watering it till it has struck out roots into the soil. The roots are thick and numerous, spreading deeply in the earth, and the tree itself is large and solid.

**SYCHAR, SYCHEM.** See **SHECHEM**.



SYCHAR, SYCHEM. See **SHECHEM**.

**SYCHEMITE** (si'chem-ite), Judith v. 16, an inhabitant of Sychem or Shechem.

**SYELUS** (sy-e'lus), 1 Esd. i. 8, the same as Jehiel, 2 Chr. xxxv. 8.

**SYENE** (sy-e'ne) [properly SEVENEH, supposed by Champollion to mean "opening," "key"], a town in Egypt, and twice referred to by Ezekiel as one of its boundary-lines, ch. xxix. 10; xxx. 6. In both cases the proper rendering is as now given, not as in the Authorized Version, "from the tower of Syene." The prophet is evidently pointing to the extreme limits of the land in different directions, with the view of showing the extent of the coming desolations. Migdol was at the extremity on the north-east, and Syene the same on the south. The modern name is *E'Souan*, from which certain cataracts of the Nile derive their name.

**SYKES** (sikes), ARTHUR ASHLEY, D.D., was born in 1684, in London. He rose to eminence in the Church, and became very celebrated for his controversial writings. He took a leading part in the "Bangorian" controversy, and he is known as the author of "An Essay on the Truth of the Christian Religion." This was in reply to Collins and other Deistical writers of his day. He also wrote "Credibility of Miracles," "Essay on Sacrifice," "Principles and Connection of Natural and Revealed Religion," "The Scripture Doctrine of Redemption of Man by Jesus Christ," and a "Paraphrase and Notes upon the Epistle to the Hebrews." These are all important subjects; but Sykes was not the man to do justice to some of them, and his work on the Hebrews is especially bad, as it endeavors to get rid of the two grand doctrines which permeate and give life to that Epistle—the Deity and Atonement of the Lord Jesus Christ. Sykes became prebendary of Salisbury, dean of St. Burien in Cornwall, and prebendary of Winchester, showing the principles

which prevailed in the management of Church patronage in the first half of the eighteenth century. He died in 1756.

**SYLVESTER** (sil-ves'ter), the name of three popes. The first, who reigned from 314 to 335, is said to have converted the emperor Constantine to Christianity. Deputies were sent by him to the Synod of Arles in 314, when the Donatist heresy was condemned, and also to the General Council of Nice in 325. The second was pope from 999 to 1003. He was the child of poor parents, but at an early age devoted himself to study, which he pursued for some time in Spain. In 970 he was placed by the emperor Otto I. at the head of the abbey of Bobbio, in Italy, and Otto II. made him tutor to his son and archbishop of Ravenna; he was also preceptor to Robert, son of Hugh Capet. On the death of Gregory V. he was raised to the papal throne. He is chiefly to be remembered as a patron of learning. The third was antipope in 1034. John, bishop of Sabina, was elevated to the papal chair with the designation Sylvester III., on the expulsion of Benedict IX. At the end of three months Benedict returned and displaced his rival.

**SYLVESTER, JOSHUA**, a quaint English poet, known in his day as the "silver-tongued Sylvester," was born in 1563, and died in Holland in 1618. He translated into English verse Du Barta's "Divine Weeks and Works," and wrote, amongst other pieces, a satire against tobacco, entitled "Tobacco battered and the Pipes shattered," etc.

**SYMBOL** (sim'bol). 1. A name of the creed, from being a collection of doctrinal propositions or religious watchwords or texts. 2. An emblem of some doctrine or fact.

**SYMBOLICAL** (sim-bol'i-kal) BOOKS, books which contain the Confession of Faith or creed of any religious body, such as the Confession of Augsburg, the Westminster Confession and Catechisms, or the Thirty-Nine Articles and Prayer-Book of the Protestant Episcopal Church.

**SYMBOLISM** (sim'bol-izm), the representation of truths, or of things unseen, by signs and forms of an emblematical character.

**SYME** (sime), ANDREW, D.D., a venerable clergyman of the Protestant Episcopal Church in Virginia, was a native of Scotland, and was born in September, 1754. During the latter part of the last century he located his residence in Petersburg, Virginia, where he spent the remainder of his long life, occupied in the appropriate functions of his profession, and also as a teacher. He was highly esteemed for his fidelity, and for the social affinities which always rendered him a desirable companion. He died at Petersburg, October 26, 1845, at the age of ninety-one.

**SYMEON** (sim'e-on), 2 Pet. i. 1, margin, a form of Simon, compare Acts xv. 14.

**SYMINGTON** (si'ming-tun), WILLIAM, D.D., was one of the most profound of the Scottish theologians of the present age and one of the most powerful and acceptable preachers of his day. He held the post of professor of theology in the Reformed Presbyterian Church in Scotland, and for clearness of view, accuracy of statement, consistency and fullness in the arrangement of his matter he was exceeded by no theological writer

in modern times. In addition to his sermons, which were published on both sides of the Atlantic, and which have been extensively called for, his work on "The Atonement and Intercession of Jesus Christ" has been recognized as of especial value, inasmuch as it sets out the principles which are essential to the idea of atonement, and then points out the fact that they are all inherent in and inseparable from the work of Christ. Though not large, this is a work of vast solidity. He was the author of "Messiah the Prince," which has also been published in Britain and America, and which has deservedly been in great demand by all who can appreciate profound thought. He died at Glasgow in 1862, having reached the sixty-seventh year of his age.

**SYMMACHUS** (sim'ma-kus), POPE, succeeded Anastasius II. in 498. He died in 514, and was succeeded by Hormisdas. His memory has received the honor of canonization from the Church of Rome.

**SYMME** (simz), THOMAS, was born in 1678, and educated at Harvard College, where he graduated in 1698. From 1702 until 1708 he was minister at Boxford, Massachusetts, whence he went to Bradford, in the same State. The family of Symmes was of English descent. Zechariah Symmes was born at Canterbury in 1599, was educated at Cambridge, became a lecturer in London and rector of Dunstable; but being a nonconformist, he emigrated, settled in New England and became pastor of the church in Charlestown. He returned to England; but one of his sons, also named Zechariah, who was born at Charlestown in 1638, was educated at Harvard, and became minister of Bradford, and died there in 1708. Thomas Symmes died in 1725, having written sermons and historical narratives of local incidents of interest in New England, especially bearing on the wars with the Indians.

**SYMPHONY** (sim'fo-ne), a harmony of musical notes. Sometimes the term is applied in an unscientific manner to the voluntary or interlude



SYCAMORE FIGS.—See **SYCAMORE TREE**.

on the organ between the verses of a hymn. See **DULCIMER**.

**SYMPHORORA** (sim'fo-ro'ra). A widow and her seven sons were commanded by Nerva, the Roman emperor, to sacrifice to heathen deities. Unanimously refusing, she was scourged and hung up for some time by the hair of her head, then being taken down, a large stone was fastened to her neck and she was thrown into the river, where she expired. Her sons were afterward put to death in the most shocking manner.

**SYNAGOGUE** (sin'a-gog), a name applied generally in the New Testament to the Jewish places of ordinary worship. It is a Greek word signifying "an assemblage" or gathered meeting.

We can discover little proof of the existence of such assemblies in Old Testament times. The sanctuary or the temple was the recognized place of the solemn services of the law; there alone according to the strict letter of the command were sacrifices to be offered. It is true that the history furnishes us with many exceptions apparently not disapproved by God. But yet it must be fairly conceded that of synagogue-worship in its ordinary meaning as an established regular institution we do not hear till after the exile. During the abode at Babylon, certainly, religious assemblies were held. The elders were in the habit of resorting to the prophet Ezekiel, Ezek. viii. 1; xiv. 1; xx. 1; xxxiii. 31. Such assemblies were then the more necessary, because, with the temple in ruins and the people in captivity, the sacrifices of the law could not be offered. And we may believe that the custom was carried back by the exiles when they returned into Judaea. Some have imagined that they observe traces of synagogue-worship in the books of Ezra and Nehemiah; the passages relied on, however, are not very appropriate. Possibly in 1 Macc. iii. 46 there may be a reference to a synagogue, and indisputably long before our Lord's time the system must have been matured, for we not only see it in full operation then, but we find it noticed by St. James as of old-established authority, not alone in Palestine, but wherever else the Jews were dispersed, Acts xv. 21. And thus a most effective means was provided for imbuing the Jewish mind with Scripture-knowledge and disseminating some at least of that knowledge among the Gentiles. The way of the Lord Messiah was being prepared.

The services of the synagogue consisted of three parts—prayer, reading the Scriptures and exposition of them, or preaching. 1. There is every reason to believe that forms of prayers were used in very early times, and nineteen collects still exist and are found in Jewish liturgies which are considered of great antiquity. There were originally eighteen, to which another was subsequently added. Probably some of them were in use in the time of Christ. 2. The law and the prophets were read in distinct portions, the law being divided into fifty-three or fifty-four *perashioth* or sections, and certain lessons or *haphtharoth* being appointed from the prophets. Prior to these lessons the following passages were read: Deut. vi. 4-9; xi. 13-21; Num. xv. 37-41. 3. The third part of the service was exposition, or preaching to the people. It would seem that sometimes this exposition accompanied the reading of the Scriptures, for our Lord while officiating in the synagogue at Nazareth began to speak immediately after he had read the lesson, Luke iv. 16-27. Sometimes the address was not till after the reading of the law and the prophets was finished, and the ruler had invited persons, strangers it might be, if they had any word of exhortation for the people, to give it, Acts xiii. 14, 15. A certain precedence, moreover, seems to have been allowed to the priests, whose peculiar functions were at an end on the destruction of the temple. They alone pronounced the benediction of Num. vi. 24-26.

The officers of the synagogue were the following: the "ruler," of whom in considerable places there seem to have been several—a kind of college of elders; they were to be men of age and station,

and one of their number presided over the rest, Mark v. 22; Acts xiii. 15; these rulers of course exercised the principal authority. The next in place was the angel or messenger of the congregation; he is not mentioned in Scripture, unless there be an allusion to his name in Rev. i. 20; iii. i. 7, 14; he was so termed because he was the delegate who offered the prayers in the name of the people. The reader was sometimes a stated officer, more usually called on for the time. This office our Lord exercised on the occasion already referred to at Nazareth. And there was a minister or servant, Luke iv. 20, who had duties of a lower kind; he prepared the synagogue for service, took charge of the books, etc. There were collectors of alms, and probably also several assistants, ten they are said to have been, but their functions have been much questioned. The chief seats were coveted, Matt. xxiii. 6, by the Scribes and Pharisees. It has been thought that the organization of the Christian Church, with its presiding bishop, a body of elders or presbyters and deacons, was influenced by the forms of the synagogue-establishment.

The days on which worship was performed in the synagogue were the second, fifth and seventh or Sabbath; the hours of prayer were the third, sixth and ninth, in conformity with the temple-worship. Synagogues of course varied in size. In the larger towns they were numerous. In Jerusalem there are said to have been four hundred and sixty or four hundred and eighty, some being appropriated to particular classes of persons, Acts vii. 9. It is noted in the Talmud, from a perverted exposition of Num. xiii. 27, as if the ten unfaithful spies formed a congregation, that wherever there were ten free adult Jews a synagogue ought to be erected. It was to stand in the most public part of a town, or its locality was to be indicated by a lofty pole. It was to be so constructed that the worshippers while entering and in their devotions might look toward Jerusalem. The interior arrangements were probably similar to those yet observed. It was a good work to build a synagogue, and we find it noted of a Gentile (probably a proselyte) that he loved the Jews and had built them a synagogue, Luke vii. 5. The places "where prayer was wont to be made," Acts xvi. 13, do not appear to have been synagogues, but *proscuchae*, in the open air near water, for the convenience of ablution.

A certain judicial power was exercised by the authorities in a synagogue, and the punishment of scourging was sometimes inflicted there, Matt. x. 17; Luke xii. 11, but critics are not agreed upon the powers of such tribunals. It is thought by some that the ordinary councils had their sittings in the synagogues.

A modern synagogue is divided into two parts. The floor is appropriated to the males, who sit in open seats, each having a box beneath for the prayer-book and *talith* or scarf of the occupier. The gallery, in the front of which is lattice-work, is appropriated to females, who are not considered part of the congregation. At the east end is the *heichel*, or ark. It is a large wooden chest, placed in a recess, beautified according to the means of the congregation, and screened from the general

gaze by a rich and costly veil, several of which often belong to a single synagogue. In this ark or holy repository the roll of the law is placed. The most honorable part of the floor of the building is that near the ark; and in the gallery the front seats from which the ark may be seen are considered the places of honor; the rabbi has his seat close by the ark. At the west end a lamp continually burns, a kind of representation of the Shechinah. In the centre is the *tevah* or reading-desk, a raised circular platform, but this is of modern introduction. When a new synagogue is built or an old one repaired, there is a dedication-service, but no special form is prescribed.

In the synagogue Jews wear their hats and put on the *talith* or scarf with fringes. There are three daily services, but those for the afternoon and evening are united in such a way as that one may conclude and the other commence at sunset. Practically, therefore, the services are two. The eighteen or nineteen prayers before mentioned are part of the daily worship. On Mondays and Thursdays certain penitential prayers are added, because, such is the tradition, Moses



SYCAMORE FIG TREE.—See **SYCAMORE TREE**.

ascended the mount after the idolatry of the golden calf on a Thursday and returned on a Monday. On these days pious Jews fast, and portions of the law are read. On the Sabbath there are four services, in the eve—i. e., Friday evening—in the morning, afternoon and evening, the last two on this day being kept separate. Besides the ordinary daily prayers, the law and the prophets—the specified portions before mentioned—are read, and there is what is called the *musaph* or additional prayers. The most important of the various parts of the service is that connected with the reading of the law. The roll is brought with much ceremony from the ark, and different persons are appointed for the time to take a share in the rites. The afternoon and evening services are similar to those in daily use, with some additions. There is, moreover, much cantillation or chanting, and regular melodies are introduced on various occasions.

It may be added that specified persons, such as those who have just attained the age of thirteen, the husbands of women returning thanks after child-birth, etc., are called to the reading of the law on particular Sabbaths, when they make money-offerings, but some change has of late been introduced in this system.

By the "great synagogue" is meant that coun-



cil, said to be formed after the return from captivity, which settled the Old Testament canon of Scripture. According to Jewish story, there were one hundred and twenty members under the presidency of Ezra, and they are said to have organized the ritual and made various regulations, ever after held in the highest honor. The accounts given of this body are uncertain, but there is very likely some substance of fact, and the existence of a recognized council which was succeeded in some of its functions by the Sanhedrim may fairly be admitted. Neh. viii. 13 gives some countenance to it.

**SYNCRETISTS** (sin'kret-ists), a school of writers, such as Cassander, Leibnitz, Calixtus and others, who have attempted to reconcile the distinctive doctrines of the Romish and Reformed Churches.

**SYNDIC** (sin'dik), a municipal or other officer delegated to act for a corporation or community.

**SYNERGISTS** (sin'er-gists), so called from the Greek *sunergia*, which signifies "co-operation." Hence this name was given to those in the sixteenth century who denied that God was the sole agent in the conversion of sinful man, and affirmed that man co-operated with divine grace in the accomplishment of this salutary purpose.

**SYNGE** (sinj), EDWARD, D.D., was born in 1659, at Inishonane, and was educated at Oxford during part of his collegiate course, but he removed from Christ Church to Trinity College, Dublin. He entered the ministry, and after preaching twenty years in Cork, he was made chancellor of St. Patrick's Cathedral, in Dublin, and rector of St. Werburgh's Church in that city. In 1714 he was raised to the see of Raphoe, whence in 1726 he was translated to the archbishopric of Tuam. He was exemplary, industrious, and by means of short tracts and condensed essays he aimed at popularizing the truths of the gospel; and so earnest was he in this work that a collected edition of them fills four volumes. He died in 1741; and as an illustration of the system which prevailed in the Irish Established Church in his day, it may be stated that his father was bishop of Cork, his uncle was bishop of Cloyne and two of his sons were bishops of Elphin and Killaloe.

**SYNOD** (sin'od), a formal meeting of ecclesiastical persons for the transaction of business. The name comprehends provincial assemblies of every kind, diocesan meetings as well as oecumenical and national councils. 1. *General*, where bishops, etc., meet from all nations. These were first called by the emperors, afterward by Christian princes, till in later ages the pope usurped to himself the greatest share in this business, and by his legates presided in them when called. 2. *National*, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort which we read of in England was that of Herdfoord, or Hertford, in 673, and the last was that held by Cardinal Pole in 1555. 3. *Provincial*, where those only of one province meet, now called the convocation. 4. *Diocesan*, where those of but one diocese meet, to enforce canons made by general councils or national and provincial synods, and to consult and

agree upon rules of discipline for themselves. These were not wholly laid aside till, by the act of submission, 25 Hen. VIII. c. 19, it was made unlawful for any synod to meet but by royal authority.

The term synod is also used to signify a Presbyterian church court composed of ministers and elders from the different presbyteries within its bounds, and is only subordinate to the General Assembly.

**SYNOD, ASSOCIATE**, the highest ecclesiastical court among the United Presbyterian Dissenters in Scotland, the powers of which are, in a great measure, analogous to those of the general assembly in the established kirk.

**SYNOD OF DORT.** See DORT, SYNOD OF.

**SYNOD FAST**, a synod set apart by synodical authority for humiliation and looking to God for mercy and blessing.

**SYNTYCHE** (sin'ti-ke), a female Christian named in Phil. iv. 2.

**SYRACUSE** (sir'a-keus), a very celebrated city of Sicily, consisting of five different quarters or towns united into one. It was the native place of Archimedes, who was killed when the city was taken by the Romans, 212 B. C. St. Paul was three days at Syracuse, Acts xxviii. 12, which was a convenient port for the Alexandrian cornships to touch at. There are considerable ruins of the ancient town by the modern *Siragosa*.

**SYRIA** (sir'e-a), the name of a country known to the Hebrews as ARAM, which see.

The term Syria has been very loosely employed, so as at different times to comprehend different ranges of territory. The Aram of earlier times stretched from Palestine and the Mediterranean to the Taurus on the north, and the Euphrates, or even beyond the Euphrates, on the east. The Greeks gave a much wider signification to Syria. They extended it to Egypt on the one side and to the Euxine on the other. Their ideas seem, however, to have been confused and not always consistent. In New Testament times Syria pretty nearly corresponded with the more ancient Aram.

Syria is for the most part mountainous. The lofty chains of Lebanon and Antilibanus traverse it in the south-west, running nearly parallel to the coast. Between them is the great valley of Cæle-Syria, down which flows the Litany, falling into the Mediterranean near to Tyre. But the valley is continued as far north as Antioch, for the ridge of Mount Bargylus, separated from Lebanon by a narrow space of lower ground, runs on northward for one hundred miles, and Antilibanus is similarly continued. The Orontes (*el'Asy*) flows down this part of the valley, and pours itself into the Mediterranean a little below Antioch. To the north of the longitudinal ranges is the chain of Amanus with rugged peaks, which joins the Taurus and separates Syria from Cilicia. The Syrian coast is hot and is said to be unwholesome; the most pleasant and fertile tract is the great valley, particularly the southern portion of it, or Cæle-Syria; the eastern flank of the Antilibanus is sterile, save in the district about Damascus. In the Syrian desert stretching to the east, generally dry and scarcely habitable except by a few nomad

tribes, are some verdant oases; in the most noted of these is Palmyra.

Syria, when we first hear of it in Scripture, seems to be broken up into petty states or sovereignties; these are enumerated in the article under ARAM. They were subdued by David, and continued subject to Solomon, 1 Ki. iv. 21. Afterward, however, probably in the later days of Solomon, an independent kingdom was formed at Damascus, 1 Ki. xi. 23-25. This monarchy, we may suppose, absorbed the other Syrian districts, and a succession of its kings were formidable enemies to Israel, sometimes being in alliance with the southern state of Judah, 1 Ki. xv. 18-20; 2 Ki. vi. 8-33. There were indeed occasional gleams of success to Israel in these contests, particularly in the reign of Jeroboam II., 2 Ki. xiv. 27, 28, and ultimately the king of Syria leagued with the king of Israel to overthrow Judah. But this was a fatal step. Ahaz invoked the assistance of the Assyrian monarch, and Syria sank before the might of the great king, 2 Ki. xv. 37; xvi. 5-10. Syria passed under the dominion successively of Babylon and Persia, and was afterward subdued by Alexander the Great. After his death it fell, with other territories, to one of his generals, Seleucus Nicator, who founded Antioch 300 B. C., and made it the capital of his wide dominions. A long line of kings succeeded, more or less successful in maintaining or extending their power. Of these Antiochus Epiphanes was the most cruel oppressor of the Jews; by the valor, however, of the Asmonean princes they established their independence. Syria became ultimately a Roman province 64 B. C. But under the Roman dominion were many free cities, and petty sovereignties assigned from time to time to subject princes, such as Chalcis, Abilene, Damascus. Palmyra maintained its independence till a late period. Sometimes Judæa was attached to Syria, its procurator being subordinate to the president or governor of Syria. It is at present subject to the sultan of Turkey.

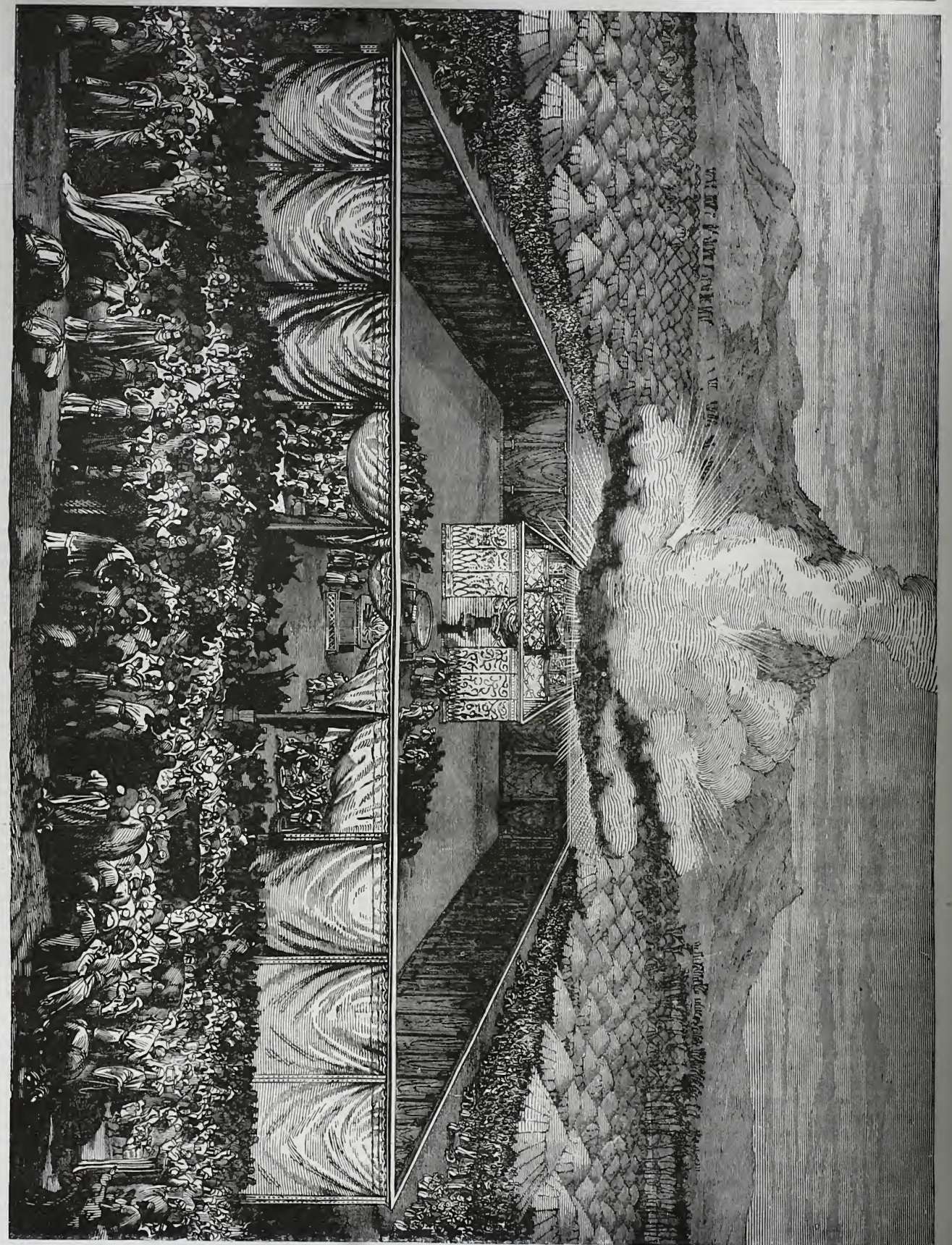
**SYRIA-MAACHAH** (sir'e-a-ma'a-kah), 1 Chr. xix. 6. See ARAM, MAACHAH.

**SYRIAN CHRISTIANS** are not Nestorians. Formerly, indeed, they had bishops of that communion, but the liturgy of the present Church is derived from that of the early Church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobites*, but they differ in ceremonial from the Church of that name in Syria, and indeed from any existing Church in the world. Their proper designation, and that which is sanctioned by their own use, is Syrian Christians, or the Syrian Church of Malayala. The doctrines of the Syrian Church are contained in a very few articles, and are in harmony with those, in essentials, of the Church of England.

**SYRIANS** (sir'e-anz), Gen. xxv. 20, inhabitants of Syria.

**SYRO-PHœNICIAN** (si'ro-fe-nish'yan), Mark vii. 26. There were Phœnicians of Libya or Carthaginians; in order, therefore, to distinguish those of Phœnicia itself, included in the Roman provinces of Syria, they are said to have been called Syro-Phœnicians. The woman so designated is called "of Canaan," Matt. xv. 22, because the descendants of the ancient Canaanites peopled the coasts of Tyre and Sidon.

THE TABERNACLE.—See article.





T.

**TAANACH** (ta-a'nak), a royal city of the Canaanites, Josh. xii. 21, in the territory of Issachar, but assigned to Manasseh, Jud. i. 27. Schubert, followed by Robinson, finds it in the modern Ta'annuk, now a mean hamlet on the south side of a small hill, with a summit of table-land. It lies on the south-western border of the plain of Esdraelon, four miles south of Megiddo, in connection with which it is mentioned in the triumphal song of Deborah and Barak, Jud. v. 19.

**TAANATH-SHILOH** (ta'a-nath-shi'loh), a place marking the boundary of the territory of Ephraim, Josh. xvi. 6.

**TABAOTH** (ta-ba'oth), **TABBAOTH** (tab-ba'oth), 1 Esd. v. 29; Ezra ii. 43, one whose descendants, Nethinim, returned with Zerubbabel.

**TABBATH** (tab'bath), a place mentioned Jud. vii. 22, but which has not been identified. It may be the remarkable mound called *Tubukut-Fakil*, which is in the same district in which the narrative would lead us to look for Tabbath.

**TABEAL** (ta'be-al), a person mentioned only in Isa. vii. 6. The Syrians and Israelites desired to deprive the dynasty of David of the sovereignty of Judah, and their futile purpose was to place a son of this Tabeal upon the throne.

**TABEEL** (ta'be-el), one of those officers who wrote to the Persian king against the Jews after the return from captivity, Ezra iv. 7.

**TABELLIUS** (ta-bel'le-us), 1 Esd. ii. 16, the same as Tabeel.

**TABENNISIENS** (ta-ben-nish'yenz), an order of monks of Tabenna in the Thebaïd, founded by St. Pachomius A.D. 350.

**TABERAH** (ta-be'rah), a place in the wilderness where a judgment by fire was inflicted on the Israelites for their murmuring, Num. xi. 1-3.

**TABERING** (ta'ber-ing), Neh. ii. 7, beating as on an instrument.

**TABERNACLE** (tab'er-na-k'l), the sanctuary where in the earlier times of the Hebrew theocracy the most sacred rites of their religion were performed. The command to erect a tabernacle is recorded in Ex. xxv. 8, and in that place, and in Ex. xxix. 42, 43, 45, the special purpose is declared for which it was to be made—God would there meet with Israel; for according to his covenant, he would dwell among them and be their God. And so we find the various names of it, the "tent," Ex. xxvi. 11, 12, the "tabernacle, dwelling or habitation," Ex. xxvi. 13, the "tent of meeting," Ex. xxix. 43, for so the words should be rendered, the "tent of the testimony," or "tabernacle of witness," Num. ix. 15, the "house of the Lord," Deut. xxiii. 18.

The command began by inviting the people to contribute suitable materials. They were to be offered with a willing heart; the Lord would accept only what came from a cheerful giver. These materials are described in Ex. xxv. 3-7. And the tabernacle was to be built according to the pattern prescribed by God. It was as to its general plan like an ordinary tent, which is usually divided into two compartments, the inner lighted by a lamp and closed against strangers. Such tents are longer than they are broad. And so the tabernacle was a rectangle, thirty cubits (fifty-two feet six inches, or perhaps forty-five feet) long, ten cubits in breadth and in height. The framework on these sides was perpendicular boards of shittim-wood—that is, acacia—overlaid with gold, kept together by means of transverse bars passing through golden rings, and each with two tenons, fitting into silver sockets on which they stood. The sockets have by some been supposed to taper toward a point, so that they could be driven into the ground. There were twenty boards a cubit and a half broad on each side, north and south, at the west end eight; but the two boards at the corners were probably of a different size or shape,



THE TABERNACLE COMPLETE.  
Restored according to researches of recent scholars.

else they would have projected beyond the sides. There were four coverings, the first of fine linen, blue, purple and scarlet, with cherubim embroidered on it. It was made in ten curtains, each twenty-eight cubits long and four wide, coupled together by loops and gold hooks. The second covering was of goats' hair in eleven curtains, each thirty cubits long and four wide, coupled with loops and brass or copper hooks. The third covering was of rams' skins dyed red, like our morocco leather; and the fourth of "badgers' skins," more probably a kind of seal-skin. These were to protect the tabernacle from the weather. The inner apartment, or most holy place, was a cube of ten cubits, the outer apartment twenty cubits in length and ten in breadth. They were separated by a veil of the same kind as the innermost covering, suspended on four gilded acacia pillars set in sockets of silver sockets. The east end, or entrance of the tabernacle, had also a large curtain suspended from five gilded acacia pillars set in sockets of brass or copper. In the most holy place, which the high-priest alone entered, was the ark of the covenant; in the holy place, where the priests ministered—to the north the table of shew-bread, to the south the golden candlestick, in the centre the altar of incense. Round about the tabernacle was an

open court, into which the people were admitted, one hundred cubits in length and fifty broad. It was formed by columns twenty on each side, ten at each end, raised on brazen or copper sockets. Hangings fastened to the pillars formed three sides and part of the fourth; on the east the breadth of four pillars was reserved for a central entrance, where was an embroidered curtain suspended from the four pillars. Immediately opposite the entrance was the great altar of burnt-offering, and between that and the door of the tabernacle was the laver, Ex. xxvi., xxvii., xxxviii., xl.

The tabernacle was completed in about nine months; and as the people offered most liberally, Ex. xxxvi. 5, it was a costly structure. It was erected on the first day of the first month of the second year after leaving Egypt. It was carried by the Israelites into Canaan and there set up, possibly first at Gilgal, then, when the land was subdued, at Shiloh, Josh. xviii. 1, and also at Bethel, perhaps afterward at Nob, and then at Gibcon, 1 Chr. xvi. 39; xxi. 29. And it may be, in this migratory character of the tabernacle, left sometimes without the ark, thereby showing that a definite place was not yet selected for God's abiding presence, that we have the solution of the offering of sacrifice even by prophetic men after an anomalous fashion. It was removed when the temple was built to Jerusalem, and possibly deposited in the temple, 1 Ki. viii. 4. For the regulations about its removal see Num. iv. It may be added here that David seems to have constructed another tabernacle to receive the ark when it was brought to Jerusalem, 2 Sam. vi. 17; perhaps it was this which was taken to the temple.

The typical design of the tabernacle has been variously interpreted; thus Philo regarded it as symbolical of the universe, and different expositors have seen a spiritual meaning in the intrinsic qualities of the materials and the very colors of the fabrics. But this is not to interpret soberly, though the arrangements were, doubtless, not without their signification to the worshippers in the tabernacle. Fairbairn would regard it as a type of Christ, as God manifest in the flesh and reconciling flesh to God. He appeals in corroboration to our Lord's calling his body a temple, John ii. 19, 21. But the reader will find a flood of light shed upon the purpose of the tabernacle and its utensils by a perusal of Heb. ix., x.

**TABERNACLE**. 1. A receptacle for the wafers used by the Romish priesthood in the celebration of the eucharist. In its present shape its date is perhaps as recent as the sixteenth century. An early form of it was that of a dove. About the middle of the fourteenth century it was sometimes placed in an ambry (small cupboard) above the altar, as at Nuremberg, and this led to the modern tabernacle. 2. A recess for an image. 3. The abbot's stall in the choir, thus called, no doubt, from the ornamental carving which adorned the seat and its canopy.

**TABERNACLE WORK**. Carved canopy work over a pulpit, sedilia or choir stalls, or a niche in a wall, is so called.

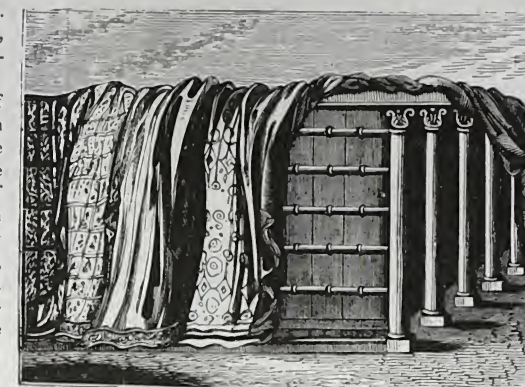
**TABERNACLES, THE FEAST OF**, one of the three greater festivals to be observed by Israel. It was instituted to commemorate the dwelling of the people in tents while in the desert, Lev. xxiii. 34-43. And as these feasts additionally marked the epochs of the agricultural year—at the pass-over or feast of unleavened bread the first ripe ears of corn being offered, the feast of weeks or pentecost being also the feast of harvest—so the feast of tabernacles was called also the feast of ingathering at the year's end, when all the labors of the field were consummated, Deut. xvi. 13-15. It was to be a time of holy joy, of grateful remembrance of the past, of hopeful trust for future blessings.

The feast commenced on the fifteenth of the seventh month, and was to last seven days. It was commanded that the people should dwell in booths or tents, which were anciently pitched on the terrace-like roofs of the houses, in the courts of the temple and in the streets or wide places of the city. They were to cut down boughs of various trees, and to carry (it is said) the fruit and branches in their hands, so long as the festival lasted. The particular sacrifices to be offered are detailed in Num. xxix. 1-38; and though the feast is described as of seven days, there was an eighth day added, which was to be a Sabbath of rest and a holy convocation. Also every Sabbatical year the law was to be read at the feast of tabernacles to the assembled people, Deut. xxxi. 10-13. Notices of the observance of this holy season are to be found in Neh. viii. 13-18; Hos. xii. 9; Zech. xiv. 16-19; John vii. 2, 37-39. It seems that in later days it was customary to draw water from the pool of Siloam and carry it in a golden vessel to the altar. It was there poured into a silver basin, from which it was conducted by pipes to the Kidron. To this usage our Lord may perhaps allude in the place last referred to. He has been supposed further to allude, John viii. 12, to the practice of lighting two large chandeliers in the court of the women, by the light of which they held a festal dance. But it is doubtful whether either of these customs was observed on the last—i.e., eighth—day of the feast, when it was that Christ referred to the water, John vii. 37.

On the symbolical meaning of the festival critics are not agreed. But surely, viewing the circumstances under which it was instituted, and regarding its historical and agricultural character, we can hardly be at a loss in regard to the divine purpose. It commemorated not like the pass-over a single event, but the habits of a period, the tent-residence of the nation's wilderness life. And it was celebrated at the completion of the year's labor, the joyous acknowledgment of abundant provision, when the fruits of the field had all been gathered into the garner, when, too, at this feast the temple was consecrated, 2 Chr. v. 3, where Jehovah would dwell among his people. Can we fail to see depicted here the Church's repose, the long wearisome work accomplished, the rest of her everlasting joy in a land where, a sojourner no more, she dwells in a settled habitation, and looks back to her pilgrimage-state only as contrasting with it the happy possession to

which she has been brought, where the fruits of prior toil are now completely gathered? It is in the view of what this feast presignifies that the prophet Zechariah, ch. xiv. 16, when describing the result of Jerusalem's last victory, represents all nations resorting thither to keep the feast of tabernacles—a festival in prophetic language not abrogated by the ceasing of the legal dispensation.

**TABITHA** (tab'i-thah), the Aramaic name of a Christian female dwelling at Joppa. She was also called by the Greek name Dorcas, having the same signification, and hence, possibly, was a



THE TABERNACLE AND ITS CURTAINS.



THE TABERNACLE UNCOVERED.

Hellenist. She was remarkable for her charity and good works; and having died, was miraculously restored to life by St. Peter, Acts ix. 36-42.

**TABLE**. See MEALS.

**TABLE**. 1. A tablet covered with wax on which the order of service for the week was written in cathedrals and elsewhere in the Middle Ages. 2. CREDENCE, the same as credence table. See CREDENCE. 3. HOLY, an altar. 4. OF DEGREES, a table of relationship by blood and affinity within which it is prohibited to marry. 5. OF LESSONS. Lessons in ancient times were sometimes taken from the Fathers and from the lives of the saints, as well as from Scripture. In Cardinal Quignonez' reformed Roman breviary

(1536) two lessons were appointed for ordinary days, one from the Old, the other from the New Testament, and a third from a patristic homily for the festivals. In the English Book of Common Prayer the system of daily lessons was established in 1549. In 1559 and 1661 modifications were made, and in 1871 the lessons were arranged in their present form, nearly all the lessons from the Apocrypha being excluded.

**TABLE-TALK**, LUTHER'S, an apocryphal work ascribed to the great Reformer, and pretending to give a collection of his favorite sayings, aphorisms, etc. It contains no small quantity of excellent matter and much that is amusing, but retails many absurd stories and extravagances which tend in no small degree to lower the character of Luther. If any part of it really came from his pen, it was never designed for publication.

**TABLET** (tab'let), an ornament mentioned in Ex. xxxv. 22; Num. xxxi. 50. It was probably a string of gold drops or beads worn around the neck or arm. But the "tablets" of Isa. iii. 20 are literally "receptacles of odor"—i.e., perfume-boxes or smelling-bottles. They were suspended to a lace or sash tied around the waist.

**TABLET, MURAL**, a tablet containing an inscription fixed to a wall.

**TABOR** (ta'bor). 1. A mountain on the confines of Zebulun and Naphtali standing out in the north-east border of the plain of Esdraelon. It stands out alone and eminent above the plain, with all its fine proportions from base to summit displayed at one view. It lies at the distance of two hours and a quarter south of Nazareth. According to the barometrical measurements of Schubert, the height of Tabor above the level of the sea is one thousand seven hundred and forty-eight Paris feet, and one thousand three hundred and ten Paris feet above the level of the plain at its base. Seen from the south-west, it presents a semi-globular appearance, but from the north-west it more resembles a truncated cone. By an ancient path, which winds considerably, one may ride to the summit, where is a small oblong plain, with the foundation of ancient buildings. The view of the country from this place is very beautiful and extensive. The mountain is of limestone, which is the general rock of Palestine. The sides of the mountain are mostly covered with bushes and trees, presenting a beautiful appearance and affording a fine shade. There are various tracks up its sides, often crossing one another. The crest of the mountain is table-land, of some some six or seven hundred yards in height from north to south and about half as much across; and a flat field of about an acre occurs at a level of some twenty or twenty-five feet lower than the eastern brow. There are remains of several small ruined tanks on the crest, which still catch the rain-water dripping through the crevices of the rock, and preserve it cool and pure, it is said, throughout the year. This mountain is several times mentioned in the Old Testament, Josh. xix. 12, 22; Judg. iv. 6, 12, 14, but not in the New. Its summit has, however, been usually regarded as the "high mountain



apart" where our Lord was transfigured before Peter, James and John. But the probability of this is opposed by circumstances which cannot be gainsaid. It is manifest that the transfiguration took place in a solitary place, not only from the word "apart," but from the circumstance that Peter in his bewilderment proposed to build "three tabernacles" on the spot, Matt. xvii. 1-8. But we know that a fortified town occupied the top of Tabor for at least two hundred and twenty years before and sixty years after the birth of Christ, and probably much before and long after; and the tradition itself cannot be traced back earlier than toward the end of the fourth century, previously to which we have notices of Mount Tabor without any allusion to its being regarded as the site of the transfiguration. It may further be remarked that this part of Galilee abounds with "high mountains apart," so that in removing the scene of this great event from Tabor there is no difficulty in providing other suitable sites for it.

was of an equestrian family. The place of his birth is not known. He early cultivated poetry; he became an advocate; and he is supposed also to have borne arms. He was successively quaestor, aedile and praetor, and in 97 attained the rank of consul. Pliny the Younger was his bosom friend, and Agricola was his father-in-law. He is believed to have died about A.D. 135. Of his admirable "History and Annals" a large portion is unfortunately lost. Tacitus also wrote the "Life of Agricola," the "Manners of the Germans" and a "Dialogue of Eloquence." The last of these, however, is by some attributed to Quintilian.

**TACKANASH** (tak'a-nash), JOHN, Indian minister on Martha's Vineyard, was ordained August 22, 1670, the day of the formation of the first Indian church on the island. He possessed considerable talents and was exemplary in life. Allowing himself few diversions, he studied much, and seemed to advance in piety as he became more

with the Palmyra of the Greeks and Romans, the history of which fills a brilliant page in the world's annals. In its earlier fortunes Palmyra was dependent on one or other of the great empires which rose and fell around; but under Odenathus and his martial queen Zenobia it expanded into a mighty sovereignty, rivaling and defying for a time the Roman power. In 273 A.D. the emperor Aurelian succeeded, after obstinately-contested battles, in taking the city and securing the person of Zenobia.

Palmyra is seated in an oasis of the Syrian desert midway between the Orontes and the Euphrates, about one hundred and forty miles east-north-east from Damascus. It is sheltered by hills to the west and north-west, and is well supplied with water. It has dwindled down to a mean place, now inhabited by a few Arabs; but magnificent ruins give proof of its ancient splendor. The most remarkable of these is the great temple of the sun, which was enclosed in a court one hundred and seventy-nine feet square, surrounded by a double row of columns. Sixty of the original three hundred and ninety are still standing, and of the sanctuary itself there are massive remains; of the columns which adorned it about twenty mutilated ones now exist. It is probable that of all the ruined cities of Western Asia Palmyra presents the most romantic features, if its origin, its splendor, its history and fate be considered.

**TAHAN** (ta'han). 1. A son of Ephraim, Num. xxvi. 35. 2. A descendant of Ephraim, 1 Chr. vii. 25. Perhaps the two are identical. See EPHRAIM.

**TAHANITES** (ta'han-ites), a family of Ephraim descended from Tahan, 1, Num. xxvi. 37.

**TAHAPANES** (ta-ha'pa-nee), Jer. ii. 16. See TAHAPANES.

**TAHATH** (ta'hath). 1. A Levite of the line of Kohath, 1 Chr. vi. 24, 37. 2, 3. Two descendants of Ephraim, 1 Chr. vii. 20.

**TAHATH**, one of the stations of the Israelites in the wilderness, Num. xxxiii. 26, 27.

**TAHPANES** (tah'pan-nee), or **TEHAPHNEHES** (te-haf'ne-nee), a city of Egypt. The former name is used by Jeremiah, ch. ii. 16, and the latter by Ezekiel, ch. xxx. 18. The Septuagint render it by *Taphnas*, the name of a goddess. This was doubtless *Daphne*, a strong boundary city on the Pelusiac arm of the Nile. A mound called Tel Defenneh, nearly in a direct line between the modern Zan and Pelusium, is supposed from its name and position to mark the site of Daphne. Isaiah, xxx. 4, names it in the abbreviated form Haues. It was to this place that Johanan and his party repaired, taking Jeremiah with them, after the murder of Gedaliah.

**TAHPENES** (tah'pe-nee), a queen of Egypt, consort of the Pharaoh contemporary with David. Her sister was given in marriage to Hadad, the fugitive prince of Edom, 1 Ki. xi. 19. See HADAD.

**TAHREA** (tah-re'ah), a descendant of Saul, 1 Chr. ix. 41; called Tarea in 1 Chr. viii. 35.

**TAHTIM-HODSHI** (tah'tim-hod'shi), a place or district near upon Gilead, 2 Sam. xxiv. 6.



MOUNT TABOR FROM THE NORTH.—See TABOR.

2. The name of a grove of oaks in the vicinity of Benjamin, in 1 Sam. x. 3, the topography of which chapter is usually much embarrassed by the groundless notion that Mount Tabor is meant.

3. A Levitical city in Zebulun, 1 Chr. vi. 77.

**TABORITES** (ta'bor-ites), the branch of the Hussites who followed Zisca in his wars in Bohemia. See CALIXTINS, and HUSS, JOHN.

**TABRET**. See MUSICAL INSTRUMENTS.

**TABRIMON** (tab'ri-mon), the father of Ben-hadad, king of Syria, 1 Ki. xv. 18.

**TACHES** (tash'ez), hooks to which loops were fitted, Ex. xxvi. 6, 11, 33.

**TACHMONITE** (tak'mun-ite), 2 Sam. xxiii. 8. See HACHMONITE, JASHOBEAM.

**TACITUS** (tas'i-tus), CAIUS CORNELIUS, a Latin historian, was born about A.D. 56, and

acquainted with the truths of the gospel. Of Indian preachers he was the most distinguished. In prayer he was devout and fervent; faithful in his instructions and reproofs; strict in the discipline of his church, excluding the immoral from the ordinances till they repented. So much was he respected that the English, when deprived of their own minister, attended his meeting and received the Lord's Supper from his hands. He died in the peace and hope of the Christian, January 22, 1684. His place of residence was at Nunpaug, at the east end of Martha's Vineyard.

**TADMOR** (tad'mor), a city which Solomon built in the wilderness, 1 Ki. ix. 18. According to Arabic tradition, it existed at an earlier age, and Solomon rebuilt and fortified it as a barrier-fortress. The wise monarch's eye also, no doubt, perceived the favorable position of this city for commerce. It was at a convenient distance from both the Mediterranean Sea and the Persian Gulf, and was sure to secure the advantages of caravan-traffic. Tadmor is almost universally identified

**TAIT** (tate), ARCHIBALD CAMPBELL, D.D., D.C.L., was born in 1811, at Edinburgh. After a course in the University of Glasgow, he gained a scholarship which enabled him to enter Balliol College, Oxford; and here he became a tutor, and eventually he succeeded to a Fellowship. From 1842 until 1850 he acted as head master of the celebrated school of Rugby, over which Dr. Arnold had presided. In 1850 the deanery of Carlisle was conferred on him, and six years afterward he was raised to the see of London. The wisdom and energy which he displayed in that vast charge led the government to translate him to the primacy, and he became archbishop of Canterbury on the vacancy which occurred in 1868. Notwithstanding the onerous duties of all these positions which he has filled, he has been an industrious writer. He has published sermons for the working-classes, several charges, historical sketches and valuable papers on the leading questions of the day. In 1861 he issued "The Dangers and Safeguards of Modern Theology," and in 1863 "The Word of God the Ground of Faith," while "The Harmony of Revelation and the Sciences" appeared in the following year. As a chief ruler in the Church he has endeavored to preserve a firm moderation among his brethren, his personal predilections being on the evangelical side, yet fully recognizing the zeal and worth of many who are classed among the High Church portion of the Establishment. His policy is decided against those practices which would carry the Church back to the ritual and doctrines of the Church of Rome.

**TAJ** (taj). This is the name of the celebrated edifice near Agra, in India, which justly takes rank among the most splendid buildings of the world. It has been called "the gem of India and of the world, the Koh-i-noor of architecture," and in many respects it is without a parallel. The illustrations on pages 102 and 103 will give the reader an idea of its form and character. The buildings which make up the Taj are erected on a platform about twenty feet high, and they occupy a space of about three hundred and fifty feet square. The main central building is an octagon, surmounted by an egg-shaped dome of about seventy feet in circumference, and four minarets stand at the corners of the platform, each about a hundred and fifty feet high, shooting up like columns of light into the blue sky. A peculiar feature of the Taj is its purity, for all the parts, the great platform and the minarets are of pure white marble, the only exception being a beautiful ornamented work of an exquisite flower-pattern which wreathes the doors and windows and wanders toward the dome—one huge mosaic of inlaid stones of different colors. The contrast of the colors under an Eastern sky, the gorgeousness of the interior, the richness of the screens, the beauty of the paneling and of the flowers, composed of jasper, chalcedony, cornelian and other precious stones, and the wonderful unity of the structure, both external and internal, combine to make it a wonder of the Eastern world and an unsurpassed specimen of the architectural art.

**TALAPOINS** (tal'a-po-inz), priests or friars of the Siamese and other Indian nations. They reside in convents which are square enclosures, in the centre of which stands a temple, and around it the cells of the talapoins, like so many tents in a camp. There are likewise female talapoins, who live under the same regulations as the men, and

in the same convents. They have likewise nuns, or young talapoins, who wait upon the old ones, and receive their education from them. Each convent of talapoins is under the directions of a superior, whom they call a *samvral*.

**TALBOT** (taw'l'bot), JOHN, came to the New England colonies as a chaplain on board the ship Centurion in 1702. He was accompanied by George Keith, the celebrated Quaker preacher, who was now returning as a missionary under the Society for Propagating the Gospel in Foreign Parts, and the two agreed to act together, selecting Philadelphia as the centre of their operations. Talbot continued to labor after Keith had again left for England, endeavoring with all his zeal to bring the Quakers back to the communion of the Episcopal Church. With the consent of the society in London, he chose Burlington, New Jersey, as his home, but he traveled extensively in his preaching tours. He labored with great zeal



MOUNT TABOR FROM THE SOUTH.—See TABOR.

to secure the appointment of a bishop, and he expressed his readiness to approach the queen on this subject. He was in England in 1706 and 1707, but did not succeed in his great object, and on his return he preached extensively through New England, and at length he reached his old home at Burlington, and here he had to endure all the discomforts of an inadequate support. His troubles increased because of accusations being sent to London against him on the subject of his loyalty and his omission of portions of the Book of Common Prayer, which appear to have been unfounded, as he was free from Jacobitism. During his residence in England he became acquainted with Richard Welton and Ralph Taylor, both of whom had been consecrated as nonjuring prelates, and they consecrated Talbot as bishop. This fact was not known when Talbot returned; but owing to his assuming episcopal dress and his confirming young persons at intervals, it became known, and the result was his dismissal by the society. Thus rejected in England, he nevertheless held the confidence of those by whom he was

known, and especially of those to whom he ministered, who esteemed him as an earnest, zealous and laborious man. He died in 1727. It is interesting to know that Richard Welton, who had acted in the ordination of Talbot, also came to this country after Talbot's death. He settled in Philadelphia and preached in Christ Church, but his irregular conduct led the authorities in England to seek his removal, and by a writ of the privy seal he was commanded to return; but instead of proceeding to England, he sailed to Lisbon, in Portugal, in the year 1726, where he died shortly afterward.

**TALBOT, MATTHEW**, who was a citizen of Leeds, is justly celebrated as being the author of an important work, entitled "An Analysis of the Holy Bible." It was published at Leeds in 1800, and it contains the whole of the Old and New Testaments arranged under subjects, so that the reader, by perusing a section, can have

before him in one view all the teaching of Scripture on that subject. The work is divided into thirty books, containing two hundred and eighty-five subdivisions or chapters, and four thousand one hundred and forty-four sections or subjects. The "British Critic" has very justly commended this work, which was the result of much labor, and Horne has with equal truth affirmed that it is an analysis of great rarity. It has been used as a basis of similar works in Great Britain and the United States.

**TALBOT, PETER**, who was born in 1620, was son to Sir William Talbot, and brother to the duke of Tyreonnell who became lord-lieutenant of Ireland. He became a Jesuit, and in 1669 he was made titular archbishop of Ireland. Being suspected of complicity in the "Popish Plot," he was seized in 1678 and thrown into prison—at first in the castle of Dublin and afterward in Newgate, where he died in 1680. He wrote a treatise in Latin concerning "The Nature of Faith and Heresy." In 1670 he published a work on "Re-



ligion and Government," and four years afterward he published a work in quarto entitled "Letters to the Roman Catholics in Ireland." All these works showed him to be a man of keen intellect and great determination.

**TALED** (ta'led), or more correctly **TALITH** (ta'lith), is the name of a Jewish fringed wrapper worn at morning prayers. It is generally made of a white woollen material, the wool being spun by Jews for this purpose. It has three or more blue stripes running in parallel lines across the whole garment at the right and left sides. Every married Jew must wear it at morning prayer, but a single man may do as he pleases. When putting it on, a solemn prayer is offered, and the greatest regard is had to the fringe on its border, which was regarded with great reverence, Matt. ix. 20; xiv. 36. The Pharisees, who attached importance to outward things, enlarged their fringes, believing that the larger they made

may be made of every natural endowment or providential appointment, or they may remain unoccupied through inactivity and selfishness. Time, health, vigor of body and the power of exertion and enduring fatigue—the natural and acquired abilities of the mind, skill in any lawful art or science and the capacity for close mental application—the gift of speech, and that of speaking with fluency and propriety, and in a convincing, attractive or persuasive manner—wealth, influence or authority—a man's situation in the church, the community or relative life."

**TALIONIS** (ta-li'on-is), **LEX**, a law which condemns a man to suffer punishment of the same kind and degree to the injury he has inflicted upon another.

**TALITHA CUMI** (ta-li-thah ku'mi), "dam-sel, arise," the Aramaic words uttered by our Lord when raising the ruler's daughter, Mark v. 41.



TADMOR, OR PALMYRA.—See TADMOR.

the tassels, the better did they serve God, and this superstition was rebuked by our Lord. The taled, or talith, worn at prayers, is a modified form of a larger garment which the Jews anciently wore, but which they discarded when they began to mix with other nations, as it made them conspicuous and often exposed them to persecution as belonging to the race who had crucified the Son of God. See FRINGES.

**TALENT.** The talent was a monetary term among the Jews as well as the Greeks. Talents were of different values, as there were the common talent, that of the temple, and that of the sanctuary, their weights being forty-six pounds fourteen ounces, ninety-two pounds twelve ounces, and one hundred and eighty-five pounds eight ounces. The talent is often referred to in Scripture. See MONEY, WEIGHTS.

Figuratively, the term talent signifies any gift or opportunity God gives to men for the promotion of his glory. "Everything almost," says Mr. Scott, "that we are, or possess, or meet with, may be considered as a talent; for a good or a bad use

**TALLENTS** (tal'ents), **FRANCIS**, was born in 1619 at Palsley, in Derbyshire. He entered St. Peter's College, Cambridge, whence he removed to Magdalen College in the same university. Here he gained a Fellowship, and in time he reached a senior Fellowship, and ultimately he was appointed president. He entered the Church, and for ten years held the living of St. Mary's in Shrewsbury, from which, in 1662, he was ejected for nonconformity. He was the author of a "View of Universal History to the Year A. D. 1700," and "A Short History of Schism." This work was reviewed by S. Garscome, and Tallents replied in an "Answer to S. Garscome." He died in 1708.

**TALMAI** (tal'mi). 1. One of the sons of Anak, Num. xiii. 22. 2. A king of Geshur whose daughter Maacah was David's wife and Absalom's mother, 2 Sam. iii. 3; xiii. 37.

**TALMIDE HAKAMIM** (tal'mi-de hak-a'-mim), disciples in the synagogue who studied the law. They were divided into three classes and sat in the area of the building, answering to the nave

in our churches, below the elders. They were also called "Disciples of the Wise Men."

**TALMON** (tal'mon). 1. A Levite porter, 1 Chr. ix. 17. 2. A Levite porter whose descendants returned with Zerubbabel to Jerusalem, Ezra ii. 42; Neh. vii. 45. Possibly there was only one of the name, so that in the latter case Tahmon denotes the representative of No. 1.

**TALMUD** (tal'mud), **THE**. This is a body of Jewish laws, comprising doctrines and precepts relative to religion and morals. The Talmud (the name literally signifying "doctrine") consists of two parts, viz., the *Mishna*, or text, and the *Gemara*, or commentary.

The *Mishna*, the meaning of which is "repetition," includes six books or orders, sixty-three treatises and five hundred and twenty-four chapters. Four tracts were afterward appended. It is a collection of various Jewish traditions, with expositions of Scripture-texts; these, the Jews pretend, were delivered to Moses on the mount, and were transmitted from him, through Aaron, Eleazar and Joshua, to the prophets, and by them to the men of the great synagogue, from whom they passed in succession to Simeon, Gamaliel, and ultimately to Rabbi Jehudah, surnamed Hakkodesh, "the holy." By him this digest of oral law and traditions is said to have been completed toward the close of the second century, after forty years' labor. It has been since handed down among the Jews, from generation to generation, regarded with the highest reverence, and even sometimes esteemed above the written law itself.

The *Gemara* is twofold, viz.: the *Gemara* of Jerusalem, compiled between the third and fifth centuries, and not much esteemed by the Jews, and the *Gemara* of Babylon, compiled in the fifth century. This is filled with absurd fables, but the Jews highly value it. The name *Gemara* implies "perfection," and is assumed because these commentaries are regarded as an explanation of the whole law, after which nothing more can be desired. The *Mishna*, together with the commentary compiled at Jerusalem, is called the Jerusalem Talmud; with that made at Babylon it is the Babylonian Talmud.

The *Mishna* is useful as being a digest of the traditions held by the Pharisees in our Lord's time, and Biblical critics and commentators have often drawn from it explanations of various passages in the Old Testament, and have illustrated thereby the narrative and allusions of the New.

The Talmud of Jerusalem is less esteemed than the Talmud of Babylon, formed by Rabbi Asa or Aser, who had an academy for forty years at a place called Sara, near Babylon. It is this Talmud which the Jews more frequently consult; and it is especially esteemed by those Jews who live beyond the Euphrates, from the circumstance that it was compiled at Babylon. Rabbi Asa died before it was completed, but it was finished by his disciples (some say his children) about five hundred years after Christ. With the exception of the Scriptures, these Talmuds, after the Chaldee paraphrases, are the most ancient books of doctrine possessed by the Jews.

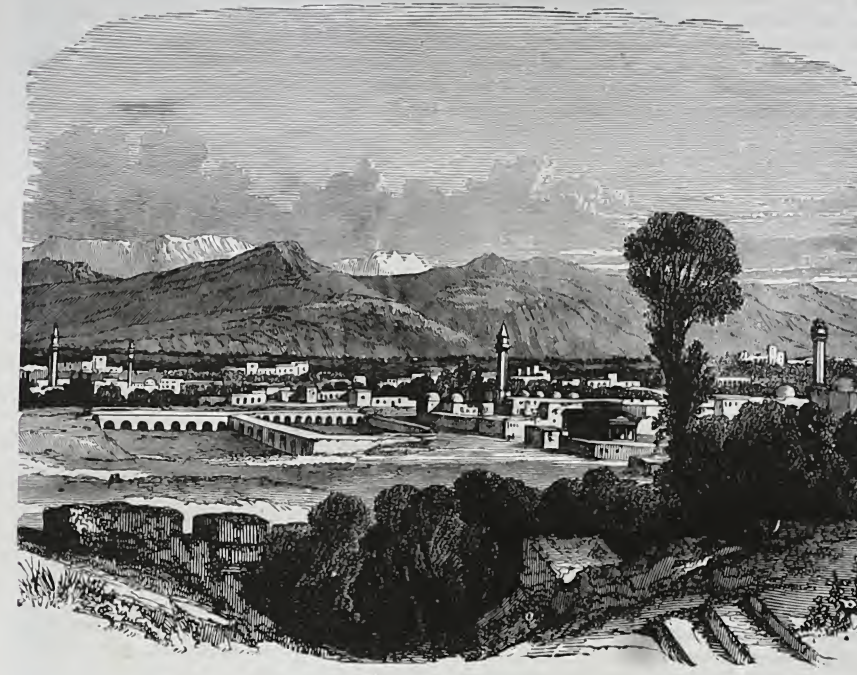
A converted Jew in the year 1238 detected several errors in the Talmud, which he laid before Gregory IX., who required the archbishops of France and the kings of Spain and Portugal to seize and burn all such books of the Jews, and twenty cartloads of Hebrew books were accordingly burned in France alone.

means is not a guarantee for their right use. It appears also that during the times when it was fashionable at court to worship Baal the temple stood desolate, and that its repairs were neglected, see 2 Ki. xii. 6, 7. We learn that the cost of the repairs was defrayed chiefly by voluntary contribution, by offerings and by redemption-money, 2 Ki. xii. 4, 5. The original cost of the temple seems to have been chiefly defrayed by treasures collected by David for that purpose.

There was a treasury in the temple, in which much precious metal was collected for the maintenance of public worship. The gold and silver of the temple was, however, frequently applied to political purposes, 1 Ki. xv. 18; 2 Ki. xii. 18. The treasury of the temple was repeatedly plundered by foreign invaders. For instance, by Shishak, 1 Ki. xiv. 26; by Jehoash, king of Israel, 2 Ki. xiv. 14; by Nebuchadnezzar, 2 Ki. xxiv. 13; and lastly, again by Nebuchadnezzar, who, having

Darius Hystaspis, B. C. 520, that the building was resumed. It was completed in the sixth year of this king, B. C. 516, compare Ezra v. and vi., and Hag. i. 15. According to Josephus, the temple was completed in the ninth year of the reign of Darius.

The second temple was erected on the site of the former, and probably after the same plan. According to the plan of Cyrus, the new temple was sixty cubits high and sixty cubits wide. The old men who had seen the first temple were moved to tears on beholding the second, which appeared like nothing in comparison with the first, Ezra iii. 12; Hag. ii. 3. It seems, therefore, that it was not so much in dimensions that the second temple was inferior to the first as in splendor, and in being deprived of the ark of the covenant, which had been burned with the temple of Solomon. The temple of Zerubbabel had several courts and cloisters or cells. This temple was connected with the town by means of a bridge. During the wars from



TARSUS.—See article.

removed the valuable contents, caused the temple to be burned down, 2 Ki. xxv. 9, B. C. 588. The building had stood since its completion four hundred and seventeen or four hundred and eighteen years. Thus terminated what the later Jews called "the first house."

**THE SECOND TEMPLE.**—In the year B. C. 536 the Jews obtained permission from Cyrus to colonize their native land. Cyrus commanded also that the sacred utensils which had been pillaged from the first temple should be restored, and that for the restoration of the temple assistance should be granted, Ezra i. and vi. The first colony which returned under Zerubbabel and Joshua having collected the necessary means, and having also obtained the assistance of Phœnician workmen, commenced, in the second year after their return, B. C. 534, the rebuilding of the temple. The Sidonians brought rafts of cedar trees from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who, being thereby offended, induced the king Artasasta (probably Smerdis) to prohibit the building. And it was only in the second year of

B. C. 175 to B. C. 163 it was pillaged and desecrated by Antiochus Epiphanes, who introduced into it idolatrous rites, 2 Macc. vi. 2, 5, and dedicated it to Jupiter Olympius. The temple became so desolate that it was overgrown with vegetation, 1 Macc. iv. 38. Judas Maccabeus expelled the Syrians and restored the sanctuary, B. C. 165. He repaired the building, furnished new utensils and erected fortifications against future attacks, 1 Macc. iv. 43-60; 2 Macc. i. 18. Alexander Jannæus, about B. C. 106, separated the court of the priests from the external court by a wooden railing. During the contentions among the later Maccabees, Pompey attacked the temple from the north side, caused a great massacre in its courts, but abstained from plundering the treasury, although he even entered the holy of holies, B. C. 63. Herod the Great, with the assistance of Roman troops, stormed the temple, B. C. 37; on which occasion some of the surrounding halls were destroyed or damaged.

**TEMPLE OF HEROD.**—Herod, wishing to ingratiate himself with the Church and State party, and being fond of architectural display, undertook not

merely to repair the second temple, but to raise a perfectly new structure. Josephus gives two dates for the commencement of the building, the eighteenth and the fifteenth years of Herod's reign. A great force was employed in the undertaking—one thousand wagons for conveying the stones, ten thousand skilled workmen, and one thousand priests who were acquainted with the finer kinds of work in stone and wood. In a year and a half the temple proper was ready for the priests and Levites; the courts were finished at the end of eight years; but operations continued to be carried on in the erection and fitting up of places attached to it. At the commencement of our Lord's ministry they still were so, and were not completed till the time of Agrippa II., when the works wholly ceased, and as many as eighteen thousand workmen are said to have been discharged. The area for these erections was considerably enlarged, and it was formed into terraces, the open space or court of one rising above another, and the temple itself occupying the highest. The outermost court was nearly a square, surrounded by a high wall, with a colonnade of two rows of marble pillars, and on the south side three, twenty-five feet in height, bearing up a roof of richly carved cedar, and paved with mosaic. Gentiles were allowed to enter here, as well as Jews; and the gates or entrances to it for the public were only on the west side—one to the royal city on Zion, two to what Josephus calls the suburbs of the city, and one by means of a series of steps through the valley into the other city. The east wall ran along the edge of a deep ravine, and did not admit of gates; so also the south, which had right below it the deep valley of the Tyropœon, but in which there were two concealed or subterranean passages leading to the vaults and water-reservoirs of the temple. On the north there was only one passage, also concealed, leading to the fortress of Antonia, which formed a sort of watch-tower to the temple. A court, comparatively near the temple, and of much smaller dimensions, was separated from this outer one by a breastwork or raised bank, ten cubits broad, with a trellis of stone on the top three cubits high; the bank itself on the side toward the outer court was forty cubits high, but on the interior only twenty-five, and was ascended by fourteen steps at various entrances or gates. The widest gate was on the east, which led directly into a pretty large court of one hundred and thirty-five cubits square, the court of the women, right in front of the altar of burnt-offering; there was also a gate leading into it on the north, and one on the south. On the west, and nearer the temple, were steps and a gate leading to what was called the court of the Israelites. These four gates had chambers built over them, and were each adorned with two pillars; but the east, which was called "the great gate," in the Talmud "Nicanor's gate," was larger and costlier than the others; its gates were fifty cubits high and forty broad, while the others were only twenty cubits high and fifteen broad. Fifteen steps conducted from this court up to that of the Israelites, which lay immediately in front of, and round about, both the altar and the temple. Chambers or cells stood at the four corners of this court, and were used for holding such articles as salt, wood, etc., needed for the service of the sanctuary, and both on the north and on the south sides there were three gates, with steps leading up to them. A railing of a cubit high separated this from the court of the priests, which was immediately around the altar, and along the front and sides of the temple. The altar was of stone, fifteen cubits high, and thirty long and broad.



light into the sanctuary. The windows, which are mentioned in 1 Ki. vi. 4, consisted probably of lattice-work.

The lowest story of the chambers was five cubits, the middle six and the third seven cubits wide. This difference of the width arose from the circumstance that the external walls of the temple were so thick that they were made to recede one cubit after an elevation of five feet, so that the searement in the wall of the temple gave a firm support to the beams which supported the second story, without being inserted into the wall of the sanctuary, which insertion was perhaps avoided not merely for architectural reasons, but also because it appeared to be irreverent. The third story was supported likewise by a similar searement, which afforded a still wider space for the chamber of the third story. These observations will render intelligible the following Biblical statements: "And against the wall of the house he built stories round about, both of the temple and of the oracle; and he made chambers round about; the nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowed rests (narrowings or rebatements) round about, so that the beams should not be fastened in the walls of the house. The house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building. The door of the middle story was in the right side of the house; and they went up with winding stairs into the middle story, and out of the middle into the third. So he built the house and finished it, and covered the house with beams and boards of cedar. And then he built chambers against all the house, five cubits high; and they rested on the house with timber of cedar," 1 Ki. vi. 7.

From this description it may be inferred that the entrance to these stories was from without; but some architects have supposed that it was from within; which arrangement seems to be against the general aim of impressing the Israelitish worshippers with sacred awe by the seclusion of their sanctuary.

In reference to the windows, it should be observed that they served chiefly for ventilation, since the light within the temple was obtained from the sacred candlesticks. It seems from the descriptions of the temple to be certain that the "oracle," or holy of holies, was an *adytum* without windows. To this fact Solomon seems to refer when he spake "The Lord said that he would dwell in the thick darkness," 1 Ki. viii. 12.

The "oracle" had perhaps no other opening besides the entrance, which was, as we may infer from the prophetic visions of Ezekiel (which probably correspond with the historic temple of Solomon), six cubits wide.

From 1 Ki. vii. 10 we learn that the private dwellings of Solomon were built of massive stone. We hence infer that the framework of the temple also consisted of the same material. The temple was, however, wainscoted with cedar wood, which was covered with gold. The boards within the temple were ornamented by beautiful carvings representing cherubim, palms and flowers. The ceiling of the temple was supported by beams of cedar wood. The wall which separated the holy from the holy of holies probably consisted not of stone, but of beams of cedar. It seems, further, that the partitions partly consisted of an *opus reticulatum*, so that the incense could spread from the

holy to the most holy. This we infer from 1 Ki. vi. 21: "So Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle; and he overlaid it with gold."

The floor of the temple was throughout of cedar, but boarded over with planks of fir, 1 Ki. vi. 15. The doors of the oracle were composed of olive tree; but the doors of the outer temple had posts of olive tree and leaves of fir, 1 Ki. vi. 31. Both doors, as well as that which led into the temple as that which led from the holy to the holy of holies, had folding leaves, which, however, seem to have been usually kept open, the aperture being closed only by a suspended curtain—a contrivance still seen at the church-doors in Italy, where the church-doors usually stand open, but the doorways can be passed only by moving aside a heavy curtain. From 2 Chr. iii. 5 it appears that the greater house was also ceiled with fir. It is stated in verse 9 "that the weight of the nails employed in the temple was fifty shekels of gold," and also that Solomon "overlaid the upper chambers with gold."

The lintel and side-posts of the oracle seem to have circumscribed a space which contained one-fifth of the whole area of the partition, and the

vision is not strictly historical, although it may serve to illustrate history. It is likely that these courts were quadrilateral. In the divisions of Ezekiel they form a square of four hundred cubits. The inner court contained toward the east the altar of burnt-offering, the brazen sea and ten brazen lavers; and it seems that the sanctuary did not stand in the centre of the inner court, but more toward the west. From these descriptions we learn that the temple of Solomon was not distinguished by magnitude, but by good architectural proportions, beauty of workmanship and costliness of materials. Many of our churches have an external form not unlike that of the temple of Solomon. In fact, this temple seems to have been the pattern of our church buildings, to which the chief addition has been the Gothic arch. Among others, the Roman Catholic church at Dresden is supposed to bear much resemblance to the temple of Solomon.

It is remarkable that after the temple was finished it was not consecrated by the high-priest, but by a layman—by the king in person, by means of extempore prayers and sacrifices. The temple remained the centre of public worship for all the Israelites only till the death of Solomon, after



SLEEPING ADONIS, THE GREEK TAMMUZ.—See article.

posts of the door of the temple one-fourth of the area of the wall in which they were placed. Thus we understand the passage 1 Ki. vi. 31-35, which also states that the door was covered with carved work overlaid with gold.

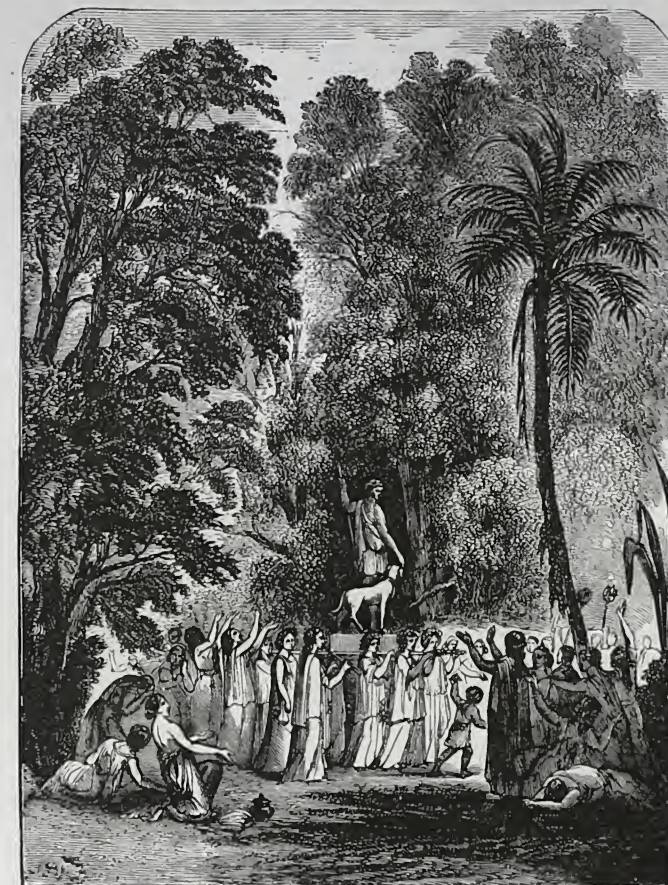
Within the holy of holies stood only the ark of the covenant; but within the holy were ten golden candlesticks and the altar of incense. See CANDLESTICK AND ALTAR OF INCENSE.

The temple was surrounded by an inner court, which in Chronicles is called the Court of the Priests, and in Jeremiah the Upper Court. This again was surrounded by a wall consisting of cedar beams placed on a stone foundation, 1 Ki. vi. 36. This enclosure, according to Josephus, was three cubits high. Besides this inner court, there is mentioned a Great Court, 2 Chr. iv. 9. It seems that this was called the Outward Court, compare Ezek. xiv. 17. This court was also more especially called the court of the Lord's house, Jer. xix. 12. These courts were surrounded by spacious buildings, which, however, according to Josephus, seem to have been partly added at a period later than that of Solomon. For instance, 2 Ki. xv. 35, Jotham is said to have built the higher gate of the house of the Lord. In Jer. xxvi. 10 and xxxvi. 10 there is mentioned a new gate, compare also Ezek. xl. 5-47; xlii. 1-14. But this prophetic

which ten tribes forsook this sanctuary. But even in the kingdom of Judah it was from time to time desecrated by altars erected to idols. For instance, "Manasseh built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord to provoke him to anger. And he set a graven image of the grove that he had made in the house," etc. Thus we find also that King Josiah commanded Hilkiah the high-priest, and the priests of the second order, to remove the idols of Baal and Asherah from the house of the Lord, 2 Ki. xxiii. 4, 13: "And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down and brake them down from thence, and cast the dust of them into the brook Kidron." In fact, we are informed that, in spite of the better means of public devotion which the sanctuary undoubtedly afforded, the national morals declined so much that the chosen nation became worse than the idolaters whom the Lord destroyed before the children of Israel, 2 Ki. xxi. 9—a clear proof that the possession of external

is still preserved in a small town called *Teyma*, which is mentioned by several Eastern geographers.

**TEMAN** (te'man), or **TEMANI** (te'ma-ne), "on the right," a son of Eliphaz and grandson of Esau, Gen. xxxvi. 11, who became one of the dukes or chieftains of Edom, and gave his name to a district of the Edomite territory, or, inversely, took his name from it. The district itself is nowhere exactly defined, but from the import of the name it may be inferred to have formed the more southerly portion of Idumæa. It is impossible to fix the region more definitely, as the old landmarks have long since perished and the name appears to have no modern representative. But that



THE WORSHIP OF TAMMUZ.—See article.

Teman and its inhabitants once formed a powerful section of Edom is evident from the prophetic notices of it in the doom of Edom, and the special mention in some of these of understanding and wisdom as belonging to its people, Jer. xlix. 7, 8; Amos i. 12. In Job also Eliphaz the "Temanite" appears as one of the wise men of his day, eh. ii. 11; xxii. 1.

**TEMANITE.** See **TEMAN**.

**TEMENI** (te'me-ne), a descendant of Judah, 1 Chr. iv. 6.

**TEMPLAR** (tem'plar), **KNIGHTS**, an order founded at Jerusalem, A. D. 1118, by Hugh de Paganiis, Geoffrey, St. Omer and seven others, for the defence of pilgrims to the Holy Land.

Their superior was called grand master. Their chief English house was the Temple, London. The naves of their churches were round (see page 140). They went to England in the reign of Stephen. In A. D. 1312 the order, having become corrupt, was suppressed. Their habit, which was white, was assigned to them by St. Bernard, and a red cross was added, in A. D. 1146, by Eugenius III.

**TEMPLE** (tem'pl), a building dedicated to divine worship, where the presence of the Deity was expected peculiarly to manifest itself. After the Israelites had exchanged their nomadic life for a life in permanent habitations, it was becoming that they should

exchange also their movable sanctuary or tabernacle for a temple. There elapsed, however, after the conquest of Palestine, several centuries during which the sanctuary continued movable, although the nation became more and more stationary. It appears that the first who planned the erection of a stone-built sanctuary was David, who, when he was inhabiting his house of cedar, and God had given him rest from all his enemies, meditated the design of building a temple in which the ark of God might be placed, instead of being deposited "within curtains," or in a tent, as hitherto. This design was at first encouraged by the prophet Nathan, but he was afterward instructed to tell David that such a work was less appropriate for him, who had been a warrior from his youth, and had shed much blood, than for his son, who should

enjoy in prosperity and peace the rewards of his father's victories. Nevertheless, the design itself was highly approved as a token of proper feelings toward the divine King, 2 Sam. vii. 1-12. We learn, moreover, from 1 Ki. v. and 1 Chr. xxii., that David had collected materials which were afterward employed in the erection of the temple, which was commenced four years after his death, about B. C. 1012, in the second month—that is, the month of Siv, compare 1 Ki. vi. 1; 2 Chr. iii. 2—four hundred and eighty years after the exodus from Egypt. We thus learn that the Israelitish sanctuary had remained movable more than four centuries subsequent to the conquest of Canaan.

The site of the temple is clearly stated in 2 Chr. iii. 1: "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the

place that David had prepared in the threshing-floor of Ornan (or Araunah) the Jebusite." In Eastern countries the site of the threshing-floors is selected according to the same principles which might guide us in the selection of the site of wind-mills. We find them usually on the tops of hills which are on all sides exposed to the winds, the current of which is required in order to separate the grain from the chaff. It seems that the summit of Moriah, although large enough for the agricultural purposes of Araunah, had no level sufficient for the plans of Solomon. According to Josephus, the foundations of the temple were laid on a steep eminence, the summit of which was at first insufficient for the temple and altar. As it was surrounded by precipices, it became necessary to build up walls and buttresses in order to gain more ground by filling up the interval with earth. The hill was also fortified by a threefold wall, the lowest tier of which was in some places more than three hundred cubits high; and the depth of the foundation was not visible, because it had been necessary in some parts to dig deep into the ground in order to obtain sufficient support. The dimensions of the stones of which the walls were composed were enormous; Josephus mentions a length of forty cubits. It is, however, likely that some parts of the fortifications of Moriah were added at a later period.

The workmen and the materials employed in the erection of the temple were chiefly procured by Solomon from Hiram, king of Tyre, who was rewarded by a liberal importation of wheat. Josephus informs us that the persons employed in collecting and arranging the materials for the temple were ordered to search out the largest stones for the foundation and to prepare them for use on the mountains where they were procured, and then convey them to Jerusalem. In this part of the business Hiram's men were ordered to assist.

Josephus adds that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude and very durable. Being closely mortised into the rock with great ingenuity, they formed a basis adequate to the support of the intended structure. Josephus gives to the temple the same length and breadth as are given in 1 Kings, but mentions sixty cubits as the height. He says that the walls were composed entirely of white stone; that the walls and ceiling were wainscoted with cedar, which was covered with the purest gold; that the stones were put together with such ingenuity that the smallest interstices were not perceptible; and that the timbers were joined with iron clamps.

The temple itself and its utensils are described in 1 Ki. vi. and vii. and 2 Chr. iii. and iv. The internal dimensions of the "holy" were forty cubits long, twenty cubits wide and thirty cubits high. The holy was separated from the "holy of holies" by a partition, a large opening in which was closed by a suspended curtain. The holy of holies was on the western extremity of the entire building, and its internal dimensions formed a cube of twenty cubits. On the eastern extremity of the building stood the porch. At the entrance of this porch stood the two columns called Jachin and Boaz, which were twenty-three cubits high.

The temple was also surrounded by three "stories of chambers," each of which stories was five cubits high, so that there remained above ample space for introducing the windows, requisite more for ventilation than for the admission of



**TAYLOR, STEPHEN, D.D.**, was born in 1796, in Tyringham, Berkshire county, Massachusetts. He became seriously impressed with the importance of religion in his early years, and after a course of preparatory study at Lenox Academy, he entered Williams College, where he graduated in 1816, having greatly distinguished himself in his undergraduate course. For a year he taught in Westfield Academy, Massachusetts, and then returned to Williams College as tutor, where he displayed great talent. After two years of earnest labor in the college, he went to Andover to study theology; but the climate proving too severe, he went to Boytown Academy, in Mecklenburg county, Virginia, and on the restoration of his health he returned and completed his course under Dr. Griffin, who had become president of Williams College. He returned to Virginia, and in 1824 he was licensed by the Presbytery of Hanover, and settled as pastor of a church in Halifax county. In 1826 he was removed to Richmond as successor to the Rev. John B. Hoge, and after nine years of faithful labor he was appointed professor of ecclesiastical history in Union Theological Seminary, in Prince Edward county. He resigned his chair in 1838, and became pastor of a church in Abingdon, Virginia, and he devoted a part of his time to the training of young students in their classical and mathematical studies and instructing others in theology. In 1843 he settled as pastor of the High Street Church, Petersburg, and in 1847 he returned again to Richmond and took charge of Duval Street Church, to which he ministered until his death, in March, 1853. He was an earnest preacher, devotedly anxious to spread abroad the savor of religion, aiming even in the professor's chair to bring all his teaching to bear on the advancement of piety among his students.

**TEACH, TEACHER, TEACHING.** These words may be used with reference to the communication of religious knowledge (see **MINISTER, PREACH, PREACHER**), and as implying an ordinary instruction. See **EDUCATION, SCHOOL**.

**TEATS**, Isa. xxxii. 12, a better translation is: "they (the women) smite upon the breasts"—a sign of grief, compare Neh. ii. 7.

**TEBAH** (te'bah), one of the sons of Nahor, Abraham's brother, Gen. xxii. 24.

**TEBALIAH** (te-bal'yah), a Levite, 1 Chr. xxvi. 11.

**TEBETH** (teb'eth), Esth. ii. 16. See **MONTH**.

**TE DEUM** (te de'um), a hymn said to have been extemporized by Ambrose and Augustine at the baptism of the latter, A. D. 386. It is also attributed to Hilary of Poitiers, A. D. 355, and to Nicetus, bishop of Treves, A. D. 535, who is said to have composed it for the use of the Gallican Church. It is found in old service-books as far back as the time of the Norman conquest of England. When the Prayer Book was reviewed in the American General Convention, a few changes were made in the phraseology of the hymn and some antiquated words were removed. In the English arrangement the punctuation is "musical," but in the American it is made "grammatical."

**TEFFT** (teft), BENJAMIN, D.D., LL.D., was born in 1813, in Floyd, in the State of New York.

He entered the ministry of the Methodist Church, and after preaching in Maine and Massachusetts, he acted, from 1835 until 1839, as professor of the Maine Wesleyan Seminary. He served for three years in Asbury University, Indiana, as professor of Greek and Hebrew, whence he went as principal to the Providence Seminary, Connecticut; and from 1850 until 1853 he acted as president of Genesee College. He has been a prolific writer, and among his works are "Methodism Successful" and "The Shoulder-knot, or Sketches of the Threefold Life of Man." He acted as editor of the books which were published by the Western Methodist Book Concern for six years, and a great number of volumes passed through his hands. He has also prepared editions of Butler's "Analogy," of Whately's "Evidences of Christianity," and other works, the great value of which he has recognized, and which he aimed at circulating among the members of his own denomination and making them generally better known.

**TEHAPHNEHES** (te-haf'ne-hes), Ezek. xxx. 18. See **TAPHNEHES**.

**TEHINNAH** (te-hin'nah), a descendant of Judah, 1 Chr. iv. 12.

**TEIGNMOUTH.** See **SHORE, JOHN**.

**TEIL TREE**, Isa. vi. 13, possibly the terebinth. The original word is frequently elsewhere rendered "oak." See **OAK**.

**TEKEL** (te'kel), "weighed," Dan. v. 25, 27. See **MENE**.

**TEKOA** (te-ko'a), or **TEKOAHA** (te-ko'ah), a city of Judah, about twelve miles to the south of Jerusalem. It stood on an eminence and was visible from Bethlehem, from which it was about six miles distant, in the neighborhood of Bethhacecem. It was colonized by Ashur of the tribe of Judah, 1 Chr. ii. 24. Rehobam fortified it, 2 Chr. xi. 6, and it was here that the prophet Amos resided as a herdsman when he was visited by the prophetic word, Amos i. 1. Other notices of it may be found in 2 Sam. xiv. 2; 2 Chr. xx. 20; Jer. vi. 1, and it would seem that the neighboring wilderness bore its name.

**TEKOITES** (te-ko'ites), 2 Sam. xxiii. 26, the inhabitants of Tekoa.

**TEL-ABIB** (tel-a'bib), a place in Babylonia where some of the Jewish captives were stationed. It was by the river of Chebar, but its precise site is doubtful, Ezek. iii. 15.

**TELAH** (te'lah), a descendant of Ephraim, 1 Chr. vii. 25.

**TELAIM** (te-la'im), a place at or in which Saul numbered the people before setting out to destroy Amalek, 1 Sam. xv. 4. In all probability the same as *Telem*; but the Septuagint and Josephus read Gilgal, on what grounds is unknown.

**TELISSAR** (te-las'sar), or **THELASAR** (the'la-sar). The name apparently means "hill of

Asshur." It occurs in the letter which Sennacherib sent to Hezekiah as the name of a place conquered by the Assyrian armies—"the children of Eden which were in Thelasar." We can only approximate an identification of the place through the fact that it is mentioned along with Gozan, Haran and Rezep, in both verses quoted, and that also in Ezekiel it occurs along with Haran, Canneh, Sheba and Asshur. Telassar must have been somewhere in Western Mesopotamia, and it was, as the name implies, a sanctuary of Asshur. The name by itself might indicate any place where on some eminence the old national deity was worshiped, and accordingly the Targumists seem to understand it of Resen, Gen. x. 12.

**TELEIAN** (te-le'yan), also called **ELIUD**, succeeded Dubritius at Llandaff, in Wales. He was famed for his sanctity during life, and after his death, many churches were dedicated to his memory. This venerable man has by many been considered the first bishop of Llandaff, as Dubritius, who frequently resided at that place, had an oversight over the whole principality, and Godwin makes him archbishop of all Wales.



THE TAMARISK.—See **SHUR**.

The cathedral of Llandaff was dedicated to the memory of Teleian, though a reconstructed edifice was raised to the honor of the apostles Peter and Paul.

**TELEM** (te'lem), one of the Levite singers who had married a foreign wife, Ezra x. 24.

**TELEM**, Josh. xv. 24. See **TELAIM**.

**TEL-HARESHA** (tel-ha're-sha), or **TEL-HARSA** (tel-har'sa), a place in Babylonia from which several persons who could not prove their pedigree as Israelites went with Zerubbabel to Jerusalem, Ezra ii. 59.

**TEL-MELAH** (tel-me'lah), a place in Babylonia from which also persons of doubtful pedigree returned, Ezra ii. 59.

**TEMA** (te'ma), a son of Ishmael, the ninth in order, Gen. xxv. 15, and the founder of a tribe which, along with its territory, bore his name. Various allusions are made to the people and land of Tema in connection with other Arab tribes, as in Job vi. 19 and Isa. xxi. 14. The district lay on the northern part of Arabia Deserta, on the borders of the desert of Syria, and the name

Original Sin," the "Scripture Doctrine of Atonement," "A Paraphrase and Notes on the Epistle to the Romans," "A Scheme of Scripture Divinity," "A Hebrew-English Concordance," his principal work and the labor of his life, and a "Sketch of Moral Philosophy." He died in 1761.

**TAYLOR, JOHN**, a divine and civilian, was born at Shrewsbury in 1704. He was educated at St. John's College, Cambridge, where he obtained a Fellowship and proceeded to the degree of doctor of laws. In 1742 he became a member of Doctors' Commons, and two years after was appointed chancellor of Lincoln; but in 1751 he entered into orders, was presented to the rectory of Lawford, in Essex, and became a canon residentiary of St. Paul's. His chief works are an



THE TALED.—See article.

edition of the Greek orators and "Elements of Civil Law." His sermons were published in 1749 and 1757. He died in 1766.

**TAYLOR, JOHN**, was born in 1752, in Fauquier county, Virginia. His ancestors had emigrated from England and settled in Virginia in the year 1650, and his father passed over the Blue Ridge and near the Shenandoah River in Frederick county, Virginia. In his twentieth year he united with the Baptist Church, and he began to take part in religious services, and shortly afterward he was known as a public speaker. He was licensed to preach, and for some years, having been ordained as an itinerant, he traveled through the mountainous districts of the State, at times reaching into Kentucky. In 1786 he consented to settle as pastor of the church at Clear Creek, where he remained three years, and where he received

above one hundred persons into membership. He next settled on the Ohio River, and ministered to the Baptist church at Bullittsburg, which grew in numbers; but the place proving unfavorable for his health, he removed to a place called Corn Creek, sixty or seventy miles distant, where he began his labors with his usual zeal; but a difficulty arising about a matter of discipline, he removed to the forks of Elkhorn and became connected with the Big Spring church in Woodford county. He was called to the pastoral charge of the Black Run church, but he only agreed to preach as a supply, and here also he had great success. His strength gradually declined, owing to increasing years and his manifold labors, and he died in 1833, in the eighty-fourth year of his age. Owing to his frequent changes and his active

public life, he was not a voluminous writer. He wrote "A History of Ten Baptist Churches of which the Author has been successively a member," and here the experiences of more than fifty years are recorded. He also published a "Comment on some Parts of Scripture," in which he avows that he took the liberty of differing from other expositors.

**TAYLOR, NATHANIEL W.**, was born in 1786, at New Milford, Connecticut, of which place his grandfather was pastor from 1748 until his death, in 1800. He was educated at Yale College, where he graduated in 1807. For a short time he enjoyed special instruction from President Dwight, to whom he acted as an amanuensis, and in 1812 he was settled as pastor of the Centre Church, in New Haven, where he remained until 1822, when he was made Dwight professor of d

dactic theology in Yale College. He held this position until his death, in 1858. His theological views excited a widely-extended criticism. Since his death the sermons which he preached in Centre Church were edited by the Rev. N. Porter, D.D., and published. His "Lectures on the Moral Government of God" were published in 1859, and in the same year also his "Essays and Lectures on Select Topics in Revealed Theology" appeared.

**TAYLOR, OLIVER ALDEN**, was born in 1801, at Yarmouth, Massachusetts. He attended the Ashfield Academy for some time, and in 1820 he succeeded in becoming a beneficiary of the American Education Society. Feeling that he could now venture to enter a college, he traveled upward of five hundred miles to Meadville, Pennsylvania, where his uncle resided, and acted as president of Alleghany College. He concluded

that another place would give him the advantages which he sought, and he removed to Union College, at Schenectady. In 1823 he was received under the care of the Albany Presbytery, and he went to Andover for his theological course. Here he began the study of French and German, displaying a fine talent in mastering languages. In 1828 he was licensed to preach the gospel, and for several years he continued to preach in several places without accepting a settled charge, all the while devoting himself sedulously to literary study. In 1837 he was requested to take the place of Professor Robinson (then in Europe) at the Union Seminary in New York, but his engagements at Andover prevented him from accepting this appointment. He accepted a call to the pastorate at Manchester, and was installed in September, 1839, and here he labored with great diligence, but in 1851 his health gave way, and after visiting different places with a view to his restoration, he had to return to his home, where he died on the 18th day of September, 1851. His literary productions are scattered through a great number of journals, and they all display a remarkable acquaintance with the literature of theology. A memoir of his life was published in 1853, and in 1856 a second edition of it was called for.

**TAYLOR, RICHARD**, a Congregational divine of the seventeenth century, a man of abilities and erudition, evangelical in doctrine, and in conversation and professional labor eminent and exemplary. He was author of "The History of the Union between the Presbyterian and Congregational Dissenting Ministers in and about London." Among his other works of value are his "Discourse of Christ," "Establishment of the Law by the Gospel," "Seasonable Caution against Presumption," "Discourses on the Fall and Misery of Man," "Discourses on Several Subjects." He died at London about 1717.

**TAYLOR, ROWLAND**, one of the most learned English divines of the sixteenth century, but most illustrious in his heroic death as Protestant martyr, was chaplain to Archbishop Cranmer. He quitted Cranmer's family on being presented to the rectory of Hadleigh, in Suffolk, and devoted himself entirely to his duties as parish priest, winning the highest esteem and warmest love of his flock by his great abilities, unfeigned piety and simplicity of life. On the accession of Queen Mary he was one of the first to suffer for resistance to the attempts to restore the popish worship. Having resisted the performance of mass in his parish church, he was cited, in 1553, to appear before Gardiner, bishop of Winchester, and also lord chancellor. Refusing to yield to the persuasion of his friends, who would have had him make his escape, he went to London, had a long conference with Gardiner, which the latter closed by his strong argument, "Carry him to prison." Taylor lay in prison about a year and three-quarters, and after the revival of some old tyrannous laws was again cited before Gardiner, Bonner and other bishops, was deprived of his benefice, formally degraded from the priestly office and conducted by the sheriff from London to Hadleigh. All efforts to induce the cheerful, heroic man to recant failed; he had a most affecting farewell interview with his wife and children, received the blessings of his parishioners, and was burned at the stake on Aldham Common near Hadleigh, February 8, 1555.



year, independently of several sources, was six hundred and sixty-six talents, 1 Ki. x. 14.

When Rome became Christian the clergy were exempt from certain personal taxes, but not from those levied on property in land. The clergy were freed from military service and from contributing as the laity did for supporting the officers of the state; but land, by whomsoever held, was liable to a governmental impost.

**TAXING, THE.** See CYRENIUS, JESUS CHRIST.

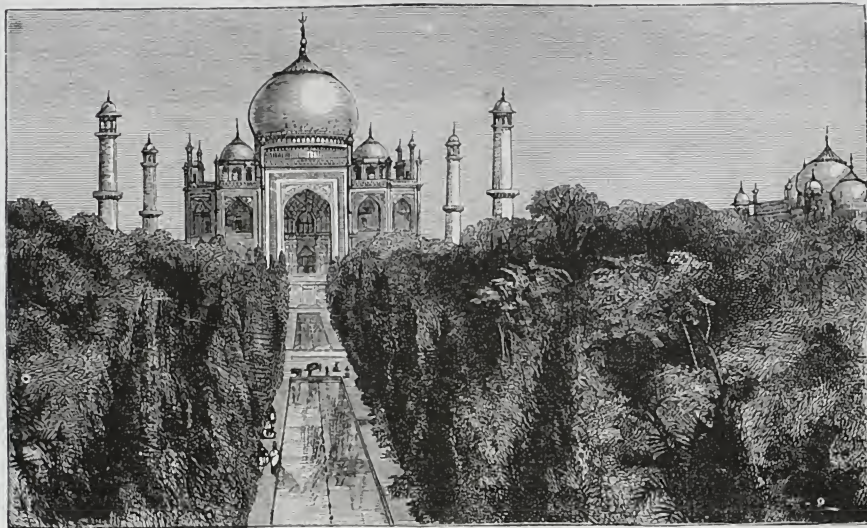
**TAYLOR** (tay'lor), CHARLES COFFIN, a clergyman of the Protestant Episcopal Church, was born in Rowley, Massachusetts, February 16, 1805, and educated at Bowdoin College, where he graduated in 1833. Mr. Taylor began his theological studies at the Congregational seminary in Bangor, and was induced while there to join the Episcopalians, and at the end of two years he left that institution and completed his studies under an Episcopal clergyman at Marblehead. At Boston, in 1837, he was admitted to the order of deacon, and in 1838 to that of priesthood by Bishop Griswold. He officiated two years at Amesbury, Massachusetts, whence he removed to Lonsdale, Rhode Island, and after four years went to Michigan, where he took the highest rank for talents and moral worth, being about eight years rector of St. Andrew's Church, Ann Arbor, and the rest of his career rector of St. Luke's Church, Kalamazoo, and president of St. Mark's College at the Grand Rapids, in that State. Mr. Taylor was a man of deep thought, a solid logical reasoner, who never wandered from his premises. He was an eloquent preacher, and a most faithful and efficient pastor. In such estimation was he held by his brethren that his services were in constant requisition for performing public duties in the diocese; he was repeatedly a member of the standing committee and a delegate to the General Convention of the Church. He was seized with severe illness on a Sunday, and lived but four days thereafter, dying February 1, 1855, at the age of fifty years.

**TAYLOR, EDWARD**, was born in England in 1642. He emigrated to New England and entered Harvard College, where he graduated in 1671. He became the first minister of Westfield, Massachusetts, then called Warronoeo. None of his works have been published, but he left behind him several theological treatises, poems and sermons, besides a "Commentary on the Four Gospels." He died in 1729.

**TAYLOR, ISAAC**, Christian essayist and artist, author of "The Natural History of Enthusiasm," was the son of an Independent minister at Lavenham, Suffolk, where he was born in 1787. He commenced literary work in 1818, in conjunction with Robert Hall and John Foster. Among his earlier productions were "The Characters of Theophrastus," with illustrations by himself, and "History of the Transmission of Ancient Books to Modern Times." His "Enthusiasm," the greatest of his works, was published anonymously in 1829, but the writer was called upon in the most flattering manner to acknowledge himself and come forward as a candidate for the professorship of logic in the University of Edinburgh. He, however, failed, by a small number of votes only, to secure the chair. In his later years Isaac Taylor wrote lives of Loyola and Wesley, and

many other works which command attention as the productions of a thoughtful and polished writer. His attainments in mechanics were high, and to him are due some of the most useful inventions in calico-printing. He died in 1865.

**TAYLOR, JANE**, who became eminent as a writer for the young, was the daughter of the Rev. Isaac Taylor of Ongar, and was born September 23, 1783, in London, where her father resided in the practice of his profession as an artist. About two years after, Mr. Taylor removed to Lavenham, where she spent her youth, and where her mind early unfolded its creative powers. From her third and fourth year, in connection with her sister Anne, who was two years older, she is said to have composed little tales and songs, which they would sing together, and she especially seemed to live in a fairy-land of her own. It was the choice of her excellent parents to give their children a home education. Her father removed to Colchester in 1796, where, in her fifteenth year, she gave decided indications of personal piety. She was also one of a select society of young



TAJ AND GARDENS, NEAR AGRA, INDIA.—See TAJ; also the engraving on page 102.

friends for the reading of original essays and the promotion of intellectual improvement. Her first production which was given to the public was "The Beggar Boy." It appeared in 1804 in the "Minor's Pocket-Book," a journal to which her sister Anne had been a contributor. Then followed "The Display, or Essays in Rhyme on Morals and Manners." After her death her contributions to the "Youth's Magazine," under the signature Q. Q., were collected and published, and these essays commanded a widely-extended circulation. Then followed her papers in the "Associate Minstrels" and her "Pleasures of Taste," which also contained a sketch of her life. Her memoirs, correspondence and poetical remains have been published on both sides of the Atlantic, and they continue to be in demand, as she was perhaps quite as effective a writer for the young as Mrs. Barbauld. She died at Ongar, April 13, 1824, in the enjoyment of a sure and certain hope of a blessed immortality.

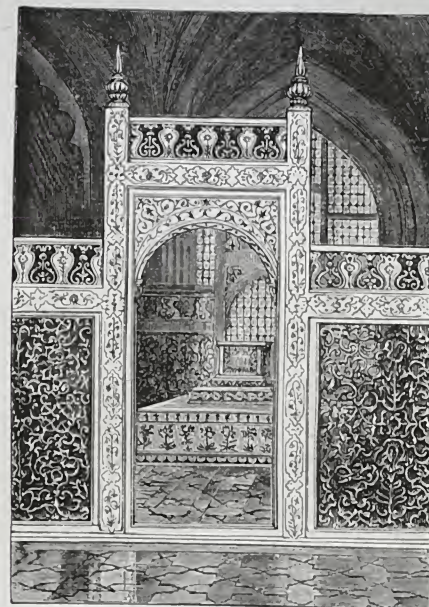
**TAYLOR, JEREMY**, bishop of Down and Connor, and one of the most illustrious divines of the seventeenth century, was born at Cambridge in 1613. He was educated at Cambridge Univer-

sity, and having taken orders, became a favorite of Archbishop Laud, through whose influence he was led to settle at Oxford, and afterward obtained a Fellowship. About 1638 he was presented by Bishop Juxon to the rectory of Uppingham, and having been named chaplain to Charles I., attended him at Oxford, and adhered to his cause through the civil war. For his services the degree of doctor of divinity was, by the king's command, conferred on him. His living was soon after sequestrated, and during the Commonwealth he suffered imprisonment several times. After living for a time in Wales, where he preached and wrote and kept a school, he removed in 1658 to Ireland. At the Restoration, having obtained the favor of Charles II., he was appointed bishop of Down and Connor, and made a member of the Irish privy-council. About the same time he was chosen vice-chancellor of Dublin University. His labors as a preacher do not appear to have been very fruitful. His real works are his books. Coleridge pronounced Jeremy Taylor the most eloquent of divines, adding, "Had I said of men, Cicero would forgive me and Demosthenes nod

assent." He was accustomed to call him Chrysostom, and counted him one of the four great geniuses of old English literature. But Taylor's gorgeous eloquence did not blind Coleridge to his faults and errors. He believed that his "great and lovely mind" was greatly perverted by the influence of Laud; so that, while he was a latitudinarian in his creed, he was "a rigorist indeed concerning the authority of the Church." In naming him as an excellent author to study, he does so not only for the sake of his noble principles, but for the habit of caution and reflection which must be formed to detect his numerous errors. Taylor's principal works are, his "Discourse of the Liberties of Prophecy," "Holy Living and Holy Dying." In addition to these are various devotional works and his wonderful sermons. This distinguished prelate died at Lisburn in 1667.

**TAYLOR, JOHN**, an eminent Unitarian divine, was born in Lancashire in 1694. He was educated at Whitehaven, and after officiating some years as pastor to a congregation at Norwich, he accepted the office of divinity tutor at the newly-founded academy of Warrington. His most important works are—the "Scripture Doctrine of

**TATTAM** (tat'tam), HENRY, D.D., Ph.D., was born in 1788, and educated in the University of Dublin and at Göttingen. Having entered the ministry, he held the rectorship of St. Cuthbert's, in Bedford, for many years. Part of the time he was also rector of Great Woodstone, in Buckinghamshire. In 1845 he was made archdeacon of Bedford, and in 1849 the living of Stanford Rivers, in Essex, was given to him. He has taken a high place as one of the most eminent Orientalists. In 1828 he published a "Grammar of the Egyptian Language," and in 1835 a "Lexicon on the Egyptian Monuments, compiled out of the Ancient Language." In 1836 he issued an edition of the "Twelve Minor Prophets" in the ancient Egyptian or Coptic or Memphitic tongue. Then followed the "Ancient Coptic Version of the Book of Job the Just," "The Apostolical Constitutions in Coptic, with an English Translation," "The Major Prophets," in the Egyptian tongue. In 1843 he published a "Defence of the Church of England against the Attacks of a Roman Catho-



MARBLE SCREEN IN THE TAJ.—See TAJ.

lic." To Dr. Tattam the world of letters is indebted for discovering the valuable Syriac manuscript (now in the British Museum) which contains the life of John of Ephesus. His great learning and numerous works led the University of Leyden to confer on him the degree of doctor in philosophy.

**TAULER** (tow'ler), JOHANN, one of the most celebrated German mystics, born about 1290. He became a monk of the Dominican order, was well versed in the scholastic philosophy, and was one of the most famous preachers and devotional writers of his day. His sermons were composed in Latin, but delivered in German, and were as free as he could make them of the dialect of philosophy. Tauler not only distinguished himself by his piety and eloquent preaching, whereby he had an extraordinary influence on the religious life of Germany, but also by the excellence of his language and style, which have entitled him to high honors as one at least of the creators of German prose literature. "His sermons contain," says Wachler, "a treasure of meditations, hints, indi-

cations, full of heartfelt piety, which still speak to the inmost longings and noblest wants of man's mind. He was the first that wrested from our German speech the fit expression for ideas of moral reason and emotion." Tauler appears to have lived and preached at Strasburg, and there he died in 1361. His tombstone is still in existence there.

**TAUSON** (tow'son), or **TAGESEN** (ta'gesen), JOHANN, styled "the Luther of Denmark," was born in 1494. He was one of the leaders of the Reformation in Denmark. Early in life he became a monk of the order of St. John of Jerusalem. Meeting with some of Luther's works at Wittenberg, he was desirous of acquainting himself further with his principles, and pursued his studies under the instruction of Melancthon. He was shortly after appointed to lecture on theology in the University of Copenhagen; but recalled to his convent by his superiors, and declaring himself a disciple of Luther, he was thrown for a time into prison. On his release he preached with zeal and boldness to the people, and procuring the esteem of Frederick I. of Denmark, was appointed his chaplain, with freedom to preach the gospel openly. Tauson discontinued the Latin service of the Church, and introduced the Danish language. Crowds came to hear him, and Lutheranism spread rapidly. In 1542 he was made bishop of Ripen. He was the author of several hymns and theological tracts. His death occurred in 1561.

**TAVERNER** (tav'ern-er), RICHARD, born in 1505, was one of the scholars invited by Wolsey to his new college at Oxford, and afterward studied law in the Inner Temple. He entered the service of Cromwell, the secretary of state, by whose influence he was made one of the clerks of the signet in 1537. He inclined to the principles of the Reformation, and undertook to edit a new translation of the English Bible, which was allowed to be read in the churches. He was thrown into the Tower at the instigation of the popish bishops, but released, and on the accession of Edward VI. he had special permission, although a layman, to preach in the king's dominions. During the reign of Mary he lived in retirement at Norbiton, near Kingston; but when Elizabeth came to the throne, he returned to his preaching. In 1569 he was appointed high-sheriff of Oxford, and is said to have preached at St. Mary's with his gold chain about his neck and his sword by his side. He wrote many religious treatises and translations. His death occurred in 1575.

**TAVERNS** (tav'erns), THE THREE, a place of entertainment for persons of a better class than those who frequented the Appii Forum. It was on the Appian road, about thirty-three Roman miles from the city, near the modern Cisterna. Two parties of brethren went to meet St. Paul, Acts xxviii. 15, when he was brought a prisoner to Rome; some proceeded as far as Appii Forum, others to The Three Taverns.

**TAXATIO ECCLESIASTICA** (tax-a'tio ec-cl'e-si-as-ti-ca), the valuation of ecclesiastical benefices made through every benefice in England, on the occasion of Pope Innocent IV. granting to Henry III. the tenth of all spirituals for three years.

**TAXES** (tax'es) of some kind must have been coeval with the origin of civilized society. The

idea of the one is involved in that of the other, since society, as every organization, implies expense, which must be raised by the abstraction of property from the individuals of which it consists, either by occasional or periodical, by self-imposed or compulsory, exactions.

Accordingly, we find a provision of income made at the very commencement of the Mosaic polity. Taxes, like all other things in that polity, had a religious origin and import. As a ransom for his soul unto the Lord, every Israelite was to pay half a shekel yearly, from twenty years old and upward, the rich not giving more, the poor not giving less, for the service of the tabernacle, Ex. xxx. 12. This half-shekel was the tribute which our Lord was asked if he paid, Matt. xvii. 24. It is called in the Greek *didrachma*. The way in which it is spoken of shows that it was an established and well-known payment—"they that received the didrachm"—in rendering which by "tribute" our translators have failed to give the force of the original. This offering was obligatory on Jews who lived in foreign countries no less than on those who lived at home, though frequently the native princes tried to divert the didrachm from the temple treasury to their own, in which effort they were more than once arrested by the Romans. From the Talmudical Tract Shekalim, the time of payment appears to have been between the 15th and the 25th of the month Adar—that is, in March. After the destruction of the temple, this didrachm was ordered by Vespasian to be paid into the Capitol, as, says Josephus, "they used to pay the same to the temple at Jerusalem." A special provision seems to have been made, under peculiar circumstances, of one-third of a shekel yearly, "for the service of the house of our God," Neh. x. 32. The Jews, at times, found the taxes they had to pay very oppressive. The ten tribes complained that they had found David's yoke heavy, and entreated Rehoboam that he would lighten it. And the stoning to death of Adoram, who "was over the tribute," shows to what an extent the question of taxes entered into the causes of the revolt of the ten tribes, 1 Ki. xii. 4, 18. When the Romans became masters of Palestine, the unhappy Jews had a double yoke to bear, while it appears from Josephus that the yoke of the native princes was anything but light.

Besides the regular half-shekel, there was a considerable income derived to the temple from tithes, firstlings, etc., 2 Ki. xii. 4. Considering the fertility of the land, we cannot account these religious imposts as heavy. If we turn to the civil constitution, we find taxes first instituted at the time of the introduction of regal power, whose exactions are forcibly described by Samuel, 1 Sam. viii. 10. They consisted partly in personal service, partly in tithe in kind. Occasionally a heavy poll-tax was imposed—"of all the mighty men of wealth, of each man fifty shekels of silver," 2 Ki. xv. 20. On other occasions an assessment was made, and a tax raised from the people of the land generally, 2 Ki. xxiii. 35. Both these last cases, however, were provisions for a special need. Presents constituted a source of abundant income, and can hardly be regarded in any other light than as a sort of self-imposed tax, 1 Sam. x. 27; 2 Chr. xvii. 5. Royal demesnes supplied resources, 1 Ki. iv. 22. There was also a transit-tax "of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the governors of the country," 1 Ki. x. 15. Ships and other public property belonged to the king, 1 Ki. x. 28. The weight of gold that came to Solomon in one



9; it was, therefore, accessible by navigation, which was extensively carried on by the Phenicians and other nations in large famous ships which were models for the vessels of commerce in general, and were therefore known under the name of "vessels of Tarshish," 1 Ki. x. 22; Isa. ii. 16; the port from which they started was Joppa, on the coast of Palestine, Jonah i. 3; iv. 2, not from Ezion-geber, a port of the Gulf of Akabah. It is true that once, 2 Chr. xx. 36, "ships to go to Tarshish" are said to have been made at Ezion-geber. And it has been supposed hence that there must have been a Tarshish also in India. Keil imagines that, built on the Red Sea, the ships were to be conveyed overland to a Mediterranean port, and refers to examples of such land-carriage of ships. All these indications show that Tarshish was neither in India nor Ethiopia, nor on the African coast, as some have imagined. Neither could it have been Tarsus; thither certainly Jonah would not have fled to avoid the journey to Nineveh. Besides, Tarsus was never celebrated as Tarshish was. There can be little doubt, therefore, that Tartessus, in the South of Spain, or the surrounding district, was intended by Tarshish. And it is well known that the Phenicians had much commercial intercourse with Spain. The mention of Tarshish as derived from Javan, Gen. x. 4, corroborates this opinion. It is true that Tartessus has been sometimes represented as a Phenician colony; and Kalisch interprets Isa. xxiii. 1, 6, 10, as countenancing a Phenician origin for Tarshish, but this interpretation cannot be supported; "daughter of Tarshish" is simply Tarshish, or the inhabitants thereof, as "daughter of Zion," "daughter of Jerusalem," Isa. i. 8; xxxvii. 22. And of the close intercourse (and probably colonization) of the Greeks with Tartessus and its neighborhood there is strong evidence. The exact site of this celebrated city is unknown; it has been believed to be between the two outlets of the modern Guadalquivir. Other places on the Spanish coast have had their advocates.

**TARSUS** (tar-sus), a large and populous city of Cilicia, the capital of the Roman province of that name, situated in a fruitful plain on the river Cydnus, which flowed through the midst of it. It was a place of considerable trade, and the inhabitants, of Greek descent, applied themselves with much success to the study of philosophy, so that their city acquired great celebrity as a school of learning. Many Jews appear to have settled here; and the most distinguished citizen of Tarsus was Saul, afterward the apostle Paul, Acts ix. 11, 30; xxii. 3. Tarsus was one of those called free cities, and though under Roman dominion enjoyed the right of choosing its own magistrates, and was governed by its own laws. This freedom was granted it by Mark Antony; but it did not convey any right as a Roman colony of Roman citizenship to the natives; so that Paul was a citizen of Rome by virtue of some other franchise. In later times, indeed, Tarsus was made a Roman colony.

It still exists as *Tarsous*, with a population of about twenty thousand, but is described as filthy and ruinous.

**TARTAK** (tar'tak), the name of one of the idol-gods said to have been worshiped by the Avites, whom the king of Assyria sent, along with some other tribes, to people the desolate kingdom of Israel, 2 Ki. xvii. 31. But nothing certain has yet been brought to light respecting this deity.

**TARTAN** (tar'tan), a general of Sargon and Sennacherib, 2 Ki. xviii. 17. The word is an official title.

**TASCODROGITES** (tas-ko'drog-ites), or **ASCODROGITES**, followers of Montanus, who made profession of never speaking, and for that purpose held their fingers upon their mouths.

**TASSO** (tas'so), **TORQUATO**, the celebrated Italian poet, was born at Sorrento, in the kingdom of Naples, March 11, 1544. His father was secretary to San Severino, prince of Salerno, and shared his disgrace as well as his honor. When the prince complained to Charles V. against the viceroy of Naples, who desired to introduce the Inquisition into the kingdom, he was condemned to death, together with the secretary and his son, the future poet, who was then only nine years old. To avoid the fate to which they were doomed they fled to Rome, where the young poet wrote verses, comparing his escape to the adventures of Ascanius

salem Conquered," "Rinaldo," "Aminta," a pastoral, and "Torismond," a tragedy. His life was written by the marquis Manzo. His works have been published in various forms.

**TATE, NAHUM**, best known as the author of a metrical version of the Psalms, was born in Dublin, in 1652, and educated at Trinity College. He was appointed poet-laureate in 1690. A poem on the "Death of Queen Anne" was considered the best of his productions. He died in 1715.

**TATHAM** (ta'tham), **EDWARD**, D.D., was a native of Yorkshire, where he was born in 1749. In 1769 he entered Queen's College, Oxford, and in 1781 he rose to be a Fellow of Lincoln College, of which house he became rector. In 1792 he was made perpetual curate of Twyford, in Berkshire, and in 1829 the rectory of Whitchurch, in Shropshire, was conferred on him. He was the Bampton lecturer for the year 1789, his subject being "The Chart and Scale of Truth,



RESIDENCE OF A SAXON NOBLEMAN.—See SAXON ARCHITECTURE.

and Aeneas flying from Troy. His subsequent connection with the duke of Ferrara led to great troubles, and he was even for a time imprisoned in consequence of a mad infatuation for the sister of the duke. His great talents soon dispersed the clouds in which he had been enveloped, and his poetical works began to be regarded as the pride and glory of Italy. Sensible of his deserved reputation, the pope Clement VIII., encouraged by the entire congregation of cardinals, determined to encircle his brows with the laurel crown and to honor him with a triumph. The poet was sent for from Naples, received with all due honors at the distance of one mile from Rome, and the most magnificent preparations made for the ceremony in the Capitol. Tasso, as if persecuted by fortune to the last moment of life, was taken ill, and the preparations made for his coronation ended in his melancholy funeral procession, as he died the evening before the intended ceremony, April 15, 1595, aged fifty-one. He derives his celebrity and the palm of immortality from his "Jerusalem Delivered." Besides his great poem, which has become familiar to the English reader, Tasso wrote "Jeru-

by which to find the Cause of Error." This work has received very high commendation, as Dr. Reid has characterized it as "Essentially a system of logic formed on the principles of Lord Bacon's writings, and may be considered as a practical commentary on the 'Novum Organum.'" The style is rugged, the grasp of argument is most vigorous, and it is specially worthy of the study of all young reasoners. He also published "Twelve Discourses Introductory to the Study of Divinity" and several other minor works. He died in 1834.

**TATIAN** (ta'sh'an), called "the Assyrian," from his native country, a writer of the early Christian Church, was a scholar of Justin Martyr, and himself taught in Mesopotamia about 172. In "An Address to the Greeks" he wrote a defence of Christianity, and was the author of several other works now lost.

**TATIANISTS.** See ENCRATITES.

**TATNAI** (tat'na-i), a Persian governor in Palestine, Ezra v. 3, 6.

ings are still extant, and are full of maxims and sentiments of virtue and morality. Among others this sentence is often repeated in them: "Tao hath produced one, one hath produced two, two have produced three, and three have produced all things." The morality of this philosopher and his disciples is not unlike that of the Epicureans, consisting in a tranquillity of mind free from all vehement desires and passions. But as this tranquillity would be disturbed by the thoughts of death, they boast of a liquor that has the power of rendering them immortal. They are addicted to chemistry, alchemy and magic, and are persuaded that by the assistance of demons whom they invoke they can obtain all that they desire. The hope of avoiding death prevailed upon a great number of mandarins to study this diabolical art, and certain credulous and superstitious emperors brought it greatly into vogue.

The doctrine of this sect concerning the forma-

**TAPHATH** (ta'fath), one of Solomon's daughters, 1 Ki. iv. 11.

**TAPHNES** (ta'fnes), Judith i. 9. See **TAPHNES**.

**TAPHON** (ta'fon), 1 Macc. ix. 50, a city fortified in Maccabean times, perhaps Beth-tappuah.

**TAPPAN** (tap'pan), **DAVID**, D.D., who became Hollis professor of divinity at Harvard, was educated in that place, and graduated in 1771. He was the son of the Rev. Benjamin Tappan, of Manchester, Massachusetts, and from 1774 until 1792 he was pastor of the Third Church, in Newbury, Massachusetts. In 1792 he was appointed to the chair in the college, and he held that position until his death in 1803. He was the author of many sermons, which were published from time to time, and after his death his "Lectures on

**TARES**, dandel, the *Lolium temulentum*, Matt. xiii. 24-30, 36-40. The common Arabic name of this plant is *zowan*; it is of a noxious character, producing dizziness and sickness. Grain-growers in Palestine believe that in wet seasons and in marshy ground the wheat itself turns to tares.

**TARGET** (tar'get), 1 Sam. xvii. 6. See **ARMS**, **ARMOR**.

**TARGUMS** (tar'gums) of various parts of Holy Scripture in the Chaldaic language, rendered necessary by the disuse of the Jewish tongue after the captivity, and used in the synagogues. Eight of these are extant of different degrees of merit, the two principal ones being those of Jonathan (or rather the pseudo-Jonathan), an author who wrote a paraphrase, or rather a commentary, upon the greater and lesser prophets, about thirty years B.C., and of Onkelos upon the Pentateuch, which is considered the most valuable of all, and is referred to the first century of our era. Two others are supposed to be of considerable antiquity, but the remainder are comparatively modern. See **VERSIONS**.

**TARPELITES** (tar'pe-lites), a people from whom the Assyrian kings sent colonists to Samaria, Ezra iv. 9; possibly this may be the Tapyri on the east of Elymais.

**TARQUINIUS** (tar-kwin'e-us). 1. **PRISCUS**, the fifth king of Rome, was originally a native of Tarquinii, but settled at Rome, and by liberality and mildness so gained upon the affections of the Romans, that on the death of Ancus Martius he was elected king. He was a benevolent prince, adorned the city with stately buildings, constructed aqueducts and added dignity and consequence to the senate as well as to the judiciary. He was assassinated by the sons of Ancus Martius, B.C. 578, when in his eightieth year. 2. **SUPERBUS**, was either the son or grandson—it is not certain which—of the preceding. He gained the throne by basely murdering Servius Tullius, the reigning king, his wife, the daughter of the latter, instigating him to the brutal deed. His subsequent career was so unjust and tyrannical that it required but an outrage perpetrated by one of his sons to cause the people to dethrone him and overthrow the monarchical form of government. He was thus the last king of Rome.

**TARSHISH** (tar'shish). 1. A son of Javan, of the posterity of Japheth, Gen. x. 4. See **TARSHISH**, below. 2. One of the seven princes of Persia, Esth. i. 14.

**TARSHISH**, a city or country respecting the position of which much variety of opinion has prevailed. But the Scripture notices of it, if carefully compared, lead with tolerable certainty to its identification. Tarshish is represented as a rich country, governed by its own independent kings and able to send valuable presents, Ps. lxxii. 10, abounding especially in silver, iron, tin and lead, Jer. x. 9; a precious stone, probably the chrysolite, chiefly found in those districts, bore the name of *tarshish*, Ex. xxxviii. 20; in our version "beryl;" "it was situated near other renowned islands, and was itself washed by the waves of the sea," Isa. lx.



A RUIN AT PALMYRA.—See TADMOR.

tion of the world, according to Dr. Milne, much resembles that of the Epicureans. If they do not maintain the eternity of matter, on the other hand they do not deny it; but, in analogy with the favorite science of alchemy, they represent the first pair as drawn out of the boiling mouth of "an immense crucible" by a celestial being. The Platonic notion of an *anima mundi*, or soul of the world, is very common; and hence it is that the heavens are considered the body of this imaginary being, the mind its breath, the lights of heaven as proceeding from its eyes, the watery fluids as its spittle and tears.

**TAPER-HALLOWING** (ta'per-hal'lo-ing), a ceremony on Easter eve, when the paschal candle was blessed.

**TAPESTRY** (ta'pes-tre), Prov. vii. 16. The "coverings of tapestry" may simply mean "coverlets" as spread upon beds. Perhaps they were embroidered. See **EMBROIDER**.

Jewish Antiquities," which he delivered in Harvard, were given to the public.

**TAPPUAH** (tap'pu-ah), the name of a person among the descendants of Judah, 1 Chr. ii. 43.

**TAPPUAH**. 1. A town in the plain country of Judah, Josh. xv. 34. 2. A city on the border of Ephraim and Manasseh; the city belonged to Ephraim, the land or district named from it to Manasseh, Josh. xvi. 8; xvii. 8. This was no doubt identical with En-tappuah, Josh. xvii. 7. It is not certain which of these two places is intended in Josh. xii. 17.

**TARAH** (ta'rah), one of the stations of the Israelites in the desert, Num. xxxiii. 27, 28.

**TARALAH** (tar'al-ah), a city in Benjamin, Josh. xviii. 27.

**TAREA** (ta-re'a), 1 Chr. viii. 35. See **TAREAH**.



Pope Paul IV. and Clement VIII. also signalized themselves in destroying all the Talmudic books that could be found, and many thousand volumes of the Talmud were by their orders judicially condemned to the flames. The Talmud of Jerusalem was printed in one volume folio, and that of Babylon in twelve or fourteen volumes folio, to such an extent had the comments in that work extended in the hands of the authors.

**TALSAS** (tal'sas), 1 Esd. ix. 22, the same as Elasah, Ezra x. 22.

**TAMAH** (ta'mah), one whose descendants, Nethinim, returned with Zerubbabel, Neh. vii. 55. In Ezra ii. 53 the name is Thamah.

**TAMAR** (ta'mar), the name of three persons. 1. The daughter-in-law of Judah, whose singular history is given in Gen. xxxviii. She appears in genealogical tables as one from whom David and our Lord were descended, Ruth iv. 12, 22; Matt. i. 3, in which last text the name is spelled Thamar. 2 and 3. The sister and the daughter of Absalom, 2 Sam. xiii.; xiv. 27. One miserable incident in the sins and sorrows of the family of David throws a painful interest around the former; of the latter nothing is known, except that "she was a woman of a fair countenance," like her aunt and namesake.

**TAMAR**, a town on the south-eastern border of Palestine, Ezek. xlvii. 19. Dr. Robinson supposes that the site is marked by the ruins now called *Karnub*, about a day's journey south of el-Milh (Malatha or Moladah), on the ancient road between Hebron and Elath. But Wilton identifies it with Hazar-gaddah.

**TAMMUZ** (tam'muz). See MONTH.

**TAMMUZ**, a Syrian deity, for whom the Hebrew idolatresses were accustomed to hold an annual lamentation, Ezek. viii. 14. This idol was the same with the Phœnician Adon or Adonis, and the feast itself such as they celebrated. The feast held in honor of Tammuz was solstitial, and commenced with the new moon of July, in the month also called Tammuz; it consisted of two parts, the one consecrated to lamentation and the other to joy; in the days of grief they mourned the disappearance of the god, and in the days of gladness celebrated his discovery and return. Tammuz appears to have been a sort of incarnation of the sun, regarded principally as in a state of passion and suffering, in connection with the apparent vicissitudes in its celestial position, and with respect to the terrestrial metamorphoses produced under its influence upon vegetation in advancing to maturity. This form of idolatry and other modes of sun-worship prevailed at Jerusalem, and were even brought into the temple.

**TANACH** (ta'nac), Josh. xxi. 25. See TANACH.

**TANHUMETH** (tan'hu-meth), the father of one of the captains who joined Gedaliah, 2 Ki. xxv. 23.

**TANIS** (ta'nis), Ezek. xxx. 14, margin. See ZOAN. This name is also found in the Apocrypha, Judith i. 10.

**TANNAITES** (tan'na-ites), a school of rabbins who flourished between Ezra and Rabbi Jehudah the Holy, A. D. 120, and who are regarded as the authors of the Mishna.

**TANNER** (tan'ner), Acts ix. 43. See HAND-CRAFT.

**TANNER, THOMAS, D.D.**, was born in 1674, at Market Lavington, in Wiltshire. He

the seventeenth century. He died at Christ Church, Oxford, December 14, 1735, aged sixty-one, and was buried in the nave of that cathedral, without any funeral pomp, according to his own direction.

**TANQUELINIANS** (tan-kwe-lin'e-anz), the followers of Tanquelinus (or Tankelin), a lay preacher and founder of a sect in the twelfth century. Dr. Mosheim considers him as a Mystic. He is charged with slighting the external worship of God and the holy sacraments, with holding clandestine assemblies to propagate his opinions, and, above all, with abusing the clergy; but it must be remarked that the worship and the clergy which he censured were those of the Roman Church.

**TANSUR** (tan'sur), WILLIAM, was born in



RUINS OF TEMPLES AND OTHER STRUCTURES OF PALMYRA.—See TAMOR.

entered Queen's College, Oxford, whence he went to All Souls', and where he became a Fellow. In 1701 he was made chancellor of the diocese of Norwich. His great learning and high character caused his rapid promotion, for in addition to the rectory of Thorp and a prebendal stall at Ely, he was made a canon of Christ Church, Oxford, and in 1732 he was raised to the see of St. Asaph. His name is connected in the literature of England with the great work "Notitia Monastica," which was published after his death. It contains an account of all the abbeys, priories and houses of friars which had existed in England and Wales, as well as all the colleges and hospitals founded before the year 1540. This great antiquarian work was edited by the Rev. John Tanner, and considerable additions were made to it, and it was published in folio in 1744. Subsequent editions, with additional notes by Nasmith and Ellis, have appeared. Bishop Tanner also wrote a collection of the British and Irish writers who existed until

1699, at Dunchurch, in Warwickshire. He was engaged in various departments of business, being at times a bookseller, a stationer, a bookbinder and a teacher of music. Nearly twenty separate works are attributed to him, the greater number being on harmony, melody, musical grammars and dictionaries. He deserves a place in this work because of the fact that his name has been so long and so justly celebrated for his compositions, which have continued to hold their place in church music, and which may be found in the usual collections for choirs, where full, solid harmony is cherished. He died in 1783, at St. Neot's.

**TAO-SE** (ta-o-se'), or **TAOU-TSZE** (ta-oo-tze'), the name of a famous sect among the Chinese who owe their rise to Laou-tsze Lao Kian, or Laokium, a philosopher who lived, if we may credit his disciples, about five hundred years before Christ. He professed to restore the religion of Tao (Taou), or "reason." Some of his writ-

The site of the temple was twelve steps higher still, than the court of the priests. The side-chambers, which were of three stories, were probably somewhat larger than those in Solomon's temple; the centre building rose fully forty cubits above them; the breadth of that central part within was twenty cubits, as in Solomon's, but the height of the holy place, and also of the most holy, was sixty, thus for the sake of mere display losing the just proportions. There were also upper chambers over both, and the two main apartments were separated by a door and also a veil. The front walls were ornamented with thick plates of gold, which emitted a dazzling splendor when shone upon by the rays of the rising sun; and the top was covered with sharp spikes, to prevent the birds from roosting on it and covering it with filth.

Such, briefly, was the temple of Herod, a work of human ambition, reared at great expense, but without any proper regard to the divine symbolism which appeared in the temple of Solomon, and in that also which more immediately preceded it. It had the unspeakable honor of being visited by the Lord of glory, the true Shekinah, but they who ministered in its courts—more peculiarly "his own"—knew him not; and ere long those courts became the scenes of such unparalleled atrocities as brought down with overwhelming retribution the vengeance of Heaven. The wish of Titus to spare the building was frustrated by the madness of the people on the one side and the fury of his soldiery on the other. The temple itself and all its surrounding cloisters were burned to the ground, A. D. 70. In A. D. 136 Hadrian built on its site a temple to Jupiter Capitolinus, placing an equestrian statue of himself on the most holy place. An effort was made under the emperor Julian to rebuild the temple, but the design was frustrated by the providence of God. For many centuries the long-consecrated height has been occupied by the mosque of Omar, one of the most sacred of Mohammedan structures.

**TEMPLE** (tem'pl), **DANIEL**, was born in 1789, at Reading, Massachusetts. He learned a trade in his boyhood, but in 1810 he became awakened to an abiding sense of the value of religion, and his mind became deeply impressed with the importance of foreign missions. He commenced his academical training in Phillips Academy, at Andover, and in 1813 he entered Dartmouth College, where he graduated in 1817. Having graduated, he returned to Andover for the study of theology, and in 1820 he was licensed to preach by the Andover Association. For a year he acted as agent on behalf of the Board of Commissioners of Foreign Missions, and in 1821 he was ordained at North Bridgewater, and in January of the next year he sailed for Malta. Having lost his wife in 1827, he returned to New England, and in 1830 he again sailed to the East. He labored at Malta until 1833, when he removed to Smyrna; and here he remained until 1844, when the changes which then were made in the operations of the Board led to his return to his native land. He spent the remaining years of his life in preaching at Cleveland, Ohio, at Concord, New Hampshire, and elsewhere, serving, as far as his health enabled him, to promote the cause of foreign missions. Eventually, a weakness began to appear in his lungs, and it increased, evidently showing that his life was drawing to a close. He died in 1851, in the full enjoyment of a blessed hope, having earnestly and lovingly served God in his generation.

**TEMPLE, FREDERICK, D.D.**, was born in 1821. He entered Balliol College, Oxford, where he greatly distinguished himself, taking a "double-first" when he graduated in 1842. He became a Fellow of Balliol; and owing to his great capacity for instruction, he was appointed a college tutor. He was ordained in 1846, and in 1848 he was made principal of Kneller Hall Training College, which position he held until 1855. For two years afterward he discharged the duty of inspector of schools, and in 1857 he was made master of Rugby, chaplain-in-ordinary to the queen and chaplain to the earl of Denbigh. His great success at Rugby led to his appointment to the see of Exeter in 1869, which he held till his death, in 1873. His life was so earnestly devoted to practical services in his college, in the superintendence of scholars at Rugby, and finally, at Exeter, that little time was left for him to produce large works in theology or literature. He was a man of great attainments, as his "double-first" proved; he was a splendid scholar, an admirable executive officer, and therefore an eminently valuable practical man. Several of his sermons have been published, and his essay which appeared in the celebrated publication known as "Essays and Reviews" showed his position as an advanced thinker in the Broad Church class of English theologians.

**TEMPORALE** (tem-po-ra'lay), that part of the missal and breviary which treats of the seasons as they come round, as opposed to "sanctorale," or the part which treats of saints' days.

**TEMPORALITIES** (tem-po-ra'l'i-teez), secular possessions as distinguished from ecclesiastical rights; such revenue lands and tenements as archbishops and bishops have had annexed to their sees by the kings and others from time to time, as they are barons and lords of Parliament.

**TEMPORALTY** (tem'po-ra'l-te), the laity as opposed to the spirituality, and the secular power as opposed to the ecclesiastical power.

**TEMPT, TEMPTATION** (tem-ta'-shun). Temptation is a trial, proof or allure-ment, often for an evil purpose, as when the natural lusts of men prompt them to sin, James i. 14, or when the devil places incentives before them, whence he is called "the tempter," Matt. iv. 3. But sometimes the word is used in a good sense, as when God would prove his people's faith and obedience, in order to their purification and to crown their steadfastness with his blessing, Gen. xxii. 1, 12; Deut. viii. 2, 3, 15, 16. We are taught to pray against the evil temptations of Satan, Matt. vi. 13, by which through our natural weaknesses we are liable to fall. But the afflictions and trials to which God subjects his people are for their good. They may be painful at first, but afterward, if meekly endured and sanctified, they yield "the peaceable fruit of righteousness unto them which are exercised thereby," Heb. xii. 11. Such temptations, then, may prove the richest mercies, 1 Pet. i. 6, 7. In illustration of this it may be observed that the very purpose of God in revelation is for moral trial; and the happy result of it was never more remarkably exhibited than in the temptation of Abraham. In proportion to the severity

of it was, after its victorious endurance, the blessing bestowed, the promise being made more definite than ever before of a Redeemer to the world. See ABRAHAM.

Our first parents were overcome by the temptation which beset them in paradise, Gen. iii. The history of their fall is related with the utmost plainness and simplicity; we cannot, therefore, hesitate in receiving it as a record of facts. The exact mode in which the tempter gained access to them, the kind of communication he held, the special weight which the inducements he urged possessed, may be obscure; human language may be inadequate to represent fully the acting of a being of one kind upon one of another; so that we must not wonder if various minds of earnest men have differed in their conception of the facts



TEMPLAR.—See article.

recorded. Nor need we be solicitous to force them into precise agreement. Men may receive the same truth, and yet agree not in their aspect of it. But yet, while admitting a certain discordance of opinion in regard to circumstantialia, we are not to doubt the historical reality of the event. The sacred writers of the New Testament, who are the most fitting and authorized expounders of the Old, expressly assert it. "The serpent," says St. Paul, "beguiled Eve through his subtlety," 2 Cor. xi. 3; and again: "Adam was not deceived; but the woman being deceived, was in the transgression," 1 Tim. ii. 14.

Another mysterious event was our Lord's temptation, Matt. iv. 1-11. Some have been inclined to regard this as a mere vision, and some have supposed that, though the suggestions are represented in the narrative as external, they were really internal. Both these suppositions must be unhes-



itatingly rejected. The expressions of the Evangelists seem specially chosen to mark the objective character of the whole transaction; and it is indeed a lowering of the purity of Him in whom the Godhead was united to the manhood to believe that he was vexed with internal strugglings of evil against good. As to the nature of the temptations, the admirable words of Bishop Eliott may properly be cited: "I cannot think it an idle speculation that connects the three forms of temptation with those that brought sin into the world—the lust of the flesh, and the lust of the eye, and the pride of life. Nor can I deem it unnatural to see in them three spiritual assaults directed against the three portions of our composite nature. To the body is presented the temptation of satisfying its wants by a display of power which would have tacitly abjured its dependence on the Father and its perfect submission to his heavenly will. To the soul, the longing appetitive soul, . . . was addressed the temptation of Messianic dominion (mere material dominion would seem by no means so probable) over all the kingdoms of the world, and of accomplishing in a moment of time all for which the incense of the one Sacrifice on Calvary is still rising up on the altar of God. To



ANCIENT OPEN TEMPLE IN PHOENICIA.—See TEMPLE.

the spirit of our Redeemer, with even more frightful presumption, was addressed the temptation of using that power which belonged to him as God to vindicate his own eternal nature, and to display by one dazzling miracle the true relation in which Jesus of Nazareth stood to men and to angels and to God."

**TEN**, an absolute and perfect whole, as in the parable of the ten talents. According to an old dogmatic and fanciful division, the first five denote all graces and blessings needful for this world; the complement of the other five are the heavenly treasures, not in lieu of so much as in addition to every really good and pleasant thing in this world.

**TENCIN** (tong-sang'), **PIERRE GUERIN DE**, a French prelate and statesman, was born in 1680. Having entered the Church, he speedily became archdeacon of Sens, where, however, his further progress was checked by his joining the Jesuits and opposing the Jansenists and philosophers. At this juncture he went to Paris, where he remained until he was made, first, bishop, then cardinal and then minister of state. His lack of learning made him the laughing-stock of the philosophers, while his political blunders earned for him the ill-disguised contempt of his col-

leagues. It was well said of him that he was thought too much of before he became a minister, and too little of afterward. He died in 1758, of chagrin at his failure to settle a difficulty with Austria. Voltaire—merciless as usual—gave out that he had killed him with his epigrams. He is remotely connected with English history as having advised and assisted the Pretender's descent upon Scotland.

**TEN COMMANDMENTS.** See **LAW**, **MORAL**.

**TENEBRÆ** (ten'e-bray), the office of matins and lauds in the last three days of Holy Week, at which a triangular candlestick is used, on which are fifteen candles, one of which is extinguished after each psalm. The last one is, however, held behind the altar during the "benedictus," and is then brought back, to typify Christ's resurrection from the dead.

**TENET** (te'net), a principle which is held as true.

**TENISON** (ten'e-sun), **THOMAS**, archbishop of Canterbury, a learned and pious prelate, was born at Cottenham, in Cambridgeshire, in 1636, and graduated at Corpus Christi College, obtained the living of St. Peter Maneroft, Norwich, and was afterward presented to the vicarage of St. Martin-in-the-Fields, London, where he founded a parochial school and library. He distinguished himself so much by his zeal in favor of Protestantism, both before and after the Revolution, that in 1691 he was consecrated bishop of Lincoln, from whence he was raised to the see of Canterbury in 1694, and held the primacy with moderation, firmness and ability till his death, in 1715. He published "The Creed of Hobbes Examined," "Baconiana, or Remains of Sir F. Bacon," and various sermons.

**TENNENT** (ten'nent), **GILBERT**, who was the eldest son of the Rev. William Tennent, who founded the Log College, was born in Armagh county, Ireland, February 5, 1703. He was brought to feel the power of religion by his father while on the passage to this country. He was educated by his father, and licensed by the Presbytery of Philadelphia in May, 1725, and in the autumn of that year Yale College gave him an honorary degree in Arts. He was ordained in New Brunswick in the following year, and he entered on a ministry that for earnestness, self-denying labor and zeal in seeking the conversion of men has had few parallels. In Staten Island, Long Island, at Boston, and even as far north as Maine, he extended his missionary tours, and his sermons and appeals were everywhere felt to be of the most powerful character. He lived on most intimate terms with Whitefield, who admired him for his piety, his eloquence and amazing energy. When the Presbyterian Church divided, he was one of the most influential leaders of the "New Side." In 1744 he removed to Philadelphia and became the pastor of the Second Church, and here his views on the policy of the Church and the character of his brethren gradually but decidedly changed. He changed his mode of preaching also, lamented the divisions that had crept into the Church, and justified many whose courses

he had condemned in former years. He accompanied Davies to Great Britain to solicit aid for the College of New Jersey, and the mission was successful, for in London, Edinburgh, Belfast, Dublin and elsewhere the cause was liberally sustained. He died in 1763. Very many of his sermons were published from time to time, and they included almost all the leading heads in divinity, such as "The Divine Attributes," "The Trinity," "The Chief End of Man," "The Priestly Office of Christ," "Fasting," "Religious Zeal." His other published writings bore on the questions of the day which were agitated on the education and character of the ministry, the religious indifference of the thoughtless in the churches and the best methods of awakening men to a due concern about their souls.

Of the Tennent family there were three other brothers, sons of William Tennent of the Log College, who were eminent for their piety and zeal in the gospel ministry. **WILLIAM** was born in Antrim county, Ireland, in 1705. He was the celebrated pastor of Freehold, New Jersey, of whom even in the present days remarkable instances are mentioned of his piety and the deliverance which he experienced when in danger. **JOHN**, the third son, was born in 1707, in Armagh county, Ireland. He preceded his brother William in the church at Freehold, New Jersey, where he died in 1732. **CHARLES**, the youngest son, was born in the county of Down, Ireland, in 1711. He became the pastor of Whiteclay in the Newcastle Presbytery, and in 1763 he was removed to Buckingham (Berlin), on the Eastern Shore of Maryland, where he died in 1771. All these brethren were eminent as preachers, devout and faithful, and they were greatly blessed in their ministry.

**TENNENT, WILLIAM**, was born in Ireland in 1673, and educated in Trinity College, Dublin. He was made a deacon in 1704 by the bishop of Down, and in 1706 he was ordained a priest by the same bishop. He preached in the counties of Armagh and Down; but in consequence of doubts which arose in his mind on the subject of conformity, he was deprived of his living, and emigrated to America. In 1718 he settled at East Chester, New York, and in 1721 he took charge of Bensalem and Smithfield, in Bucks county, Pennsylvania. In 1726 he accepted a call to Neshaminy, where he established a very celebrated school, at which his sons and others were educated. This school, known as the *Log College*, became exceedingly famous; as many as eight ministers were educated in it before the close of 1739. Of these four were his sons. He received Whitefield with great joy, and aided him as far as he was able in his evangelistic labors. He took part in the discussions which ended in the disruption of the Presbyterian Church; and regarding himself as cut off from the synod by the protest of 1741, he joined the New Brunswick Presbytery. He died in 1746, having seen Samuel Blair, Rowland, McCrea, Robinson, John Blair, Samuel Finley Roan, Beatty Lawrence, Dean and his own four sons, all of whom he had trained, making honorable proof of their ministry. He was eminent for his fine scholarship. Latin was as familiar to him as his mother-tongue. He was evangelical, earnest, unworldly and most devoted, possessing, above most men, the power of attracting young men of talent toward himself and of imbuing them with his own spirit. He lived and died poor, but he lived for another world.

**TENNEY** (ten'ne), **CALEB JEWETT, D.D.**, was born in 1780, at Hollis, New Hampshire. He was of English descent, as his great-grandfather came from England and settled at Rowley, Massachusetts, so named as being the place in England which the Tenney family had left. He was educated at an academy in his native place, and thence he passed to Dartmouth College, where he displayed great firmness of character in resisting temptation, and he took a high place among his fellow-students for scholarship. The celebrated Daniel Webster was in the class with him when he graduated, in 1801. He studied theology under Dr. Spring of Newburyport and Dr. Burton of Theford, and in 1802 he was licensed to preach by the Grafton Association of New Hampshire. He was ordained in 1804, at Newport, where he remained ten years, and which he resigned because of failing health. In 1815 he consented to serve as colleague with Dr. Marsh at Wethersfield; and when Dr. Marsh died, in 1821, Dr. Hollis remained sole pastor. Owing to the loss of his voice, in 1833 he was obliged to cease preaching, but his people insisted on his remaining as pastor—a position which he held until 1840, when he obtained leave from them to retire. He exerted a great influence in ecclesiastical matters in his lifetime throughout New England. He had a prominent share in the establishment of the theological seminary at East Windsor, and he materially promoted the cause of the American Colonization Society. He died at Northampton, on September 23, 1847. He was the author of several sermons which were preached on public occasions, and which were given to the press from time to time as they were delivered.

**TENT.** The patriarchal fathers of the Israelites were dwellers in tents, and their descendants proceeded at once from tents to houses. We therefore read but little of "huts" or "booths" among them, and never as the fixed habitations of any people with whom they were conversant. Tents were invented before the deluge, and appear from the first to have been associated with the pastoral life, to which a movable habitation was necessary, Gen. iv. 20. The practice of the pastoral fathers was to pitch their tents near wells of water, and if possible under some shady tree, Gen. xviii. 4. The first tents were undoubtedly covered with skins, of which there are traces in the Pentateuch, Ex. xxvi. 14; but nearly all the tents mentioned in Scripture were, doubtless, of goats' hair, spun and woven by the women, Ex. xxxv. 26, such as are now in Western Asia used by all who dwell in tents, hence their black color, Song Sol. i. 5. Tents of linen were, and still are, only used occasionally for holiday or traveling purposes by those who do not habitually live in them. The patriarchal tents were probably such as we now see in Arabia, of an oblong shape, and eight or ten feet high in the middle. They vary in size, and have, accordingly, a greater or less number of poles to support them—from three to nine. An encampment is generally arranged circularly, forming an enclosure, within which the cattle are driven at night, and the centre of which is occupied by the tent or tents of the emir or sheikh. If he is a person of much consequence, he may have three or four tents, for himself, his wives, his servants and strangers, respectively. The first two are of the most importance; and we know that Abraham's wife had a separate tent, Gen. xxiv. 67. It is more usual, however, for one very large tent to be divided into two or more apartments by

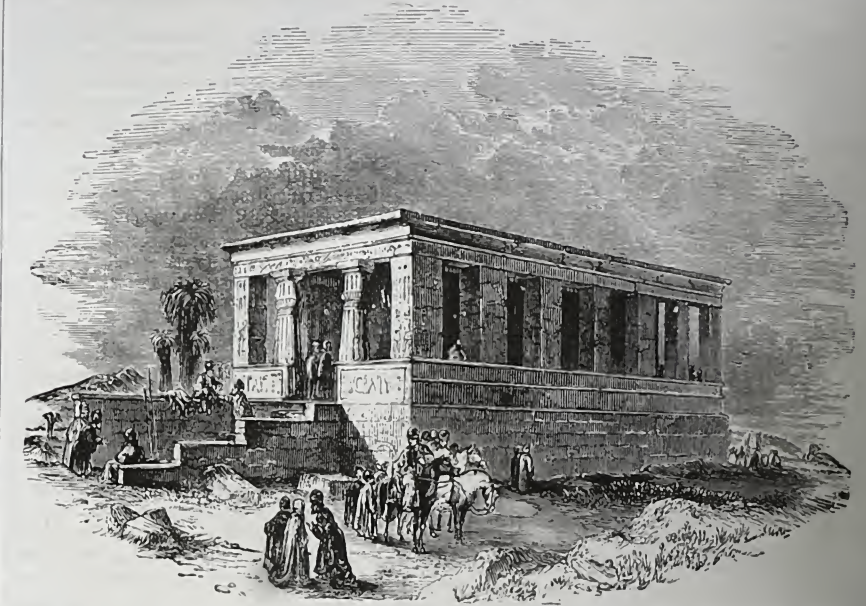
curtains. The holy tabernacle was on this model, Ex. xxvi. 31-37.

**TENTATION** (ten-ta'shun), Ex. xvii. 7, margin, in some copies, signification same as temptation.

**TENTH DEAL**, Lev. xiv. 10. The original word signifies a tenth part, used as a measure for things dry, specially grain and meal. It was doubtless the tenth of the ephah. And so in Num. xv. 4 the Septuagint supplies "ephah;" compare Lev. v. 11; Num. v. 15.

**TENTHS**, tithes; also the tenth part of the annual value of every spiritual benefice, according to the valuation in the king's books, being that yearly portion or tribute which all ecclesiastical livings formerly paid to the crown.

**TENURE BY DIVINE SERVICE**, a tenure to which some special religious service was annexed, such as saying so many masses or other



EGYPTIAN TEMPLE.—See TEMPLE.

performance, which if neglected, the lord could seize on the emolument and distract without complaining to the visitor or person authorized to examine into and reform abuses.

**TERAH** (te'rah), the tenth descendant from Noah by the line of Shem, and father of Abram, Nahor and Haran, Gen. xi. 27. There is nothing more told us in Scripture respecting Terah besides his own parentage, and the children from him, than that at a certain period he left Ur of the Chaldees with his family, and removed to Haran with the view of going into the land of Canaan, but that without getting farther he died in Haran at the advanced age of two hundred and five years.

**TERAPHIM** (ter'a-feem), images kept in the houses and honored with a certain kind of reverence. Laban had some of them, and Rachel took these when leaving Padan-aram with her husband for Palestine, Gen. xxxi. 19, 30, 32-35. So we find that they were employed for purposes of divination among the Babylonians, Ezek. xxi. 21. It

is possible that Rachel, who was both impulsive and superstitious, imagined that some augury of the future might be obtained from them, and she must have considered them as having a tutelary power. The notion that she intended to check the idolatry of her father is groundless; instead of concealing she would in that case rather have destroyed them. These images were probably some of the strange gods of which Jacob subsequently cleansed his household, Gen. xxxv. 2, 4. But it is singular that the use of them prevailed long among the Hebrews, apparently without consciousness that it must be displeasing in God's sight as a breach of the second commandment. Thus Micah, who had them in his house, felt sure that Jehovah would bless him when he had a Levite to minister before them, Jud. xvii. 5, 13. These the Danites eagerly carried off, Jud. xviii. 14-21. It is still more perplexing to find them in David's house, 1 Sam. xix. 13, 16. And it does not seem that they were altogether put away till the thorough reformation of Josiah's days, 2 Ki.

xxiii. 24. Then, indeed, they were elated with abominable things. The word is used, 1 Sam. xv. 23, rendered in our version "idolatry," in expressing the truth that obstinacy was sinful, "iniquity and teraphim-worship." We find them also censured in Zech. x. 2; and Hosea employed the term to signify the state of Israel with no kind of worship either of the true God or of false deities, Hos. iii. 4.

We may gather that they were made of various materials, as of silver, Jud. xvii. 4, and that they resembled a human figure, sometimes of the natural size, 1 Sam. xix. 13. Perhaps they were like the Roman penates or household gods, but they originally symbolized the powers of nature. Small figures of baked clay, some with a human head and a lion's body, and others with a human body and a lynx head, have been found under the pavement of the porch of the Khorsabad palace. These were, no doubt, intended to avert evil.

**TERESH** (te'resh), one of the two chambermaids or eunuchs who conspired against Ahasuerus, Esth. ii. 21.



**TERMINISTS** (ter'min-ists), a designation of those who believe that a *terminus gratiae*, or a limit of grace, has been predestined in the life of every person which ends the time during which he can repent of sin and turn to God. This opinion was maintained by Reichenberg, a professor of theology at Leipsic at the end of the seventeenth century, and was controverted by Ittig, the author of a work on the heresiarchs of the first two centuries.

**TERRIER** (ter're-er), a record or register of land. The English Canon 87 runs thus: "The archbishops and all bishops, within their dioceses, shall procure that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements and portions of tithes lying out of their parishes, which belong to any parsonage, vicarage or rural prebend, be taken by the view of honest men in every parish, by the appointment of the bishop, whereof the minister to be one, and to be laid up in the bishop's registry, there to be for a perpetual memorial thereof."

**TER-SANCTUS** (ter-sank'tus). This is the



EGYPTIAN TEMPLE AT PHILÆ.—See TEMPLE.

usual name of the ancient hymn which is inserted in the communion service of the Episcopal Church, beginning "With angels and archangels." See TRISAGION.

**TERTIUS** (ter'sh'us), the amanuensis who wrote as St. Paul dictated the Epistle to the Romans, Rom. xvi. 22.

**TERTULLIANISTS** (ter-tul'yan-ists), a small sect formed in Carthage who followed Tertullian (A. D. 150-220) in adopting opinions infected with those of the Montanists, and who also called themselves "Spirituals," to distinguish themselves as persons of stricter life than the lax among the orthodox, whom they called "Phyllices," or carnal men.

**TERTULLIANUS** (ter-tul-le-a'nus), **QUINTUS SEPTIMIUS FLORENS**, the first and one of the most celebrated of the Latin Fathers, flourished about A. D. 190-214, in the reigns of the emperors Severus and Caracalla. He was son of a centurion in the service of the proconsul of Africa, and was born at Carthage, became an eminent rhetorician, was converted to the Christian religion either at Carthage or Rome, and obtained

the office of presbyter. After he was past middle age he embraced the doctrines of Montanus, to which his ardent, sensuous imagination and ascetic tendencies would naturally incline him. He is said to have been determined to that course by the ill-treatment he received from the Roman clergy. Whether he remained a Montanist till his death, or ultimately returned to the Roman Church, cannot be decided. He lived to a great age, and wrote a very large number of works, some of which were early lost. The most important of his extant works are "On Penitence," "On Patience" and "On Baptism." His works are of four classes—apologetical, practical, doctrinal and polemical. They are characterized by vast learning, profound and comprehensive thought, fiery imagination and passionate partisanship, leading into exaggeration and sophistry. The doctrine of the millennial reign of Christ was taught in one of the lost works of this Father.

**TERTULLUS** (ter-tul'us), an advocate employed by the Jews to accuse St. Paul, Acts xxiv. 1-9.

**TESSELLATED** (tes'sel-ā-ted) **PAVEMENT**, a pavement made of flat thin plates, generally of marble, and so arranged as to form figures of different patterns. Usually there was a central figure around which the minor and subsidiary parts were arranged, and a border surrounded the whole. When the Roman influence affected Palestine, tessellated pavements were introduced in courts and buildings of an important character, and an allusion to this is found in John xix. 13, where the word "pavement" is used to designate not the floor, but the hall. See GABBATHA.

**TESTAMENT** (test'a-ment), **OLD AND NEW**. When the books written by the apostles of Jesus Christ, or by apostolic men, came to be placed alongside the sacred books of the Hebrews, as comprising the entire Scriptural canon, it became

necessary to distinguish the two divisions by appropriate designations. A usage which already prevailed furnished the designations required. The gracious engagements into which God was pleased to enter with individuals and communities bear in the Old Testament the name of *berith*, "covenant," and to this corresponds the Greek *diatheke*, which is frequently, though not uniformly, translated "testament," in the Authorized Version. Of these covenants two stand out from all the rest as of pre-eminent importance—God's covenant with Israel mediated by Moses, and that covenant which he promised to establish through the Messiah. In the Jewish Scriptures this latter is designated the "new covenant," Jer. xxxi. 31, and this, adopted by our Lord, Matt. xxvi. 28, and familiarly used by the apostles, 2 Cor. iii. 6; Heb. ix. 15, etc., would naturally suggest the application of the phrase "the old testament" or covenant to the former. Among the Jews such expressions as "tables of the covenant" for the tablets on which the law was inscribed, Deut. ix. 9, and "book of the covenant," Ex. xxiv. 7, were in common use. From these it is an easy transition to such an expression as that of the apostle, 2 Cor. iii. 14, "the reading of the old testament," where the name appropriate to the thing contained

is used of that which contains it. There thus arose in the Greek Church the usage of the phrases "the old testament" and "the new testament" as designations of the Jewish and Christian sacred writings respectively. In the Latin Church the usage prevailed of calling these *Vetus et Novum Testamentum*. Why the word *Testamentum* was selected to represent *diatheke*, rather than *foedus* or *pactum*, may be explained by the fact that the former rather than the latter is the proper equivalent of the Greek word. Hence in the old Itala made from the Septuagint it is always used where the Greek has *diatheke*, and in the Vulgate it is used similarly in those books that remain in the old version; whereas in those which Jerome translated from the Hebrew the original is represented by *foedus* or *pactum*. The use of *testamentum*, however, does not seem to have been universally accepted till a much later period. Tertullian gives the preference to the word *instrumentum*, a term used technically to denote a writing by which anything is to be attested or proved; and this is the word he generally uses. Rufinus also uses the same word; and Augustine uses both *instrumentum* and *testamentum* in the same context. Lactantius, however, freely uses *testamentum* as a well-accredited term when he wrote.

From the Vulgate and the usage of the Latin Fathers, Luther adopted *Testament* in his translation, and this has continued to be the usage in Germany, though some scholars there prefer the term *bund*, the proper rendering of *berith* and *diatheke* as used by the sacred writers. In this country Testament has so established itself in common usage and the reverent feelings of the community that all attempts to displace it would be futile and unwise.

The Jews divided the Old Testament into three portions—the Torah or Law, comprising the Pentateuch; the Nebim or Prophets, with the subdivision into Earlier and Later; and the Chetubim or Hagiographa. From an early period the books of the New Testament were divided into two portions, the one embracing the four Gospels, the other the remaining books. The division now generally adopted is into three classes—the Historical, including the Gospels and the Acts of the Apostles, the Epistolary and the Apocalyptic.

**TESTIMONY** (tes'ti-mo-ne). Besides the ordinary meaning of this word as witness or evidence, 2 Thess. i. 10, it designates particularly the tables of stone on which were inscribed the laws or conditions of God's covenant with Israel, Ex. xxv. 16, 21. Hence the ark where these tables were deposited was called the "ark of the testimony," Ex. xxv. 22, and sometimes the "testimony" itself, Ex. xxvii. 21; xxx. 6; the tabernacle similarly was termed the "tabernacle of testimony," Ex. xxxviii. 21. Also, the whole revelation of God's will, the Scripture or a part of it, bears this name, 2 Ki. xi. 12; Isa. viii. 16, 20.

**TETA** (te'tah), 1 Esd. v. 28, the same as Hattita, Ezra ii. 42.

**TETRARCH** (te'trank), a title given to various princes under Roman supremacy. The sons of Antipater, Herod and Phasael, were constituted tetrarchs—the first in Palestine—by Mark Antony. Herod had afterward authority over all Palestine and Idumea, with the title of king. This was the sovereign misnamed "the Great." After his death his sons, Antipas and Philip, were tetrarchs—the first of Galilee and Pera, the

other of Iturea and Trachonitis, Luke iii. 1, with some other districts—while Archelaus, a third son, had the title of ethnarch. Lysanias is also mentioned as tetrarch of Abilene. The name lost after a while its significance as designating the ruler of the fourth part of a country, and was given as a title generally.

**TETRAPLA** (tet'ra-pla), the great work of Origen, so called before it contained more than three versions of the Holy Scriptures—*i. e.*, that of the Septuagint, of Agula and of Theodotion. All but a few fragments of the "Tetrapla" are lost.

**TETRAPOLITAN** (te-tra-pol'i-tan) **CONFESSION**, a Protestant confession of faith put forth in 1530 by the cities of Strasburg, Constance, Meiningen and Linden. It is also called "The Confession of the Four Cities," and the "Confession of Suevealand."

**TETZEL** (tet'zel), or **TEZEL** (tet'zel), **JOHANN**, a Dominican monk of the sixteenth century, was born at Leipsic, where he studied, and was created bachelor in theology in 1487. He entered the Dominican order two years later, and from 1502 was employed in the sale of indulgences issued by Pope Leo X. He represented them as possessing the virtue of pardoning all sins, past, present and future. Purchasers came in crowds, and Tetzel realized immense sums of money by his lying trade. He was a man of immoral character, and was once convicted of adultery and sentenced to an ignominious death. He owed his escape to the elector of Saxony. Luther first heard of him in 1516, and vowed to "knock a hole in his drum." Luther's bold attack on him and on the sale of indulgences, in the following year, was the first occasion of the great Reformation. The papal government, seeing the mischief likely to accrue from the indiscreet zeal and bigotry of Tetzel, so severely rebuked him, through the legate Miltitz, that he is said to have died of a broken heart, in 1519.

**TEUTONIC** (teu-ton'ik) **KNIGHTS**, an order founded at Jerusalem for the conquest of the Holy Land, under the Augustinian rule. It was confirmed in 1192 by Celestine III., and removed to Germany in 1226. The habit was black crosses on white garments.

**TEXTUS RECEPTUS** (tex'tus re-sep'tus). The ordinary or received Hebrew and Greek text of the Scriptures is so called. That of the Old Testament is based on the edition of Van der Hooght, Amsterdam and Utrecht, 1705. It is derived from that of Joseph Athias, Amsterdam, 1661. The Elzevirs, following Beza, who followed H. Stephens, published at Leyden, in 1663, an edition of the New Testament which may be called the "textus receptus" of that part of the Bible.

**THACHER** (tha'cher), **THOMAS**, was born in 1620, at Salisbury, in England. His father, who was a minister, proposed to send him to either Oxford or Cambridge, but he declined, and emigrated to New England, arriving in Boston in 1635. His life was preserved on the occasion of his journey from Newbury to Marblehead in consequence of a dread that if he went by boat he would be lost. He traveled by land, and the boat in which his friends sailed was wrecked by a storm. Under the care of the Rev. Charles Chauncy, of Scituate, he made great progress in the classics, and he also studied He-

brew, Arabic and Syriac. Desirous of all knowledge, he even studied medicine in addition to theology, and he was the first person who published a medical tract in the colonies. Being prepared for the ministry, he was called to and settled in the church at Weymouth, in 1644, where he labored for twenty years. After leaving Weymouth, he settled in Boston, and after some time, during which he practiced medicine, he was called to the pastorate of the Old South—then the Third—Church, in which he was installed in 1669. Here he was greatly distinguished both as a preacher and a pastor. His sermons were elaborated with great care, and he was prompt and earnest in opposing error as well as in defending truth. He bore a very decided testimony against the Quakers, regarding their system as highly dangerous and fraught with error. The only sermon of his which was printed he preached as a fast sermon in 1674. He died in 1678, aged fifty-eight years.

Two of his sons entered the ministry. Peter Thacher was born in 1651, at Salem, Massachusetts, educated at Harvard, visited England, and on his return was settled at Milton, near Boston. He was the author of a work on Unbelief, and he published several sermons. He labored at Milton forty-six years with great efficiency, dying in 1727, having been esteemed one of the most valuable ministers of his day. His son Peter, named after his father, was also educated at Harvard, and after a long ministry at Middleborough, he died in 1744.

Ralph Thacher was also a son of Thomas Thacher. He was educated for the ministry, and settled at Martha's Vineyard.

**THADDEUS** (thad-de'us), the surname of Lebbeus or Jude, Matt. x. 3. See JUDE.

**THAHASH** (tha'hash), one of the sons of Nahor, Abraham's brother.

**THAMAH** (tha'mah), Ezra ii. 53. See TAMAH.

**THAMAR** (tha'mar), Matt. i. 3. See TAMAR.

**THAMNATHA** (tham'na-thah), 1 Macc. ix. 50, Timnah, probably the present *Tibneh*.

**THANK-OFFERING**, an eucharistic sacrifice or peace-offering. See OFFERINGS.

**THARA** (tha'rah), Luke iii. 34, the same as Terah.

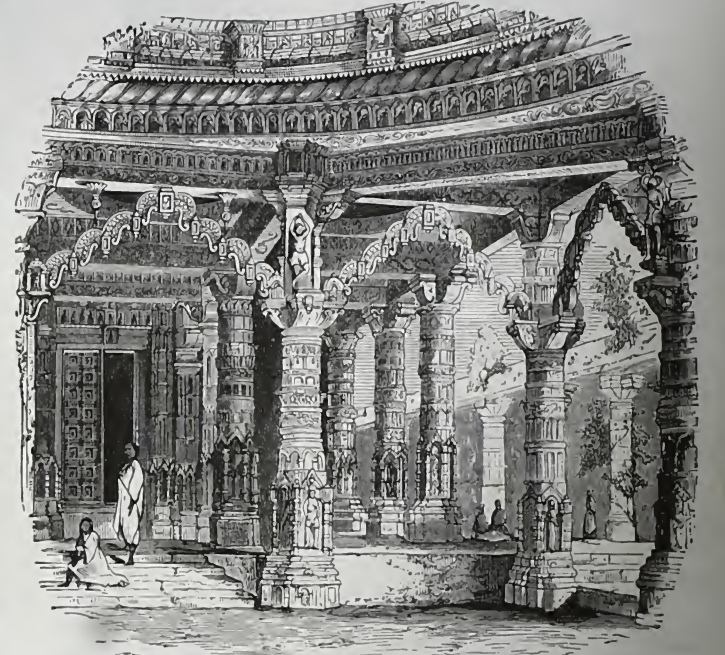
**THARRA** (thar'rah), Rest of Esth. xii. 1, the same as Teresh, Esth. ii. 21.

**THARSHISH** (thar'shish), a descendant of Benjamin, 1 Chr. vii. 10.

**THARSHISH**, 1 Ki. x. 22. See TARSHISH.

**THASSI** (thas'si), 1 Macc. ii. 3, the surname of Simon, son of Mattathias.

**THAYER** (thay'er), **ELIHU**, D.D., was born in 1747, at Braintree, Massachusetts. Very early in life he was brought under serious impressions; and being ardently fond of learning, he was prepared for college, and he entered Princeton in 1766, where he graduated in 1769, but his intense application weakened his constitution so much that he felt the effects of over-exertion during the remainder of his life. He enjoyed the instruction



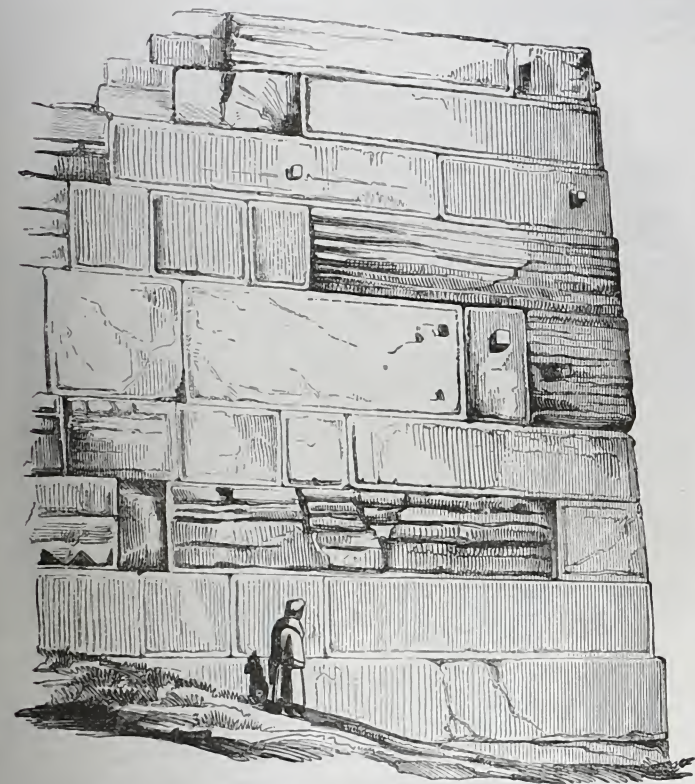
SARACENIC TEMPLE ON MOUNT ARN.—See TEMPLE.

of the Rev. Mr. Searle of Stoneham, and the Rev. Mr. Weld of Braintree, in theology; and being licensed to preach, he was settled as pastor at Kingston, New Hampshire, in 1776. He was an excellent scholar, and he never lost his love for literature. He prepared a number of students for college, and frequently young men who had entered college, and who found that they had never been properly trained, availed themselves of his aid. He died April 3, 1812. The New Hampshire Missionary Society was organized in 1801, and he was chosen president—an office which he held until a year before his death. After his death a number of his sermons appeared in a collected form, and they showed how abundantly able he was to meet the assaults which at the time were so commonly made against revealed religion in the part of the country where he labored.

**THAYER**, **NATHANIEL**, D.D., was born in 1769, at Hampton, New Hampshire, and educated at Phillips Academy, Exeter. His father was a



minister. By his mother, who was a daughter of the Rev. John Cotton, he was descended from a family in which there had been an almost uninterrupted succession of clergymen for nearly two hundred and thirty years. After his academical education he entered Harvard, where he graduated in 1789 with great honor. He spent a short time in teaching, and then, under the care of the Rev. Dr. Osgood, he began the study of theology; but desiring a thorough course, he went to Cambridge, where he was under Dr. Tappan, the professor of divinity. When licensed to preach, he spent a short time at Wilkesbarre, Pennsylvania, and then returned to Boston to preach in the New South Church. In 1793 he was engaged to preach at Lancaster, and here he settled as colleague with the Rev. Dr. Osgood, and on his death he re-



A PORTION OF THE FOUNDATION OF SOLOMON'S TEMPLE.—See TEMPLE.  
One of the finest specimens of old-time solid masonry.

mained as the sole pastor of the church in which he spent the remainder of his life. His wisdom and tact were widely recognized; and it is noteworthy that he was a member of as many as one hundred and fifty ecclesiastical councils, so much was his prudence relied on, and in many of these assemblies he was the person appointed to draw up the papers which were to express the results of the deliberation. His vigor of body and mental strength remained to old age, but in 1840 he became debilitated, and he sought restoration by change of air and scene. He visited Saratoga, and went in the direction of Niagara, but at Rochester he departed very suddenly on June 23, in the seventy-first year of his age. His only publications were sermons, which appeared singly as they were preached, from 1795 until 1831.

**THEATRE** (the'a-ter), a place constructed for the representation of dramatic entertainments.

The theatres of the ancients were usually semicircular in form and open to the air, as the seats were ranged round in tiers one above another and the performances took place on a stage level with the lowest seats on the flat side of the building. These edifices were peculiarly fitted for public meetings, and were frequently so employed among the Greeks. Thus, when, at Ephesus, Gains and Aristarchus, the companions of St. Paul in travel, had fallen into the hands of a tumultuous mob, the people rushed "with one accord into the theatre," as the fittest place for discussing the subject thus brought before them; and the size of the building may be imagined from the fact that the assemblage is said by a figure of speech to have comprised the "whole city." The remains of this theatre are still extant, and attest its vast dimensions and its peculiarly convenient situation. Herod Agrippa I. received in the theatre at Caesarea the ambassadors from Tyre and Sidon, and made the speech so soon to be followed by a miserable death.

It does not appear that the Romans made a similar use of their theatres; they were a graver people than the Greeks, and chose to separate business and pleasure even in the edifices constructed for their respective purposes. The Greek *theatron* meant the spectacle itself as well as the place in which it was exhibited; thus in 1 Cor. iv. 9 the apostles are said to be a "spectacle" (*theatron*) to the world, and to angels, and to men; but the English word theatre does not bear this signification.

**THEBES** (theebz), a city of Egypt, and its capital during the empire called in the Bible No-Amon or No. The situation of Thebes with reference to the rest of Egypt well suited it to be the capital of the country. Though farther from the Mediterranean and Syria than Memphis, it was more secure from invasion; and if it was far from the northern trade, it commanded the chief line of commerce from the Red Sea. The actual site is perhaps the best of any ancient town of Upper Egypt. Here the valley, usually straitened by the mountains on one side if not on both, opens out into a plain which is comparatively spacious. On the west bank the mountains leave a broad band of cultivable land, on the east they recede in a semicircle. The plain between is about two miles long, and has an extreme breadth of about four miles—no large space for a great capital except in Egypt. The monuments do not arrest the attention of the traveler as he sails up the river as do the pyramids of Memphis. On the east the mass-

ive fort-like winged portal of El-Karnak and the colonnade of El-Uksur, and on the west the hills honeycombed with sepulchral grottoes, are the most remarkable objects to be seen; but being far apart, they are singly seen from the river. If viewed from the western mountain, the many monuments of Thebes give an idea of the grandeur of this ancient city, the greatest in the world for magnificence if not for size from the days of the judges to those of the kings, and in Homer's age notorious even in remote Greece as the ideal of a wealthy and powerful capital.

The old city, Thebes proper, lay on the eastern bank; opposite was the western suburb, known in the time of the Greek and Roman rule as the Memnonia. Of the houses of the city there are no traces, but they must have been near the temple of El-Karnak. The western suburb has similarly disappeared, though we know by the monuments where was its principal street. At the present time there are two villages on the eastern bank, El-Karnak and El-Uksur, the former, which is inconsiderable, near the oldest part of ancient Thebes, the latter, which is large and the most important place on the site, so as to deserve to be called a small town, lying some distance to the south on the river's bank. Opposite El-Karnak is the ruined village of El-Kurneh, of which the population mainly inhabit sepulchral grottoes.

The most remarkable of the notices of Thebes in the Bible is that in Nahum, where the prophet warns Nineveh by her rival's overthrow: "Art thou better than No-Amon, that was situate among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall [was] from the sea?" Notwithstanding her natural as well as political strength, Thebes had been sacked and the people carried captive, Nah. iii. 8-10. The description of the city applies remarkably to Thebes, which alone of all the cities of Egypt was built on both sides of the river, here twice called, as now by the modern inhabitants, the sea. The prophecy that it should "be rent asunder," Ezek. xxx. 16, probably primarily refers to its breaking up or capture, but the traveler can scarcely doubt a second and more literal sense when he looks upon its vast torn and heaped-up ruins. The other notices are in Ezek. xiv. 15 and in Jer. xlvi. 25. For the history and the monuments of Thebes, see EGYPT.

**THEBEZ** (the'bez), a town not far from Shechem, where Abimelech was killed, Judg. ix. 50. It is now called *Tubds*, and said to be a thriving place.

**THECOE** (the-ko'e), 1 Macc. ix. 33, the same as Tekoah.

**THEFT.** See DEPOSIT, THIEF.

**THELASAR** (the-la'sar), 2 Ki. xix. 12, a variation of TELASSAR, which see.

**THELERSAS** (the-ler'sas), 1 Esd. v. 36, the same as Tel-harsa, Ezra ii. 59.

**THELWALL** (thel'wal), ALGERNON SYDNEY, who labored with great zeal among the Jews, was educated at Trinity College, Cambridge, where he took a high place among the wranglers. He graduated A.B. in 1818, and A.M. in 1826. From 1819 until 1822 he officiated in the English chapel at Amsterdam, and from 1822 until 1827 he labored exclusively among the Jews. The curacy of Blackford, in Somersetshire, was given to him, and from that charge he was removed to Bedford

Chapel, Bloomsbury, London, and the curacy of St. Matthew's, Pell Street, was associated with it. In 1850 he was appointed to the chair of public reading and elocution in King's College, and he held this office until his death, in 1863, aged sixty-eight years. He prepared and published tracts for the Jews. He wrote on "The Idolatry of the Church of Rome," "The Irving Heresy," "The Relations of the Church to the World," and in 1852 he published a series of "Letters on Objections to the Church of England."

**THEMAN** (the'man), Bar. iii. 22, 23, the same as Teman.

**THEOCANUS** (the-o-ka'nus), 1 Esd. ix. 14, possibly Tikvah, Ezra x. 15.

**THEODORE** (the'o-dor), who was made archbishop of Canterbury in the seventh century, was a monk at Tarsus in his early life. He came to Rome in the year 668, and by Pope Vitalianus he was made a bishop. He contributed greatly to the awakening of an interest at Rome in the literature of the East by means of the manuscripts which he brought with him, and the pope, recognizing his learning and the importance of carrying on the mission in England, made him archbishop of Canterbury in 669. He left several works behind him, which were edited and printed in two volumes quarto in 1677 by James Pettit. Chief among them is "The Form of Discipline," which he had established, and which has been called "The Penitential."

**THEODORET** (the-od'o-ret), an ecclesiastical historian and a Father of the Church, was born at Antioch about the year 393. In 420 he was made bishop of Cyrus, in Syria, where he labored assiduously in converting a rude people and opposing the errors of the Marcionites. He was deposed by the second Council of Ephesus on the charge of favoring the views of Nestorius, who had been his fellow-pupil and was his friend. Two years later, however, he gave way to the violence of his opponents, and at the Council of Chalcedon pronounced anathema upon Nestorius and was restored to his see. He left several



ARCHBISHOP TENISON.—See TENISON, THOMAS.

valuable works, among which are an ecclesiastical history, a work on the heresies and commentaries on the Bible. He died in 457.

**THEODORIC** (the-od'o-rik) **THE GREAT** was born A. D. 455, and educated at Constantinople. He reached the throne A. D. 475, overcame Odoacer, was acknowledged as king of Italy and

was distinguished for the wisdom of his rule. He opposed the French king Clovis, and gained possession of Provence. Remorse for having put Symmachus and Boethius to death hastened his own death, in A. D. 526.

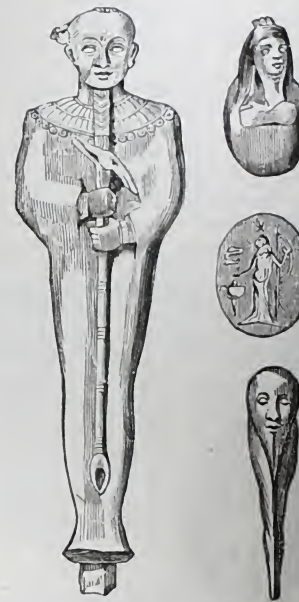
**THEODOSIUS** (the-o-do'sh'us) **THE GREAT**, emperor of the East, was a native of Spain, and was born about A. D. 346. He was raised to the throne of the Eastern provinces by the emperor Gratian, and defeating the Goths, restored peace to the empire. Theodosius was a zealous Catholic, and theological conflicts form a prominent part of the history of his reign. He was baptized by an orthodox bishop before the end of the first year of his reign, and immediately published an edict in support of the doctrine of the Trinity, branding all who did not hold it as heretics. The Arian archbishop of Constantinople was deprived, and Gregory Nazianzen was promoted to the see, and shortly after all Arian bishops and clergy were expelled from their churches. During the first fifteen years of his reign Theodosius published fifteen severe edicts against "heretics," exile, confiscation and fines for the pastors, prohibition of meetings, and a civil excommunication which disqualified them for all honorable offices. An officer was appointed to see the execution of these edicts who was called "Inquisitor of the Faith." The rites and sacrifices of paganism were finally suppressed and many of the temples were destroyed. Theodosius died at Milan in 396.

**THEODOTUS** (the-o-do'tus), 2 Macc. xiv. 19, a commissioner sent by Nicanor to Judas Maccabeus.

**THEOPASCHITES** (the-o-pask'ites), a sect of the Monophysites who held that, Christ having only one nature, and that the divine, it was therefore the divine that suffered at the crucifixion. Theopassianism was condemned in a council at Rome, A. D. 862, which decreed that the Godhead of Christ could not suffer, and that he bore the passion of the cross only in his human nature.

**THEOPHILANTHROPISTS** (the-o-fel-an'thro-pists), This name was assumed by a party of French Deists during the Reign of Terror, to indicate their adherence to a natural or theistic religion and worship which was intended to supersede Christianity, and whose characteristics were to be love of God and love of man. In England an attempt of this kind was made by a Unitarian preacher in Liverpool named Williams, a friend of Franklin. He arranged a plan for the propagation of deism, and in 1776 he published his "Liturgy on the Universal Principles of Religion and Morality." He set up a meeting-house in Cavendish Square, and Voltaire and Frederick the Great both favored his views. The scheme became known in France, and it was adopted. Daily worship was to be offered, festivals and dancing were to be observed, a perpetual fire in the temple was to symbolize the Deity and oblations of fruit and oil were to be offered, while every ninth day was to be a day of rest. In Paris no fewer than twenty churches were secured for these religionists, who drew up a few prayers from some of the French poets, while the party in London adopted parts of Milton's "Paradise Lost," Thomson's "Seasons," and they had lectures in honor of Socrates, St. Vincent de Paul, Rousseau and Washington. As religion revived, these opponents of Christianity dwindled away, and at

length, in 1801, the Revolutionary government forbade them to use the three churches which had remained in their hands. An attempt was made in 1830 to revive the system, but it was an entire failure.



TERAPHIM.—See article.

**THEOPHILUS** (the-of'i-lus), a Christian of distinction to whom St. Luke inscribed his Gospel and Apostolical Acts, Luke i. 3; Acts i. 1. Conjectures have been endless about his country and history. He was probably a Gentile, but nothing certain is known of him.

**THEOPHILUS**, the name of two early ecclesiastics. 1. Bishop of Antioch. He was a convert from paganism, was consecrated bishop of Antioch in 170, and governed that see for twelve or thirteen years. He was a vigorous opponent of heresy, and wrote a defence of the Christian faith and a treatise against Origen. He is said to have been the first who used the term Trinity to describe the three Persons of the Godhead.

2. Bishop of Alexandria, was consecrated to that see in 385, after the death of Timotheus. In the great Anthropomorphic controversy he first took the side of Origen, but soon joined the other side, and warmly condemned the views of Origen and his followers, who maintained the figurative character of the portions of Scripture which speak of the Deity as possessed of human form. His hatred to Origen was extended to Chrysostom for daring to shelter some of the Origenists who fled to Constantinople; and aided by the empress Eudoxia, he nearly succeeded in procuring his banishment. He died in 412.

**THEOPHYLACT** (the-of'e-lakt), Mark vii. 3, margin, archbishop of Acria in Bulgaria, about 1077 A. D. He zealously exerted himself to establish the Christian faith in his diocese, and wrote commentaries on many of the sacred books which have ranked him among the principal ecclesiastical writers of that age. He is cited for the explanation of ceremonial washing.

**THEOSOPHISTS** (the-os'o-fists), the generic appellation of all those mystics who allege that by an internal and supernatural illumination



they are admitted to a knowledge of the mystery of being; first on the side of nature, secondly on that of religion. The title of fire philosophers has also been accorded to these persons, and properly; for according to their own account, they are enabled, by a miraculous intuition of the properties of the so-called element of fire, to provide a solution, not only for every difficulty of physics, but also for every doubtful problem in the spiritual world. Paracelsus, a Swiss physician (A.D. 1493-1541), gave the greatest impetus to theosophy. After his death his followers and pupils, who were chiefly chemists, under the mythical name of Rosicrucians, attracted much notice in the sixteenth century, and their system, in that unsettled epoch, easily secured numerous adherents. Fludd, an Englishman, and in Germany Böhm or Böhmen (A.D. 1575-1624), became converts, and the latter set up a mystical system of his own. After Fludd in England, came William Law (A.D. 1686-1761), a divine of the English Church, who translated the works of Böhm, many

of whose opinions he adopted. It may be observed briefly that while some of their religious opinions are unsound, their morality is unexceptionable.

**THEOTOKOS** (the-ot'-o-kos), a title given to the Virgin Mary, signifying that she became, and still is, the mother of God, from the period of his incarnation.

**THERAPEUTÆ** (ther-a-peu'-tay), the Egyptian branch of the Jewish sect of the Essenes, distinguished from Essenes of Syria and Palestine by a hermit instead of a monastic life, and by a

ETRUSCAN TERRA COTTA FIGURE.

less admixture of Eastern philosophy in their doctrine. Philo Judæus refers to this sect. The notion of Ensebius, that they were Jewish Christians, is generally abandoned as inconsistent with a right understanding of Philo's description of them as disciples of Moses, as a sect of long standing, with a Jewish and not a Judæo-Christian observance of the Sabbath.

**THERAS** (the'-ras), 1 Esd. viii. 41, 61, a corruption of Ahava, Ezra viii. 15, 21, 31.

**THERESA** (the-re'sa), SAINT, reformer of the order of Carmelites, was born in Old Castile in 1515. She was remarkable almost from infancy for her fervent piety, but through a long course of years periods of ascetic devotion alternated with periods of gayety and indulgence in worldly pleasures, according as she was affected by great sorrows or was free from them. She had been placed in the convent of the Augustine order in her native town, Avila, soon after the death of her mother, in 1527, and she took the vows seven years later. After years of painful interior conflicts, she resolved to attempt the reform of her

order, which she commenced by founding, in 1562, another convent in Avila, in which a more close and rigorous observance of the rule should be enforced. The new society was called the "Barefooted Carmelites," and other houses were soon founded. She died at Avila in 1582, and was canonized by Gregory XV. in 1621. Her remains were removed to Avila in 1585, but were restored to Alba in the following year by order of the pope. The writings of St. Theresa are chiefly ascetic. Among them is her life, written by herself.

**THERMELETH** (ther-me'-leth), 1 Esd. v. 36, the same as Tel-melah, Ezra ii. 59.

**THESSALONIANS** (thess-a-lo'-ne-anz), **THE FIRST EPISTLE TO THE.** When St. Paul was obliged to quit Thessalonica, he went to Athens. Anxious to visit the Thessalonians again, he found himself unable, 1 Thess. ii. 18, and in consequence sent Timothy, 1 Thess. iii. 1, 2. When Timothy rejoined him at Corinth, Acts xviii. 1-5; 1 Thess. iii. 6, he wrote the first Epistle. The subscription therefore is in error in stating that it was addressed from Athens.

Of the genuineness of this letter there can be no reasonable doubt. It is distinctly stated by Irenæus, Clement of Alexandria and Tertullian; and its authority was never seriously questioned till of late years. The arguments produced against it have been most satisfactorily disproved. The occasion of writing is easily gathered from notices in the Epistle. St. Paul was gratified at the report he received from Timothy, 1 Thess. iii. 6-10. Nevertheless, there were some drawbacks. Opposition from the Jews as well as Gentiles, Acts xvii. 5-8; 1 Thess. ii. 14-16; iii. 2-4, had been experienced. And the Thessalonians were disquieted in regard to the Lord's appearance; they were restless, neglecting the daily duties of life, a conscientious discharge of which is the needful preparation for that day, and they imagined that believers who were already dead were somehow likely to be excluded from the full blessing of the manifestation of Christ's kingdom, 1 Thess. iv. Now, notions of this kind would materially interfere with that sober, circumspect, holy walk and conversation in which graces are more valued than gifts and victory is obtained in the spiritual conflict. The apostle therefore wrote to confirm the Thessalonians in the faith, to strengthen them against persecution, to rectify mistakes and to inculcate purity of life.

The Epistle consists of two main points. I. After an inscription, 1 Thess. i. 1, Paul celebrates the grace of God in their conversion and advancement in the faith, 1 Thess. i. 2-ii. 16, and then expresses his desire to see them and his affectionate solicitude for them, 1 Thess. ii. 17-iii. 13. II. In the hortatory part he calls to holiness and brotherly love, 1 Thess. iv. 1-12, he speaks of Christ's advent, 1 Thess. iv. 13-v. 11, and adds various admonitions, 1 Thess. v. 12-24. He then concludes with a charge that the Epistle be generally read, with greetings and a benediction, 1 Thess. v. 25-28.

This is the earliest of St. Paul's letters, and may be dated at the end of 52 or beginning of 53 A.D.

**THESSALONIANS, THE SECOND EPISTLE TO THE.** The second Epistle was written not long after the first, for Silas and Timothy were still with Paul, 2 Thess. i. 1, prob-

ably in 53 A.D., and from the same place, Corinth. The evidence for it is even yet more conclusive than for the first. It is alluded to by Polycarp, cited by Irenæus, Clement of Alexandria and Tertullian, and, indeed, has never been doubted till (very groundlessly) in the present century. This letter is supplementary to the first. That had been in some measure misapprehended, and the coming of Christ was taken to be close at hand. Moreover, an unauthorized use had been made of the apostle's name. He therefore wrote to correct the mistake, and to check the evil results which had flowed from it in disorderly conduct.

This letter comprises, besides the inscription and conclusion, three sections. I. A thanksgiving and prayer for the Thessalonians, 1 Thess. i. 3-12. II. The rectification of their mistake and the doctrine of the man of sin, 1 Thess. ii. III. Sundry admonitions (1) to prayer, with a confident expression of his hope respecting them, 1 Thess. iii. 1-5; (2) to correct the disorderly, 1 Thess. iii. 6-15. He then concludes with salutation and apostolical benediction, adding a remarkable authentication of his letters, 1 Thess. iii. 16-18.

The style of these Epistles is generally the same, and attempts to make out a diversity have failed. It is for the most part plain and quiet, save, as might be expected, in the prophetic section, 2 Thess. ii. 1-12. For the interpretation of this prophecy other works must be consulted.



EARLY TERRA-COTTA WARE.

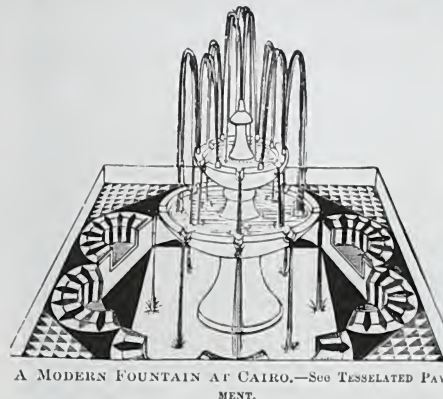
**THESSALONICA** (thes-sa-lo-ne'-ka) was a large maritime city, the capital of the second division of Macedonia and the seat of a Roman governor, retaining, however, its old laws, which were administered by its own magistrates. From the peculiar advantages of its position it shared the commerce of the Ægean Sea with Corinth and Ephesus, and it was a place of great wealth and luxury. It retained its importance all through the Middle Ages, and is now the second city in European Turkey, with seventy thousand inhabitants, bearing the slightly varied name of Saloniki, and is situated on the present Gulf of Saloniki. A great number of Jews were living at Thessalonica in the time of the apostle Paul, and also many Christian converts, most of whom seem to have been either Jews by birth or proselytes before they embraced Christianity by the preaching of Paul. Paul visited Thessalonica on his second missionary tour in company with Silas and Timothy. His preaching in a short time brought many converts. The present town stands on the acclivity of a steep hill, rising at the north-eastern extremity of the bay. It presents an imposing appearance from the sea, with which the interior by no means corresponds.

**THEUDAS** (theu'-das), an insurgent to whom Gamaliel alludes in his prudent speech to the council at Jerusalem, Acts v. 36. Josephus mentions an outbreak under a person of this name who pretended to be a prophet, and carried forth a multitude of followers to the Jordan. He was unexpectedly attacked, taken and put to death

by the Romans. This, however, occurred 44 A.D., eleven or twelve years after Gamaliel's speech. Various conjectures have been devised to explain the discrepancy. Wieseler believes that the allusion is to one Matthias, who in the last days of Herod the Great was a noted insurgent. At the head of a band whom he had gathered, he demolished the Roman eagle which the king had set up over the great gate of the temple. They were, however, soon overpowered, and Matthias was burnt alive. Now, the Hebrew name Matthias is in Greek Theodotus, and this is equivalent to Theudas. If this explanation be not satisfactory, it must be considered that, to take the lowest ground, it is most improbable that Luke would put a false piece of history in Gamaliel's mouth, that Josephus is frequently inaccurate, as has been abundantly proved, and further it is known that various insurgents appeared within no great space of time, and several were of the same name.

**THEURGIA** (the-ur'-ja), a name for magic which is connected with religion and pretends to knowledge of the supernatural through the aid of demons.

**THICK CLAY**, Heb. ii. 6. This is often in-



A MODERN FOUNTAIN AT CAIRO.—See TESSELLATED PAVEMENT.

terpreted as signifying riches. Henderson translates, "And I had myself with many pledges," supposing that the Chaldean power is represented as a rapacious usurer, accumulating the property of others, of which he would be himself plundered. Ewald's idea is somewhat similar: "He loads himself with a burden of debts," compare Isa. xxxiii. 1.

**THIEF.** The Mosaic law prescribed that a thief should make restitution. He was to pay five oxen for an ox, and four sheep for a sheep, that he had killed and sold, or double if he had not made away with his booty. And if he was not able to do this, he might be sold for his theft. If he committed it in the night, and was guilty of what we call burglary, he might be killed with impunity by the person whose property he was plundering, Ex. xxii. 1-4. There seem, however, to have been some modifications of this law. For, on the one hand, in Solomon's time the restitution was sevenfold, Prov. vi. 31; and on the other, if a man pricked in conscience came to offer a trespass-offering for his fault, the return was to be the principal and one fifth part more, Lev. vi. 1-5. See DEPOSIT.

Some question has been made in respect to the thieves crucified with our Lord, and a discrepancy has been imagined between Matt. xxvii. 44 and Luke xxiii. 39-43. In reply it has been said that

St. Matthew spoke indefinitely, and therefore used the plural, while St. Luke more precisely employed the singular, the one never intending to deny what the other affirms. It may be so. But we may well remember that our Lord hung several hours on the cross, that his meekness of endurance must have made a deep impression, and that several portents occurred during the time. The minds of many of the spectators seem to have changed, and the howls of malice and derision with which he had been first assailed gave place to compassion and reverent awe, Luke xxiii. 48. What marvel then—save a marvel of divine grace—if he, who, crucified justly, had at first with callous heart joined his comrade and the mocking mob in reviling the great Sufferer, found by degrees the conviction growing that that Sufferer, to whom even nature bore witness, was a Saviour, and cried to him with new-born faith, "Lord, remember me"? Some have suggested that this man was comparatively innocent, perhaps a patriot who had plundered the Romans, or that he became penitent before his execution. It is enough to say that these are unfounded guesses.

**THIMNATHAH.** See TIMNAH, 1.

**THIRLWALL** (thirl'-wal), CONNOP, D.D., who was born in 1797, at Stepney, near London, was the son of the Rev. Thomas Thirlwall, of Stepney, and rector of Trinity Church, Minorities, London. He was educated at Trinity College, Cambridge, where he greatly distinguished himself, being Craven Scholar, Bell's Scholar, and having obtained a "Senior Optime" and the senior chancellor's medal, he reached a Fellowship. He was appointed examiner for the classical Tripos, and in 1825 he was called to the bar at Lincoln's Inn, but in 1828 he retired from the profession of the law, entered the ministry and became rector of Kirby-under-Dale, in Yorkshire. He served as examiner in the University of

London, and he acted as visitor of St. David's College at Lampeter. In 1840 he was made bishop of St. David's. He has been one of the most eminent writers of the age, beginning his literary career as early as his eleventh year, when he published "Essays and Poems." In 1825 he prepared a learned "Introduction to his Translation of the Essay of Schleiermacher on the Gospel of St. Luke," which entered very fully into the controversy respecting the origin of the first three Gospels. Next came his valuable "History of Greece." Since his elevation to the episcopal bench he has published several charges and works on the leading questions connected with the English Church. In addition to all this literary matter, he was one of the translators of the "History of Rome," by Niebuhr, and the extensive range of his acquirements and the accuracy of his knowledge are everywhere apparent in all his works. He is an admirable example of the high culture which obtains in the English universities, and of the type of men who reach the highest places in the English Church.

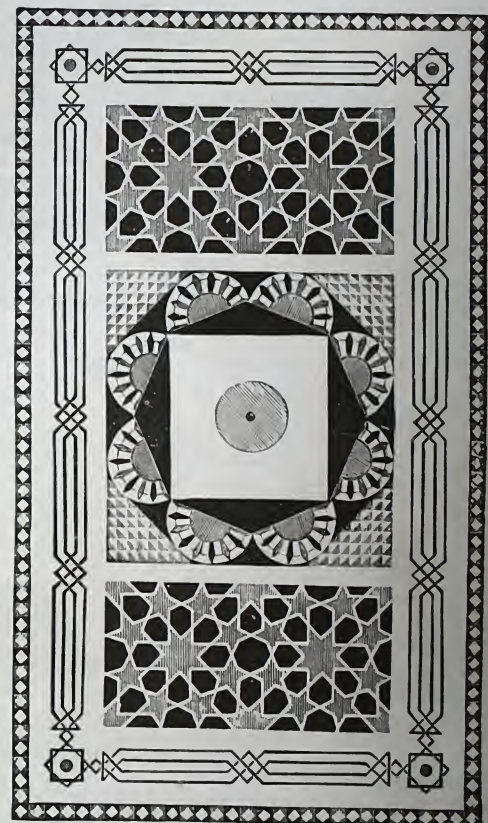
**THIRST.** See WATER.

**THIRTY-NINE ARTICLES,** articles of religion, as distinguished from mere matters of

opinion. They are based on the forty-two framed by Cranmer and Ridley in the reign of Edward IV., and approved in their Latin form by convocation in 1562. They were revised in 1571, and published in Latin and English. In 1628 an English edition was published, to which the declaration of Charles I. was prefixed. They are binding on the clergy only of the Church of England, and on the clergy of the Episcopal Churches elsewhere.

**THISBE** (this'-be), Tob. i. 2, a city of Naphtali, by some conjectured to be the birthplace of Elijah, thence called the "Tishbite."

**THISTLE** (this'-s'l), a well-known thorny



TESSELLATED PAVEMENT SURROUNDING THE FOUNTAIN IN FIRST COLUMN OF THIS PAGE.—See TESSELLATED PAVEMENT.

plant, of which several kinds are found in Palestine. The Hebrew word *dardar*, implying luxuriant growth, is the thistle growing in fields and among grain, Gen. iii. 18. "Thistle" occurs in our version in 2 Ki. xiv. 9; 2 Chr. xxv. 18; Job xxxi. 40; the original word is elsewhere rendered "thorn," "thicket." The Greek term for "thistles," Matt. vii. 16, is translated "briers" in Heb. vi. 8. See THORN.

**THOKEY** (tho'-ke), who became abbot of Gloucester in the reign of Edward II., displayed an unusual amount of regard for that unfortunate monarch. His melancholy fate is well known, but it is not as well known that Thokey carried the dead body of the murdered king from Berkeley Castle to the abbey at Gloucester, in a carriage constructed for the purpose, covered with the arms of the abbey, when the monasteries of Bris-



tol, Keynsham and Malmesbury all refused to receive the royal corpse, through fear of Mortimer and the Queen. When it arrived at Gloucester, it was received by the members of the abbey in procession, and buried with the utmost pomp on the north side of the church near the great altar; and so greatly did this act redound to the advantage of the abbey that the grants of land by Edward III. and the donations of pilgrims and devotees were so many and so profuse that several parts of the building were beautified, and eventually the whole church was re-edified. The shrine-like tomb of the monarch on the north side of the choir of the

amination of evidence which will be found in all persons who are resolved really to obey the dictates of their faith. Whosoever is minded, like most religionists who complain of the skepticism of Thomas, to follow in the common transactions of life the dictates of vulgar prudence, may easily abstain from putting his hands into the marks of the nails and into the side of the Lord, John xx. 25; but whosoever is ready to die with the Lord will be inclined to avail himself of extraordinary evidence for extraordinary facts, since nobody likes to suffer martyrdom by mistake. These remarks are directed against Winer and others, who find in

This tradition has been attacked by Von Bohlen. The ancient congregations of Christians in India who belong to the Syrian Church are called Thomas-Christians, or CHRISTIANS OF ST. THOMAS, and consider the apostle Thomas to have been their founder.

**THOMAS OF BAYEAUX**, who was chaplain to William the Conqueror, rose into power in England after the conquest. He was made archbishop of York by William, and like many of the Norman clergy he became a great church-builder. Many of the churches which had been erected in Anglo-Saxon times were built in whole or in part of wood, and they were therefore liable to be burned. This was used as a pretext in the Anglo-Norman reigns for many of the ecclesiastical structures which were raised at great cost, and which ministered to the dignity and influence of the clergy. Thomas of Bayeaux had been a canon in Normandy; and casting his lot with William, he sought to advance his fortunes in a new land. He was called the fifth founder of the cathedral of York, as fire and the Danes had destroyed the previous structures. Even the erection of Thomas of Bayeaux had but a brief existence, as a fire in 1137 destroyed it, together with St. Mary's Abbey and thirty-nine parish churches.

**THOMAS À BECKET** (tom'as à bek'et), who rose to be one of the most important archbishops of Canterbury, and whose name is associated with the struggles which prevailed in England between the civil and the ecclesiastical powers, was born in London A.D. 1117. A very romantic story prevailed respecting his parentage, in which his mother was represented as following a crusader from Palestine to London; and though she was unable to express herself in the language of Western Europe, still she discovered the object of her devotion, and her son became the celebrated metropolitan of the Church in England; but the fact is he was the son of a London tradesman. He passed the usual curriculum at Oxford, whence he went to Bologna to study the civil and canon law. His great abilities had been developed at an early age, and Theobald, the archbishop of Canterbury, aided him with all his influence, desiring that a student of such promise should be promoted and used for the advancement of the Church. On his return from Italy he was forthwith made archdeacon of Canterbury, and his ability soon became known. Henry II. reached the throne in 1154, and forthwith he placed the great seal in the hands of the rising young churchman, and thus by one step he rose to be the high chancellor of the kingdom. It was a critical time in England. The pope and the clergy were using all their power to free the priesthood from subjection to the civil authority in all matters, even of criminal offences. They desired that theft, murder, assaults and all offences committed by the clergy should not be tried in a civil court, but in the courts of the Church and before the clergy. The pope demanded that his power of investiture should be recognized in the case of all bishops, thus giving him a temporal as well as ecclesiastical power in the kingdom. These and other allied subjects were the questions of the day, and the two estates of the realm were engaged in a contest to which all their energies were directed. It was natural that by a liberal patronage the king should endeavor to attach the young, rising and splendid churchman of most brilliant parts to his side, and thus by having an ecclesiastical of na-

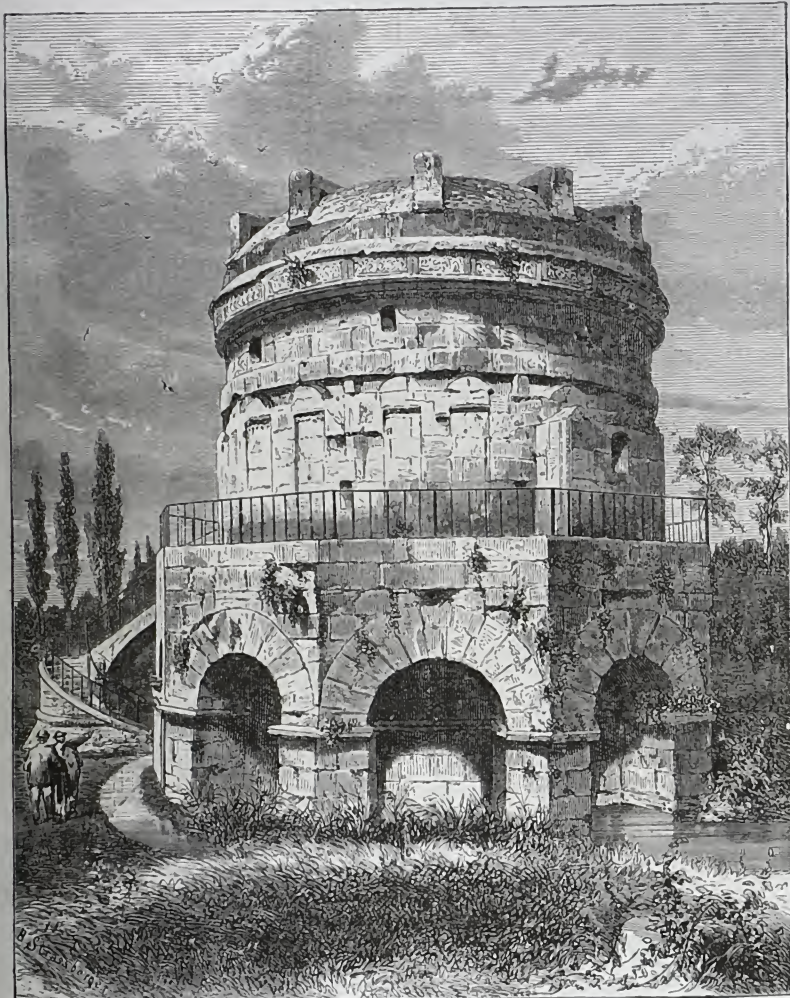
tive birth in a place of power, succeed in baffling the policy of the court of Rome. Accordingly, when Theobald died, in 1162, the king resolved to place à Becket in the see of Canterbury. The bishops, aware of the intimacy which had subsisted between the king and the chancellor, and dreading the effects of the royal favor, opposed the appointment, but Henry prevailed, and à Becket was consecrated. To the surprise and rage of Henry he discovered that as soon as à Becket had to decide on any point touching the great questions at issue, he opposed the civil power and took the side of the pope. Thus it appeared that his aim had all along been to reach a place of influence that would give him a commanding authority. Very seldom have two leaders been better matched. They were famed for their quickness of perception, for resolution and indomitable courage; and once having taken their sides, they had no idea of change. At length, after three years of determined strife, a council of the barons

came obvious that the real question was, whether the pope of Rome or the king of England should be the sovereign of the kingdom, and whether the land should be governed by the laws of the realm or by the canon law as interpreted by the clergy. The contest was determined in a manner which exhibits the spirit of the age, for on the 29th of December, 1170, four barons, having heard of some new aggression of à Becket, rushed into the cathedral and murdered him while he was engaged in the celebration of the evening or "vesper" service.

The pope excommunicated the murderers, and the king, who was considered as the real cause of the murder, had to do penance at the grave of Becket and to concede to the see of Rome the free exercise of its judicial functions. The cathedral was desecrated for one year, during which time divine service was not performed; the bells were fastened, the pavement turned up, the hangings and pictures removed and dirt suffered to accumulate

Wales, in the year 1280, and he greatly distinguished himself by his love of learning. He founded a college at Aberguilly for twenty-two prebendaries, thus making a large provision for the culture of learning and the support of men whose lives were to be devoted to the accumulation and dissemination of knowledge. With an earnest desire to elevate the people in Wales, he founded a second college, which he established at Llandewybrevy, and here he made provision for thirteen prebendaries, thus displaying an enlightened view of his duty and setting a bright example to the bishops of his age who looked to high office with a view to personal exaltation or the advancement of their favorites and friends.

**THOMAS DE CANTILUPE** (kan'te-lupe), who became an eminent bishop of Hereford, was a son of William, Lord Cantilupe, and Millicent, countess of Hereux. He was born, according to Fuller, either at Abergavenny Castle, in Mon-



TOMB OF THEODORIC THE GREAT NEAR RAVENNA, ITALY.—See THEODORIC THE GREAT.

cathedral is one of the most splendid specimens of monumental architecture of that age.

**THOMAS** (tom'as). The apostle Thomas, Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13, has been considered a native of Galilee, like most of the other apostles, in spite of a differing tradition, John xxi. 2. He is also called Didymus, a Greek term with the same signification as his Hebrew name.

In the character of Thomas was combined great readiness to act upon his convictions, to be faithful to his faith even unto death, so that he even exhorted his fellow-disciples, on his last journey to Jerusalem, "Let us also go, that we may die with him," John xi. 16, together with that careful ex-

the character of Thomas what they consider contradictory traits, viz., inconsiderate faith and a turn for exacting the most rigorous evidence. We find that a resolute and lively faith is always necessarily combined with a sense of its importance, and with a desire to keep its objects unalloyed and free from error and superstition. Christ himself did not blame Thomas for availing himself of all possible evidence, but only pronounced those blessed who would be open to conviction even if some external form of evidence should not be within their reach.

Thomas preached the gospel in Parthia, and according to Jerome in Persia, and was buried at Edessa. According to a later tradition, Thomas went to India and suffered martyrdom there.



THE MODERN SALONIKI, ON THE SITE OF THESSALONICA.—See THESSALONICA.

was held in 1164, since known as the Council of Clarendon. In this celebrated assembly the "Constitutions of Clarendon" were drawn up. The relations of the Church and State were declared, the old usages of the nation and the supremacy of the civil estate in all matters of general government were affirmed, thus practically denying any temporal power of the pope in the kingdom. Becket was induced by the barons to sign the "constitutions;" but when the pope refused to sanction them, he retracted, refused to celebrate the offices of the Church, and he made an effort to flee from the kingdom. Eventually he succeeded in making his escape, and the anger of Henry increased against him and all his supporters. The strife prevailed for six years, but at length, in 1170, he was induced to return to England. He returned, but evidently determined to carry out his policy, for the censures which he had inflicted were not removed, and new sentences of excommunication were proclaimed; so that if possible the authority of the State was still more disregarded and the powers of the king set at naught. It be-

within the walls. The reconsecration of the church, after so memorable an event, led the way to an influx of benefactions and honors, so that his shrine became the richest in England; and as he was canonized in 1174 by Alexander III., he soon became one of the most popular of saints. Four centuries afterward, in 1538, Henry VIII. had him tried for treason, his bones dug up and burned, and the enormous wealth of jewels and treasures belonging to his shrine carried off and placed in the royal treasury. Ever since, the character of à Becket has been viewed from the standpoint of the historian, according to his decision on the great question of the supremacy of the Church in temporal and spiritual affairs, or whether the Church should hold to its province, the State to temporal matters, each acknowledging the other to be of God, and legitimately ruling in its own sphere.

**THOMAS OF BETEE** became an eminent bishop in the latter part of the thirteenth century. He was elected to the see of St. David, in South

monthshire, or Harringworth, in Northamptonshire, the two principal residences of his family. He was archdeacon of Stafford, and held the high offices of chancellor both of the University of Oxford and of the kingdom. He is described as having been eminent for the great sanctity of his character during his whole life; and his life was a scene of trouble. He had visited Rome to appeal to the pope for redress, and taking sick, he died at Civita Vecchia, on the 25th day of August, 1282. His body was divided into three parts to honor three places: the flesh was deposited in a church near Florence, the heart at Ashridge, in Buckinghamshire, and the bones in the Lady Chapel at Hereford Cathedral. His fame soon eclipsed that of St. Ethelbert. His bones were afterward removed and deposited in a splendid tomb in the eastern aisle of the north wing of the transept of the cathedral, when Edward II. came from Calais to attend the ceremony. From his time the bishops of Hereford adopted his coat-of-arms as the arms of the see. He was a great benefactor of the cathedral, and a principal part of



the greater transept was built by him. He presided over the see from 1275 until 1282.

**THOMAS, CHRISTIANS OF ST.** See **CHRISTIANS OF ST. THOMAS.**

**THOMAS, EDWARD**, was born in 1800, in St. Stephen's parish, South Carolina. He lost his father in his infancy, and under his mother's care he was carefully trained at Pineville, whence he was removed to South Carolina College, where he graduated in 1819, and afterward removed to Harvard for the sake of the advantages which were offered in that place. From Harvard he went to Yale; and having entered the theological seminary in New York, he prosecuted his studies there with great ardor, and in 1825 he was ordained a deacon by Bishop Bowen in St. Philip's Church, Charleston. For two years he acted as a missionary in the Fairchild and Greenville districts; and having in 1827 been ordained to the priesthood, he was called to the rectorship of Trinity Church, on Edisto Island. His health declined in this place, and he returned to Florida, where his strength returned, and he settled in the parish of St. John's, Berkeley county, South Carolina, where he re-



UPPER CHAPEL OF ST. THOMAS, ON OLD LONDON BRIDGE, DEDICATED TO THOMAS À BECKET.

mained until his death, in 1840. A volume of his sermons was published after his death, and both in style and matter they are admirable specimens of discourses for the sanctuary. He was a man of fine taste, fond of learning, earnest in his work and of decided piety.

**THOMAS, LITURGY OF ST.**, a liturgy used by the Christians of St. Thomas, in India. The tradition is that it is the liturgy given by St. Thomas to India, and it has also been called the Malabar liturgy. It has been much tampered with by the Romish missionaries sent to Goa in the sixteenth century.

**THOMAS DE LA WARE** (deh lah ware), who lived at the close of the fourteenth century, was the rector of the parish now known as Manchester, Lancashire, England, and he was the founder of the establishment at that place which, after centuries of change, has come to be the cathedral of Manchester. He was in holy orders in 1380, at which time he was collated to the Grindale prebend in York Cathedral, and soon after he became "parson" of Manchester. He had a license given to him to be non-resident. His elder brother, the baron of Manchester, died without issue, and Thomas, the parson, succeeded

to the title and estates when he was forty years of age. He resided at Manchester, being fond of the place, and did not avail himself of his license to live elsewhere. Seeing the decayed state of St. Mary's Church, which had been built of timber, and the inefficiency of the provision for the population of a growing place, he formed the idea of founding a new and extensive church edifice, with residences for the clergy and other establishments of an educational and ecclesiastical character; and thus the scheme was commenced which resulted in the Collegiate Church of Manchester. A warden was appointed, with whom were associated eight Fellows, two parish priests, two canons and four deacons, to whom were attached four clerks and six choristers. The first warden entered on his duties in the year 1422. The institution continued to flourish until 1535, when George Collyer, who was then the warden, refused to admit the supremacy of Henry VIII. as temporal head of the Church; whereupon Parliament dissolved the College. On the accession of Mary it was refounded. In Elizabeth's reign it was dissolved and re-established, and thus, with varying fortunes, it continued to flourish until the enormous growth of the population in Lancashire and Cheshire rendered the increase of the episcopate necessary, and in 1848 the Right Rev. James Prince Lee, D.D., was constituted the first bishop of the new see of Manchester, and the Collegiate Church was recognized as the cathedral of the diocese.

Manchester Cathedral, though a large and imposing structure, is altogether different in splendor and magnificence from the first-class churches of Lincoln, Ely, York or Canterbury, and yet there is much of its architecture that is exceedingly fine. Like the other great churches of the kingdom, being built in successive ages, it presents a great variety of styles; and the arrangement of its chapels and different parts being peculiar, the effect is not so imposing as the actual magnitude of all the parts might be supposed to produce. The interior is a forest of columns and arches; and as there are five aisles running parallel to each other, the edifice as a whole is nearly as broad as it is long. Still, the terms nave, choir and aisles are applied

to its different parts; and were it not for the effect which is produced by the heavy pews and ungainly gallery introduced to turn a large part of the building into a modern parish church, the interior effect of the whole would not be destitute of grandeur. Notwithstanding the heavy lumbering pews, the view from the west end of the nave is really imposing, as the details of the Perpendicular work are accurate and really fine. The whole work is of the Perpendicular period, and it is remarkably pure. The nave has six arches on each side, whose spandrels are richly filled with the ordinary details of the period; the string-course above the arches consists of a hollow moulding, with flowers at intervals, and crowned with a row of Tudor flowers. There is no triforium, as the edifice is wanting in height; the clerestory windows are of five lights and the usual tracery. The roof is of timber, nearly flat, divided into panels, with carved foliage at the intersections. The principal beams have their spandrels open, and the corbels which support them are angels with expanded wings. The chapter-house is octagonal, but only four of its sides have windows, which are of four lights each, with the usual tracery. The tower, which is placed at the west end of the nave, is lofty and imposing, but the site of the cathedral is bad, and, surrounded by the

traffic of one of the largest manufacturing places in the world, there is little poetry in its situation. This Collegiate institution has been presided over by several of the eminent men who from age to age have distinguished themselves at Oxford and Cambridge, and who have been raised because of their merits to the highest places in the Church.

**THOMAS, WILLIAM**, bishop of St. David's and of Worcester, was born in 1613, and educated at the public school of Carmarthen and at Oxford. He held the vicarage of Langharne, of which he was deprived during the Commonwealth, but reinstated at the Restoration, and appointed successively to several high offices in the Church. He promoted the translation of the Bible into Welsh, and was the author of "The Roman Oracles Silenced." He died in 1689.

**THOMASIUS** (to-ma'zh'us), **CHRISTIAN**, a distinguished German philosopher, was born at Leipzig in 1655. He was son of a professor of rhetoric, and commenced his public career by lecturing on law in the German language—an innovation which was strongly criticised, all university lectures having been delivered in Latin. He was a man of bold and daring opinions, which invited persecution. A host of enemies rose against the Reformer, and at last the ridiculous charge of atheism was preferred against him. He had dared to oppose the belief in ghosts and witches, and to assert that polygamy was not contrary to the law of nature, and that there was no harm in marriages between persons of different religions. To escape arrest at the instigation of the enraged theologians, he went to Berlin, where he found a protector in Frederick I. of Prussia. He established a German review and wrote a "History of Wisdom and Folly." His death occurred in 1728.

**THOMISTS** (tom'ists). This name was given to the followers of Thomas Aquinas, the most eminent of the schoolmen. He was a Dominican friar, born in A. D. 1224, and educated at Cologne and Paris. He remodeled the scholastic divinity, and was therefore called the angelic doctor and eagle of divines. His works are printed in eighteen volumes. He died in the fiftieth year of his age, and was canonized by Pope John XXII. His great theological opponent was Duns Scotus, and the Dominicans and Franciscans waged war against each other long and bitterly, the Franciscans holding that the Virgin Mary was born without the taint of original sin, and the Dominicans vehemently asserting the contrary.

**THOMOI** (to'moy), 1 Esd. v. 32, the same as Thamah, Ezra ii. 53.

**THOMPSON** (tom'sun), **CHARLES**, was born in 1748, at Amwell, New Jersey. He was a member of the first class in Brown University, at Providence, Rhode Island, where he studied under Dr. Manning, who left New Jersey to establish a college at that place. He graduated in 1769, and in the next year he settled as pastor of the church at Warren. When the Revolutionary war broke out, he held the office of chaplain in the army for three years. His church at Warren was burned, and he was taken a prisoner and confined at Newport for a month. In 1779 he accepted a call from the First Baptist Church at Swansea, which was near his former place, at Warren; and here he enjoyed the blessing of several revivals of religion. He labored for twenty-three years at Swansea, and

at length he was obliged to leave the church for want of an adequate support. He was seized with hæmorrhage of the lungs when about to settle at Charlton, in Worcester county, Massachusetts, and this attack ended in consumption, which terminated his life on the 4th day of May, 1803. He was a man of commanding presence, of fine voice and great pulpit power. He followed the goodly practice of training young men, and so bringing his knowledge and influence to bear on the formation of their character, and he held a prominent place among the great preachers of his day.

**THOMSON** (tom'sun), **ANDREW, D.D.**, was born in 1779, at Sanquhar, in Dumfriesshire. He was educated in the University of Edinburgh, and settled as parish minister of Spronston, in Roxburghshire, in 1802, where he remained until 1808, when he was removed to Perth. In 1810 he was called to the New Gray Friars' Church, in Edinburgh, which he held until 1814, when he was removed to the large new church of St. George, erected in the western part of the "New Town" of Edinburgh. In consequence of his great influence and commanding power in the pulpit, he was placed in this church, which, from the intellectual character of the people who worshiped in it, required the highest sanctified talent of Scotland. He labored in this charge until 1831, when he was suddenly removed by death. Few ministers of the gospel have ever displayed a more remarkable union of solid intellectual power, fine scholarship, splendid rhetorical ability, great zeal, undoubted piety and fearless courage tempered with wisdom. He published "Sermons on Infidelity," "Lectures on Select Portions of Scripture," "The Doctrine of Universal Pardon," "On Hearing the Word," "On Scripture History" and "Sermons and Sacramental Exhortations." His "Sacramental Catechism" is well known, and it continues deservedly to be in great demand.

He took a determined stand against the policy of the British and Foreign Bible Society for publishing the Apocrypha in the same volume with the Old and New Testaments, and he labored with great zeal to remove abuses in the system of patronage which prevailed in the Church of Scotland—a system which in the year 1874 was abolished by Parliament, with the approval of the General Assembly of the Church. He was the ardent and successful friend of education, morality and evangelical religion, and he lived to see a deep-toned piety spreading over the land.

**THOMSON, EBENEZER**, a native of Scotland, was born in 1784, and educated at the University of Edinburgh. He held the position of classical master in the academy at Ayr. His literary and antiquarian tastes were displayed by an edition which he published in 1824 of the old work "The King's Quair;" and this work was well received in Scotland. In 1841 he published another small work, entitled "German Analogies," and in 1850 it was followed by a much more important one, "Select Monuments of the Doctrine and Worship of the Catholic Church in England before the Norman Conquest." This subject required a wide and careful examination of authorities and great solidity of judgment. His next work seemed to issue, as it were, out of the materials of the last mentioned, for in 1858 he published "A Vindication of the Hymn 'Te Deum Laudamus,' with Translations," etc. He died in the manse of Forgan parish in 1861, aged seventy-seven years.

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**THOMSON, WILLIAM, D.D.**, was born in 1819, at Whitehaven, in the North-west of England. He was educated at Shrewsbury School, whence he passed to Queen's College, Oxford, in which he was greatly distinguished. He obtained a scholarship and a Fellowship, and he afterward became a tutor in his college. He entered the ministry, being ordained in 1842. For four years he preached at Guildford and Huddesden, near Oxford, and in 1848 and 1856 he was select preacher in the university. In 1853 he was Bampton lecturer. In 1855 he was appointed to Marylebone, in London, and in the same year he was raised to be provost of Queen's College. Three years afterward he was preacher at Lincoln's Inn, and next year he became chaplain in ordinary to the queen. In 1861 he was placed in the see of Gloucester and Bristol, whence in 1862 he was translated to the archbishopric of York.

His first work was in the department of logic, entitled "An Outline of the Necessary Laws of Thought," a profoundly acute performance. His Bampton course, "The Atoning Work," was a closely-reasoned treatise. In 1861 his "Sermons" at Lincoln's Inn were published. His mental tendency was displayed still further in 1869 by his "Limits to Philosophical Inquiry." Besides these, he has published a number of sermons for the working-classes, pamphlets, reviews, and his charges are of a remarkably thoughtful and practical character. This eminent man affords an example of the fact that the men who in the universities carry off the honors, who rise to Fellowships and take the first places in their literary course, are the men who as physicians and as lawyers reach the highest places in their professions, and as clergymen attain to the foremost rank in the Church.

**THORN, THORNS.** Thorns, thistles, brambles and briars are frequently mentioned in Scripture. Rabbinical writers say that there are not fewer than twenty-two Hebrew words which indicate thorny or prickly plants and shrubs. It would be difficult, perhaps in the present state of our knowledge impossible, to identify and describe all these; and such a minute investigation would be little suitable to the character of this work. Let it be enough to illustrate some of those passages where the mention of thorns has some peculiar interest.

All travelers speak of the prickly pear as abounding in Palestine at the present day, and forming hedges wellnigh impenetrable. Dr. Bonar scrambled through such a fence on Mount Zion, and found plenty of this plant at Nablous (Shechem); he suggests, therefore, that it may have been the bramble of Jotham's parable, Jud. ix. 14, 15. He found it also abounding at Shunem and Nazareth. Jotham's bramble has been otherwise supposed to be the *Lycium Europæum*, which is common in hedges, compare Prov. xv. 19. We find mention of the "lily among thorns," Song Sol. ii. 2; and Dr. Thomson tells us that in gathering the Hühle lily he "sadly lacerated his hands." There is frequent reference to the burning of briars and thorns, which Dr. Thomson remarkably illustrates. He says that the matted thorn-bush is the fuel with which lime is burned: "And thus it was in the days of Isaiah: 'The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire,' Isa. xxxiii. 12. Those people among the rocks yonder are cutting up thorns with their mattocks and pruning-hooks, and gathering them into bundles to be

burned in these burnings of lime. It is a curious fidelity to real life that when the thorns are merely to be destroyed they are never cut up, but set on fire where they grow. They are only cut up for the limekiln."

The Christian would naturally be desirous of identifying the thorn of which the crown was plaited that was placed in mockery on the Redeemer's brow, Matt. xxvii. 29. No absolute certainty can be arrived at; still, the *Zizyphus spina Christi*, which grows to a considerable height and spreads its branches widely, has been supposed, and with much probability, the thorn in question. This plant was very suitable for the purpose, as it has many sharp thorns, and its flexible, pliant and round branches might easily be plaited in the form of a crown; and what seems to be the greatest proof is that the leaves much resemble those of ivy, as they are a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment.

**THORNDIKE** (thorn/dike), **HERBERT**, a learned divine, was educated at Trinity College,



LOWER CHAPEL OF ST. THOMAS.  
See under engraving on the preceding page.

Cambridge, of which he became a Fellow. In 1638 he was proctor of that university. In 1642 he was presented to the rectory of Barley, in Hertfordshire, and in 1643 he was elected master of Sidney College, Cambridge. At the breaking out of the civil war he was ejected from his living, but he was restored to it at the Restoration, but he resigned it on being made a prebendary of Westminster. He assisted Dr. Walton in his edition of the Polyglot Bible. He also wrote "A Discourse of the Right of the Church in a Christian State" and other works. He was a member of the Savoy Conference, and in the little he said completely undeceived the nonconformists, who had supposed he was of their side. There was also a suspicion that he had a little too much leaning to the Church of Rome. But that he was a man of great learning and an able Oriental scholar seems indisputable. He died in 1672, and was interred in Westminster Abbey.

**THORNWELL** (thorn'wel), **JAMES HENRY, D.D.**, was born in 1811, in Marlborough district, South Carolina. He was educated at South Carolina College and at Harvard. He also went to Europe in order to mature his mind on branches of study to which he attached great importance. For a time he turned his attention to law, but



eventually he devoted his mind exclusively to theology, and received licensure in the Presbyterian Church. His first charge was the Waxham church, and he ministered afterward to the Presbyterian church at Columbia and the Glebe Street Church in the city of Charleston. His great intellectual power and fine attainments created a great demand for his services in literary institutions, and accordingly he was elected professor of logic and belles-lettres, sacred literature and the evi-



THE HOLY BRAMBLE.—See THORN.

dences of Christianity in the South Carolina College, in which also he was chosen chaplain, and over which he was made president. In 1856 he was appointed professor of theology in the Old School theological seminary at Columbia, and he remained in this chair until his death. Dr. Thornwell was one of the leading men of his age, equally celebrated for his mental power, his manifold acquirements, his critical accuracy, his surpassing eloquence and power as a preacher and his wonderful influence as a professor in moulding the views of students under his care. He held a high place in the General Assembly, and he was recognized as a leader whose power was felt by all who knew him. He died at Charlotte, North Carolina, August 1, 1861. In 1845 he published a learned work on the Apocrypha, in reply to an essay by Bishop Lynch, in which the arguments of Romish theologians are reviewed. In 1869 his "Discourses preached in the College Chapel" were published. He was a diligent writer in the "Southern Presbyterian Review," and he allowed many of his tracts and learned essays to be printed. Since his death his life-work has been given to the public in successive volumes, as he had laid out all his strength on the "Theological Course" which he had delivered in the seminary; and the massive character of this work is admitted by all who have studied it. It discusses many of the questions which are of interest in modern times, and it will command a place in all theological libraries as a work of research, acute reasoning and great argumentative and rhetorical power.



THURBIE.—See article.

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**THRACIA** (thra'sh'a), 2 Mace. xii. 35, Thrace, the country between the Aegean, the Propontis and Euxine and the rivers Strymon and Danube, now Bulgaria and Roumelia.

**THRASEAS** (thra'zhe-as), 2 Mace. iii. 5, father of Apollonius, governor of Coele-Syria and Phenice.

**THREE CHAPTERS**, or **TRIA CAPITULA**. This is the title of one of those imperial attempts which were made by the authority of the State to bring about the reunion of sects in the Church. Of these the **HENOTICON** and the **ECTHESIS**, which see, are notable examples. The emperor Justinian, having in the year 542 been shocked by some of the writings of Origen, published an edict, in which nine of the chief Origenist errors were set forth and condemned, while Origen himself, though long dead, was anathematized. Among the many Origenists of the time was Theodore the Monophysite, bishop of Caesarea, in Cappadocia, who, on the publication of this edict, devised a plan by which to avenge the memory of Origen and to strengthen the position of the Monophysites. He succeeded in persuading the emperor that the accephali might be restored to the Church if the writings under the "three heads," or "chapters," which he named, were condemned, and so ceased to become stumbling-blocks by seeming to support the Nestorian heresy. These three were—1. The epistle of Theodoret against the twelve anathemas of St. Cyril. 2. The epistle of Ibas of Edessa to Maris; and 3. The works of Theodore of Mopsuestia. Justinian fell into the snare, and published the edict of the three chapters (A. D. 544), giving a profession of his own faith and anathematizing the three works referred to. The emperor's edict was subscribed by the four Eastern patriarchs, and after some time Vigilius, the bishop of Rome, assented to it, adding a saving clause to the effect that he did not condemn the Council of Chalcedon, but this assent he afterward retracted, when he had been excommunicated by a council held at Carthage; and eventually (A. D. 550) he declared the Eastern bishops to be separated from the communion of Rome. The condemnation of the three chapters, with a similar reservation respecting the Council of Chalcedon, was, however, confirmed by the fifth general council (A. D. 553), the second Council of Constantinople.

**THREE DENOMINATIONS**. In 1727 an association was formed in London of Presbyterians, Independents and Baptists, which had in view the exercise of watchfulness and the adoption of prudent means in all cases when their liberties might be assailed. The experience through which they had passed during the reigns of James II. and Anne impelled to this course, and they aimed by united action to prevent the adoption by Parliament of any measures of a persecuting character.

**THREE TAVERNS, THE**. See TAVERNS, THE THREE.

**THRESHING**. See AGRICULTURE.

**THRESHOLD** (thresh'old). The phrase of Zeph. i. 9 has been thought to allude to the Philistine superstition in consequence of the misfortune to their god Dagon, 1 Sam. v. 5. But it may

with greater probability be interpreted of the eagerness with which the servants of the great rushed out to seize the property of others and thereby increase the wealth of their masters.

**THRONE**, the ornamented seat on which royal personages gave audience on state occasions among the Hebrews, 1 Ki. ii. 19; xxii. 10. It was originally a decorated arm-chair, higher than an ordinary seat, so as to require a footstool to support the feet. Sometimes the throne was placed on a platform ascended by steps, Isa. vi. 1. Solomon made a throne of ivory overlaid with gold, which had six steps, with six lions on each side, 1 Ki. x. 18. Archelaus addressed the multitude from "an elevated seat and a throne of gold." A throne became the emblem of regal power, Gen. xli. 40; whence the phrases "to sit on the throne of his kingdom," Deut. xvii. 18—that is, to rule as a monarch—and "to sit on the throne of a person," 1 Ki. i. 13, which signifies to be his successor.

**THRONE**. 1. A bishop's stall in his cathedral church. In the ancient basilica the throne occupies the apex of the apse. 2. A seat for a bishop in any other church.

**THRUM**, Isa. xxxvii. 12, margin, the threads which tied a web to the beam of a loom; ends of weavers' threads.

**THUMMIM**. See URIM.

**THUNDER** (thun'der). The usually clear and dry atmosphere of Palestine renders thunder a comparatively rare occurrence. During the



THE COMMON THORN OF SYRIA.—See THORN.

summer and autumn months it is scarcely ever heard. Thunder-showers are mentioned in one or two places as almost unheard-of occurrences in harvest, Prov. xxvi. 1; 1 Sam. xii. 17, 18. In 1838 Robinson speaks of having witnessed thunder and lightning on the evening of the 1st of May, at Jerusalem; and in 1843 the late rains began with a thunder-shower on October 25. As a symbol of the divine power and majesty, thunder is frequently referred to in Scripture, Ex. xix. 16; Ps. xviii. 13; also of the divine indignation against sin, 1 Sam. ii. 10; 2 Sam. xxii. 14; Ps. lxxvii. 18.

But such applications of the phenomenon call for no explanation, as they were common to the Hebrews with other nations.

**THURIBLE** (thoo'ri-bel), a censer, usually made of gold or other metal, filled with lighted charcoal, on which incense is sprinkled, the perfume escaping through holes in the top. It is now swung from right to left, and not in a circle as formerly. In the middle ages it was often suspended from the roof of churches, and swung backward and forward.

**THURIFER** (thoo'ri-fer), the acolyte who carries the censer and swings it during divine service. He is also called the thuribler.

**THURSTON** (thurs'tnn), GARDINER, was born in 1721, at Newport, Rhode Island. Very early in life he experienced deep convictions of sin, and his friends expected much from him in future life. Not, however, until 1741 was he admitted to the Church by baptism; and in 1748 he was licensed to preach, and he became an assistant to the Rev. Mr. Eyres, at Newport; and thus preaching part of the time and engaging earnestly in study, he prepared himself for greater usefulness. On the death of Mr. Eyres, in 1759, he abandoned all worldly business and succeeded to the sole pas-



SOLANUM SODOMUM.—See THORN.

torate of the church, and he continued with sedulous diligence in this service until his growing infirmities led him to retire from active labor. In 1799 he demitted the chief duties of his office, and he gradually declined in strength until 1802, when, on the 23d day of May, he died.

**THWAITES** (thwaits), EDWARD, who was one of the most learned Saxon scholars of the seventeenth century, was born in 1667, and educated at Oxford, where he became a Fellow in Queen's College. Having turned his attention to the study of Saxon literature, he was made Saxon preceptor in Queen's College. In 1708 he was appointed reader in moral philosophy in the university, and in the following year he became regius professor of Greek. His publications were chiefly on subjects connected with Anglo-Saxon matters, including grammars, an edition of King Alfred's Saxon version of Boethius on consolation and philosophy, an edition of the Saxon lexicon of William Somner, and the Book of Job and the Gospel of Nicodemus in Anglo-Saxon. He died in 1711.

**THYATIRA** (thi-a-ti'rah), a city on the northern border of Lydia, about twenty-seven miles from Sardis, the seat of one of the seven Apocalyptic churches, Rev. i. 11; ii. 18. Its modern name is Ak-hissar. Strabo asserts that it was a Macedonian colony. The Roman road from Pergamus to Sardis passed through it. It was noted

for the art of dyeing, as appears from Acts xvi. 14. It still maintains its reputation for this manufacture, and large quantities of scarlet cloth are sent weekly to Smyrna. The town consists of about two thousand houses, besides two or three hundred small huts; of the former three hundred are inhabited by Greeks, thirty by Armenians and the rest by Turks. The common language of all classes is the Turkish, but in writing it the Greeks use the Greek and the Armenians the Armenian characters. There are nine mosques and one Greek church.

**THYINE** (thi'ine) **WOOD**, a costly aromatic wood mentioned among the merchandise of the mystical Babylon, Rev. xviii. 12. It was used in various ornamental carvings, sometimes inlaid with ivory. It appears to have been called *citrus* by the Romans—very likely the white cedar, *Cupressus thyoides*, which grows to the height of from sixty to eighty feet, or *Thua articulata*, also called *Callitris quadrivalvis*. The wood is of a dark color, close-grained and fragrant.

**TIARA** (ti-a'ra), the crown originally worn by the pope. Originally it was a round high cap, and John XIII. first encompassed it with a crown, being a simple circlet of gold, like that worn by early bishops. A second circlet was placed by Boniface VIII., and a third by Benedict XII., 1334-41. It was not, however, before Urban V., thirty years later, that it was habitually used. The triple crown symbolizes the ecclesiastical, the kingly and the imperial power which is claimed by the supreme pontiff over the bishops, kings and emperors of the earth. The tiara and the keys represent the dignity of the pope, the keys referring to the spiritual and the tiara to the civil dignity, for as soon as the pope dies his arms are represented with the tiara alone without the keys.

**TIBERIAS** (ti-be're-as), a town in Galilee, on the western shore of the lake or sea of Gennesaret, sometimes also called from this place the sea of Tiberias, John vi. 1, 23. There was probably a more ancient city on or near the site, for Herod Antipas cleared away the ruins of sepulchres in order to find room for the new town which he named after the emperor Tiberius. It was, from his time till that of Herod Agrippa II., the chief city of the province, and it was adorned with buildings, a royal palace and a stadium. But the population were a motley race. Herod brought in strangers and slaves. It may be that hence, as Tiberias must have been, so to speak, ceremonially unclean, our Lord never visited it. He was often in the immediate neighborhood, but we never read of his entering Tiberias. The inhabitants were occupied in fishing and the navigation of the lake. In the Jewish war Tiberias was an important military station; nor did it lose its repute after the destruction of the Jewish polity. It was the seat

for centuries of a famous academy, and to the present day it is one of the four holy cities. The



THE THISTLE OF SYRIA.—See THORN.

present city, *Tabariyeh*, stands about four miles from the southern extremity of the lake at the north-east corner of a small plain. The walls enclose an irregular parallelogram, and are strengthened by round towers, ten on the west, five on the north and eight on the south. There were also some towers along the shore. It is described as a filthy place, fearfully hot in summer, and, according to Dr. Thomson, contains about two thousand inhabitants.

**TIBERIAS, SEA OF**. This is called besides, in the New Testament, "the Sea of Galilee," Matt. iv. 18, "the sea," or "Lake of Gennesareth," Matt. xiv. 34; the Hebrew name is "Chinnereth," Num. xxxiv. 11.

This sea lies very deep among fruitful hills and mountains, from which, in the rainy season, many rivulets descend. The Jordan enters it on the north and quits it on the south, and it is said that the river passes through it without the waters mingling. Its extent has been greatly overrated. Robinson considers that its length in a straight line does not exceed eleven or twelve geographical miles, and that its breadth is from five to six



CACTUS FICUS INDICUS.—See THORN.

miles. From numerous indications it is inferred that the bed of this sea was formed by some ancient volcanic eruption which history has not recorded; the waters are very clear and sweet, and contain various kinds of excellent fish in great



abundance. It will be remembered that several of the apostles were fishermen of this sea, and that it was also the scene of several transactions in the life of Christ; it is thus frequently mentioned in the New Testament. The borders of the lake were in the time of Christ well peopled, being covered with numerous towns and villages, but now they are almost desolate.

**TIBERIUS** (ti-be'r'us), the third emperor of Rome. He is mentioned by name only by St. Luke, who fixes in the fifteenth year of his reign the commencement of the ministry of John the Baptist and of Christ, Luke iii. 1. The other passages in which he is mentioned refer to him simply as the emperor, Matt. xxii. 17; Mark xii. 14; Luke xx. 22; xxiii. 2; John xix. 12.

**TIBHATH** (tib'hath), a city of Zobah from which David, after subduing the country, brought away much brass, 1 Chr. xviii. 8. In 2 Sam. viii.

bands or bars, whereas the leopard is spotted. The tiger is possessed of great strength, and in the East is considered as the emblem of power.

**TIGLATH-PILESER** (tig'lath-pi-le'ser), the Assyrian king who subjected the kingdom of Israel in B. C. 747. He is called Tilgath-Pilneser, 1 Chr. v. 6, 26.

**TIGRANES** (ti-gra'neez). There were two eminent men of this name, and they both belonged to Armenia. The first, who was a friend of Cyrus, and who, it is said, aided him against Astyages the Mede, flourished 550 B. C. The second, who is known as Tigranes I., was king of Armenia. He began his reign 96 B. C. He invaded Syria, joined his father-in-law Mithridates in war against the Romans, was defeated by Lucullus, but eventually he was permitted to hold the kingdom of Armenia. He was noted for his ambition and tyranny. He died 55 B. C.



THYATIRA.—See article.

8, we find Beth. Perhaps it may be *Taibeh*, between Palmyra and Aleppo.

**TIBNI** (tib'ni) disputed the throne of Israel with Omri, and the civil war which was thus kindled between the two factions lasted about three years with varying success, till the death of Tibni, B. C. 929, 1 Ki. xvi. 21-23.

**TIDAL** (ti'dal), a confederate of Chedorlaomer in his marauding expedition in Syria, Gen. xiv. He is called "king of nations," meaning, probably, that he was the acknowledged head of several nomadic tribes somewhere in the neighborhood of the Euphrates, but nothing is known as to the locality.

**TIGER** (ti'ger), a rapacious animal of the feline kind. The *Felis tigris* of Linnaeus, or the "royal tiger," is found in the warmer parts of Asia, chiefly in India and the Indian islands. The tiger has no mane like the lion, the head and mouth resemble the cat, and not the dog as in the case of the lion. The color is an orange-yellow ground striped with

**TIGRIS** (ti'gris), Judith i. 6, a very noted river of the East, the Hiddekel of Scripture.

**TIKVAH** (tik'vah). 1. The father of Shallum, husband of the prophetess Huldah, 2 Ki. xxii. 14. He is called Tikvah in 2 Chr. xxxiv. 22. 2. Father of a person whom Ezra employed, Ezra x. 15.

**TIKVATH.** See **TIKVAH**, 1.

**TILENUS** (ti-le'nus), DANIEL, a learned French Protestant divine, was born at Goldberg, in Silesia, in 1563, and went to France about 1590, and was naturalized by Henry IV. He at first distinguished himself as an opponent of the tenets of Arminius, but he afterwards enlisted on the side of the Remonstrants. He had a controversy with John Cameron, divinity professor at Saumur, and he addressed a letter to the Scotch nation disapproving of the Presbyterian and commending the Episcopal form as established in England. This so pleased James I., who hated Presbyterianism, that he invited the author to England, where he

received him very graciously and offered him a pension. He died in 1653.

**TILLEMONT** (til-mong'), SEBASTIAN LE NAIN DE, an eminent Church historian, was born in Paris in 1637, and at the age of ten was sent to the famous seminary of the Port Royal, where his proficiency was very extraordinary. At the age of eighteen he began to read the Fathers, and drew up for himself an account of early ecclesiastical history, after the plan of Usher's "Annals." After receiving orders, he settled at Tillemont (whence he took his name). In 1690 he began to publish his "History of the Emperors." This was followed by his "Ecclesiastical History." Extreme accuracy of facts and dates constitutes the great merit of this work, and the want of a more methodical arrangement is its chief defect. He died in 1698.

**TILLOTSON** (til'lot-sun), JOHN, a distinguished English prelate, was born in 1630. His father, who was a strict Calvinist, brought him up in the same principles, and sent him to Clare Hall, Cambridge. At the Restoration he conformed to the Established Church, was made king's chaplain and presented to a prebend of Canterbury. When Charles II., in 1672, issued a declaration for liberty of conscience for the purpose of favoring the Roman Catholics, he preached strongly against it, but was, nevertheless, advanced to the deanery of Canterbury, and obtained a prebend at St. Paul's. He warmly promoted the exclusion bill against the duke of York, and refused to sign the address of the London clergy to the king, on his declaration that he would not consent to it. At the execution of Lord William Russell he attended him with Dr. Burnet; and though afterward decided friends to the revolution, both these divines urged that nobleman to acknowledge the unlawfulness of resistance. After the revolution he was appointed clerk of the closet, and on the deprivation of Sancroft, in 1691, he was raised to the see of Canterbury. He died in 1694. His sermons rank amongst the most popular in the English language, and were at one time regarded as a standard of finished oratory.

**TILON** (ti'lon), a descendant of Judah, 1 Chr. iv. 20.

**TIMBREL.** See **MUSICAL INSTRUMENT**.

**TIMEUS** (ti-me'us), the father of a blind man whom our Lord restored to sight, Mark x. 46.

**TIMNA** (tim'na). 1. A concubine of Eliphaz, the son of Esau, Gen. xxxvi. 12-22. 2. The chief of an Edomite tribe, Gen. xxxvi. 40.

**TIMNAH** (tim'nah). 1. One of the landmarks on the northern boundary of the district allotted to Judah, Josh. xv. 10. This is probably the same place which is called Timnath, Josh. xix. 43, and which belonged to the tribe of Dan. It is supposed to be represented by the modern *Tibneh*, a village about two miles to the west of *Ain Shems* (Bethshemesh), now deserted. 2. A town in the mountain district of Judah, Josh. xv. 57. It is not mentioned elsewhere. By some it has been confounded with the Timnath of Gen. xxxviii. 12, but this is doubtful.

**TIMNATH**, or **TIMNATHA**. 1. The place to which Judah was going up when he was met

by his daughter-in-law Tamar, Gen. xxxviii. 12. Whether this is identical with Timnah of Josh. xv. 10 remains uncertain, though the probability is that it is so. 2. The residence of Samson's wife, Josh. xiv. 1, 2, 5.

**TIMNATH-HERES** (tim'nath-he'res), the name of a city, Jud. ii. 9, called more generally—

**TIMNATH-SERAH** (tim'nath-se'rah), a city in Mount Ephraim which was given to Joshua; he built it and dwelt there, Josh. xix. 50, and there he was buried, Josh. xxiv. 30. His grave was still pointed out in the time of Eusebius, who was inclined to identify the city with Timnah, in the territory of Dan.

**TIMNITE** (tim'nite), an inhabitant of Timnah, Jud. xv. 6.

**TIMON** (ti'mon), one of the seven appointed by the apostles to administer the secular matters in the early Church, Acts vi. 5. Nothing more is certainly known of him.

**TIMOTHEUS** (ti-mo'theus). 1. 1 Cor. iv. 17. See **TIMOTHY**. 2. A captain of the Ammonites repeatedly defeated by Judas Maccabeus, 1 Macc. v. 6, 11.

**TIMOTHY** (tim'o-the) is first mentioned in Acts xvi. 1, from which it appears that he was the son of a Jewish mother and Greek father. He was early trained in the knowledge of the Scriptures by a pious mother and grandmother, 2 Tim. i. 5; iii. 14, 15. He probably heard and embraced the gospel on Paul's first visit to Lystra, see Acts xiv. 7-20, as the apostle calls him "his own son in the faith," ch. i. 2; and when he revisited that place on his next journey, he found Timothy well known and highly esteemed as a disciple, see Acts xvi. 2, 3. Although still a young man, his character and gifts were such as to lead the apostle to choose him as a companion and helper in his ministry, for which he was the better fitted at that particular juncture, as his half Jewish and half Gentile extraction made him a good link between the two, see Acts xvi. 3. Henceforth he appears to have been wholly devoted to the service of the gospel, generally in company with the apostle, but sometimes employed on distant missions or remaining behind to instruct and build up newly-planted churches. He had the benefit of the apostle's constant instruction, 2 Tim. ii. 2; iii. 14, and appears to have enjoyed in the highest degree his confidence and affection.

**TIMOTHY, FIRST EPISTLE TO.** The date of this Epistle has been a subject of much controversy. It appears to have been written upon some occasion when Paul, having gone on to Macedonia from Ephesus or some neighboring place, had left Timothy to superintend the church at Ephesus until his return, ch. i. 3; iii. 14; iv. 13. This could hardly have been on occasion of either of Paul's three journeys to Macedonia mentioned in the book of Acts; for when he took the first, he had not preached in Ephesus, and Timothy accompanied him, Acts xvi. 3; xvii. 14; when he was about to undertake the second, he sent on Timothy before him, Acts xix. 22; and on the third Timothy was again his companion, Acts xx. 3, 4. It has therefore been supposed by some that he made a journey to Macedonia at some time during his ministry of three

years at Ephesus, and that he thence sent this letter to Timothy, whom he had left to govern the church in his absence. To this view it is forcibly objected that if such a journey were made it must have been short and hurried, not such a prolonged absence as this Epistle supposes, causing a continuance of Timothy's ministry in Ephesus. And it is hardly conceivable that the false teachers referred to in this Epistle should so early—even while Paul was with the Church—have acquired so much influence. Moreover, this Epistle and the two which follow it appear to have been nearly contemporaneous; for they resemble each other in language, matter and style of composition, as well as in the description which they give of the state of the Christian Church; and they differ from all Paul's other Epistles in these points, particularly (as some think) in the allusions which they contain to a greater development of church organization, and to prevalent errors and evil practices closely resembling those



THYATIRA—A NEAR VIEW.—See article.

which are noticed in the Second Epistle of Peter and the Epistles of Jude and John.

These and other considerations lead many to the conclusion that this Epistle was written after the imprisonment at Rome, with which the book of Acts concludes, and apparently immediately after a visit to the Asiatic churches.

**TIMOTHY, SECOND EPISTLE TO.** This Epistle appears to have been written when Paul was a prisoner at Rome, and was expecting speedy martyrdom, 2 Tim. i. 8, 16; iv. 6. Some critics who think that the imprisonment with which Acts xxviii. concludes lasted until his death necessarily place this Epistle during that imprisonment. But in addition to the general considerations noticed in the preface to the First Epistle to Timothy, there are several more particularly connected with this Epistle which seem entirely to exclude such a supposition. In Acts iv. 13 the apostle desires Timothy to bring a cloak which he had left at Troas, and some books; and in ver. 20 he says, "Erastus remained at Corinth, but Trophimus have I left at Miletus sick."

Now, it is difficult to suppose these passages to have been written about the end of the period described in Acts xxviii. For it was then six years since Paul had been at Corinth, Troas and Miletus, Acts xx. 5, 6, 17; Timothy had been with him on that journey at each of these places, and had repeatedly been in his company since; and upon that occasion Trophimus did not remain at Miletus, for he was with Paul at Jerusalem at the time of his apprehension, Acts xxi. 9. It would therefore seem that the circumstances thus referred to must have occurred on some journey which the apostle took after his first imprisonment at Rome.

There are also in this Epistle other indications of a less decisive character, but tending to the same conclusion. The friends who were with him when he wrote the former epistles of his imprisonment do not appear with him now, compare 2 Tim. iv. 10, 11, with Col. iv. 10, 14; he is evidently more rigorously confined than he was before, compare 2 Tim. i. 17, 18, with Acts xxviii. 30, 31; and his

expectations of the result of his trial are very different from what they were, compare 2 Tim. iv. 6 with Phil. i. 25; ii. 24.

This Epistle was written probably soon after Paul's arrival at Rome the second time as a prisoner. Where Timothy was at the time we do not know, but it is likely that he was at Ephesus, or some other place in Asia Minor, whence the route to Rome would lie through Troas; see 2 Tim. iv. 13.

The apostle appears to have been induced to write by feeling that he was almost without friends or helpers. He was therefore anxious that Timothy should come to him speedily, bringing with him Mark, 2 Tim. i. 15; iv. 9, 10. But knowing that it was uncertain whether he should be spared to give his last instructions with his own lips, he fills his letter with fatherly exhortations applicable to Timothy's present circumstances, instructing him in the duties of his ministry, especially in that of opposing false teachers who attacked the fundamental truths of Christianity, and with pathetic tenderness and deep solemnity urging upon him boldness in Christ's cause, steadfastness under per-



seecution, and a willingness to take his share in the sufferings of the saints.

**TIN**, a well-known metal, Num. xxxi. 32. It is mentioned as one of the articles of Tyrian trade with Tarshish, procured, it may be supposed, from the Phœnician colonies in Europe, and most probably by them from the British isles. The same word occurs in Isa. i. 25, but there it must be taken to mean some base alloy of inferior metals combined with silver ore and separated from it by smelting. The "plummet," Zech. iv. 10, "stone of tin," margin, was probably an alloy of lead or tin.

**TINDAL** (tin'dal), MATTHEW, a celebrated polemical writer, was born at Beer-Ferris, in Devonshire, in 1657. He studied at Oxford, and according to the report of his enemies, led a very immoral life there. But he obtained a fellowship at All Souls' College, and graduated LL.D. For a short time he went over to the Romish commu-

**TIPSAH** (tif'sah), a large and opulent city on the western bank of the Euphrates. The name means "ford;" and the town was, in fact, situated at the lowest fording-place of the Euphrates, whence it became the point of trading communication between the natives east and west of the river. On this account, and as commanding the ford, the possession of the place was deemed of great importance by the ruling powers of the day. This circumstance explains the contentions of the kings of Syria and Egypt respecting Carehenish, which was a strong place a little lower down the river, at the junction of the Chaboras. Solomon obtained possession of Tiph-sah, 1 Ki. iv. 24, probably in connection with the series of operations adopted by him for the purpose of drawing the Eastern trade into his own dominions. Nothing remains of Tiph-sah at the present day except the name, but the site is supposed to be marked by the village of ed-Deyr. The Tiph-sah of 2 Ki. xv. 16 is usually identified

he heard of the approach of this formidable foe, was naturally anxious to secure Jerusalem; he therefore despatched forces at once to alarm Hezekiah into submission. Tirhakah was a powerful monarch, sovereign of Ethiopia and Thebais; he must be identified with the Tarakos of Manetho, the third king of the twenty-fifth dynasty of Ethiopian kings, and the Tearkon of Strabo, with whom the Ethiopian dynasty in Egypt came to an end. He is variously said to have reigned eighteen or twenty years, 714-696 B.C., or 717-696 B.C., or even longer. We are told that he penetrated as far as the Pillars of Hercules westward, and deserved to be ranked, like Sesostris, with the great conquerors of the ancient world.

**TIRHANAH** (ter-ha'nah), a son of Caleb, son of Hezron, 1 Chr. ii. 48.

**TIRIA** (tir'e-a), a descendant of Judah, 1 Chr. iv. 16.

**TIRSHATHA** (ter-sha'tha), the title of the Persian governor of Judea. It has invariably the article, and is given to Zerubbabel, Ezra ii. 63, and to Nehemiah, Neh. viii. 9; x. 1, who in Neh. xii. 26 has another title, rendered "governor" in our version.

**TIRZAH** (ter'zah), one of the five daughters of Zelophehad, who were to have their father's inheritance, but to marry only in their own tribe, Num. xxvi. 33; Josh. xvii. 3.

**TIRZAH**, a Canaanitish city the king of which was one of those destroyed by Joshua, Josh. xii. 24. It appears to have been proverbial for its beauty, Song Sol. vi. 4. Tirzah, shortly after the disruption of the kingdom, became the residence of Jeroboam and his successors, till the royal palace having been burnt by Zimri, and probably the city despoiled, Omri chose out another metropolis and built Samaria, 1 Ki. xiv. 17. We have afterward only a brief notice of Tirzah in the time of Menahem, 2 Ki. xv. 14, 16. Its site has not yet been identified, though some would fix on Tellâzah, a thriving place in the mountains north of Nablous.

**TISHBITE**. See ELIJAH.

**TISRI**. See MONTH.

**TITANS** (ti'tans), Judith xvi. 7, according to classical legend the children of Uranus (heaven) and Gaia, or Terra (earth), vanquished by the gods of Olympus.

**TITHE**. There are some instances in patriarchal history of the dedication of a tithe or tenth part of property to the Deity or to his priest. Such we find in regard to Abraham and Jacob, Gen. xiv. 20; xxviii. 22. And examples may readily be produced of similar offerings among heathen nations.

The first command given to the Israelites respecting tithes was shortly after the deliverance from Egypt, Lev. xxvii. 30-33. Here a general principle is laid down. The tenth of the cattle and of the produce of the earth was to be devoted to the Lord, and to become the property of the Levites, a tribe which had no territorial inheritance as the rest had; and a tenth of the Levites' tithe was to be devoted to the priests. Of this tithe that of cattle must be paid in kind;

that of fruits might be redeemed on addition of one-fifth to the estimated value.

As the Israelites approached the promised land more particularly legislation became necessary. Accordingly, it was prescribed that the tithes were to be carried to the place God intended to choose "to put his name there," and there to be eaten by the whole family with the Levites in rejoicing thankfulness before the Lord, Dent. xii. 5-18. If, however, the sacred place were too far distant, then the tithes and firstlings might be turned into money, and that money laid out in the chosen place for the purchase of meat and drink, in which as before the family and the Levites might participate and rejoice, Dent. xiv. 22-26. Further, every third year (the Sabbatical year would be left out of the computation) this tithe was to be laid up in a man's gates, as distinguished from the place of the sanctuary, and there it was to be shared with the poor, the stranger and the Levite, Dent. xiv. 28, 29. And as it would seem that the tithes were not collected or reckoned by any officer, but were to be carried as a glad-offering to the Lord, it was further commanded that a man bringing his basket should profess before the priest that he had truly tithed the increase with which God had blessed him, Dent. xxvi. 12-14. The institution, then, appears to have embraced two objects: there must be a grateful acknowledgment of God in the dedication of a tenth to the support of the sacred tribe who were specially engaged in holy services; and there must be another similar portion set apart for the promotion of social intercourse in a holy festival, the Levite being invited also thereto; and that this might not degenerate into a mere worldly feasting of friends, every third year the festival was to be held at home for the special benefit of the needy. Some Biblical critics, indeed, suppose that the last mentioned was an additional tithe, so that there were three every third year; it is more reasonable, however, to imagine that there were but two, as above stated.

Samuel warned the Israelites that a king would exact a tenth for his royal establishment, 1 Sam. viii. 15, 17; it has been imagined that this was the poor man's tithe; more likely the prophet meant that, whereas there had previously been but ecclesiastical offerings, there would now, in addition, be a tenth exacted for purposes of state. If it were merely a transference, not a fresh burden, Samuel's warning could have had little weight.

Through the deterioration of the people the proper offerings of the tithes were neglected. Hezekiah therefore reimposed the obligation, and the produce was under certain officers, 2 Chr. xxxi. 4-19. The prophets censure the prevalent neglect, Amos iv. 4; Mal. iii. 8-10. In New Testament times some ran into the opposite extreme, and tithed the most trifling articles, though, while they thus attended to the form, they disregarded the substance of religion, Matt. xxiii. 23; Luke xi. 42; xviii. 12.

**TITHE**. 1. OF AGISTMENT, the tithe upon the sum gained by feeding cattle, for a given price, upon common lands, which was called agistment. 2. GREAT TITHES are the tithes of corn, hay, peas, beans, tares or the fruits of the trees and orchards, as apples, pears and the like. 3. MINUTE TITHES, small tithes, such as usually belong to a vicar, as of wool, lambs, pigs, butter, cheese, herbs, seeds, eggs, honey and wax. 4. MIXED TITHES, such as arise not immediately

from the ground, but from things nourished by the ground, as by means of goods depastured thereupon or otherwise nourished with the fruits thereof, as colts, calves, lambs, chickens, milk, cheese and eggs. 5. PERSONAL TITHES, such profits as arise by the honest labor and industry of man, employing himself in some personal work, artifice or negotiation, being the tenth part of the clear gain after charges deducted.

**TITLE** (ti'tl), a condition precedent to, or a claim in favor of, ordination, such as a sphere of parochial or other spiritual work, always required by a bishop, except in certain specified cases.

**TITLE** (ti'tl), the point or fine stroke by which one letter differs from another, Matt. v. 18. Some of the Hebrew characters have a close resemblance; thus, those equivalent to our *d* and *r* are distinguished only by the shoulder of the one being rounded, while the other has a slight projection—a "title."

**TITULAR** (tit'u-lar), a term which implies that an ecclesiastical possesses only a title to a sphere of work without an actual corresponding locality, as, for instance, a "titular bishop" is one who holds the rank of a bishop but who has no special jurisdiction.

**TITUS** (ti'tus), a Christian teacher and companion and fellow-laborer of St. Paul. He was of Greek origin, but was converted by the apostle, who therefore calls him his own son in the faith, Gal. ii. 3. He was one of the persons sent by the church of Antioch to Jerusalem to consult the apostles, and it was not judged necessary that he should receive circumcision, Acts xv. 2. After a time we find him in company with St. Paul at Ephesus, whence he was sent to Corinth, 2 Cor. xii. 18, where he was well received, discharged with discretion the task confided to him, and declined to suffer the church to defray his expenses, 2 Cor. viii. 13; xii. 18. He then proceeded to Macedonia, and at Philippi rejoined his master, who had vainly been expecting him at Troas, 2 Cor. vii. 6. He was then employed by Paul in preparing the collection for the poor saints in Judea, and as an incident of this mission, became the bearer of the Second Epistle to the Corinthians, 2 Cor. viii. 16, 17, 23. On a subsequent journey Titus was left by the apostle in Crete, to establish and regulate the churches in that island, Tit. i. 5, and he was still there when he received the epistle from St. Paul which bears his name, Tit. iii. 12. He is therein desired to join the apostle at Nicopolis; and it is presumed that he did so, and afterward accompanied him in his last journey to Rome, whence he was sent into Dalmatia, 2 Tim. iv. 10. Tradition states that Titus eventually returned to Crete, and died there at an advanced age.

**TITUS, THE EPISTLE TO**. The short letter to Titus, after an inscription, ch. i. 1-4, explains why the apostle had left him in Crete, and gives him instructions for his behavior there in ordaining elders, ch. i. 5-9, in censuring the evil-disposed, ch. i. 10-16, in admonishing various classes, being himself an example to all, and enforcing his counsels with the highest sanction, ch. ii. He was also to urge obedience to constituted authorities, and holiness of life generally, from the consideration of God's infinite love in Christ, ch. iii. 1-8; foolish questions were to be avoided and heretics

rejected, ch. iii. 9-11. An invitation to join the apostle at Nicopolis, and some special directions and salutations, conclude the letter, ch. iii. 12-15. The inhabitants of Crete were noted for their avarice, fraud, mendacity and general depravity. It was no light charge, therefore, that was committed to Titus, and very precious to him would be the fatherly counsels of the apostle for his guidance among such a people.

The date of this Epistle and the place of writing have been much controverted. Some would assign it to a comparatively early period, while others with more probability suppose that it was penned nearly at the close of St. Paul's life. It very much resembles the First Epistle to Timothy, and the reasons which indicate the time of writing that will decide in regard to this letter. Perhaps we may suppose it written about 65 A. D., in Asia Minor, while the apostle was on his way to Nicopolis. Its genuineness is amply established. Besides earlier references, we have the distinct testimonies of Irenæus, Clement of Alexandria and Tertullian; and in fact, if the



TIRHAKAH.—See article.  
This is from an ancient Egyptian sculpture.

Epistles to Timothy be received, it is impossible to reject that to Titus.

**TITUS, FLAVIUS VESPASIANUS**, succeeded his father on the throne in Rome. His talents had been displayed in the sanguinary and protracted war with the Jews which ended in the destruction of Jerusalem. Before he reached the purple he was accused of having acted with undue haste and severity, and Suetonius asserts that he was avaricious and open to bribery. Once on the throne, he became a reformer in morals and in the laws. In his reign Herculaneum and Pompeii were overwhelmed (A. D. 79) by an eruption of Mount Vesuvius; and a pestilence, in which ten thousand persons died daily, afflicted the capital. He completed the famous Colosseum. See COLOSSEUM. He was seized with fever, and died A. D. 81, having reigned two years and three months. The celebrated arch which was erected at Rome to commemorate his Jewish victories still stands.

**TITUS MANLIUS**. See MANLIUS.

**TIZITE** (ti'zite), the designation of one of David's heroes, 1 Chr. xi. 45; it is not known whence derived.



THE REMAINS OF THE ANCIENT TOWN OF SYENE.—See article.

nion, but returned to the Church of England. He spent the greater part of his life in London, and was chiefly occupied in literary labor. Tindal filled a large place in the view of his contemporaries as a polemical theologian; his successive writings made a great noise, excited even a panic among certain classes, and called forth a host of angry replies. He appears to have been a reasonably learned man, careful and fair, and content to write what he meant clearly and plainly. Among his theological works are still noteworthy "The Rights of the Christian Church asserted against the Romish and all other Priests who Claim an Independent Power over it," which was burnt by order of the House of Commons, and his "Christianity as Old as the Creation, or the Gospel a Republication of the Religion of Nature," published in 1730. It was replied to by Waterland, Leland, Conybeare, James Foster, and other writers, and was defended by the author in his "Remarks on Scripture Vindicated (by Waterland) and some other late Writings." He died at London in 1733.

with the above by Jewish writers, but it seems rather to have been in the land of Israel, and not far from Tirzahi.

**TIRAS** (ti'ras), the youngest son of Japheth, Gen. x. 2. He is never again mentioned in Scripture, nor is any clue given to the direction taken by him or his progeny in the settlement of nations. Very commonly he is supposed to have been the father of the Thracian race, but the evidence for the opinion is of a very slender description, and needs not here be detailed.

**TIRATHITES** (ti'ra-th-ites), a family of scribes who dwelt at Jabez, 1 Chr. ii. 55. The word from which this designation is derived signifies a gate, but no place of the name is known.

**TIRE**. See DRESS.

**TIRHAKAH** (ter-ha'kah), a king of Cush, or Ethiopia, who marched against Sennacherib while invading Judah, 2 Ki. xix. 9. Sennacherib, when



**TOAH** (to'ah), a Levite, 1 Chr. vi. 34, but in 1 Chr. vi. 26 the name of Nahath is substituted, and in 1 Sam. i. 1 that of Tohu.

**TOB**, the place or district to which Jephthah fled when expelled by his brethren, Jud. xi. 3, 5. It was probably to the north-east of Palestine and identical with the place noted in 2 Sam. x. 6; compare 1 Macc. v. 13, where the Jews of Tobie are said to have been put to death. We can only conjecture its exact position.

**TOB-ADONIJAH** (tob-a-do-ni'jah), a Levite sent by Jehoshaphat to teach in the cities of Judah, 2 Chr. xvii. 8.

**TOBIAH** (to-bi'ah). 1. One whose descendants returned from captivity with Zerubbabel, but they could not prove their pedigree, Ezra ii. 60. 2. An Ammonite who joined with Sanballat and other enemies of the Jews in obstructing Nehemiah's purpose of rebuilding the wall of Jeru-

2. One to whom a memorial crown was to be given after the return from captivity, Zech. vi. 10, 14.

**TOBIT** (to'bit), a person who, according to the apocryphal book which bears his name, was an Israelite of the tribe of Naphtali, and was carried captive by Enemessar or Shalmaneser to Nineveh.

**TOBIT, THE BOOK OF.** It is questioned whether the account of Tobit is historically true—whether it has a basis of truth with legendary stories grafted thereupon, or whether it is altogether fabulous. But the improbabilities, the inconsistencies of the narrative, and contradictions to what authentic history proves and to what we know of geography, are so great and glaring that it is not easy to arrive at any other conclusion than that the whole is a fiction.

The object of this work is to show that a truly pious man who relies on God and is diligent in

1542; (7) The Hebrew of Paulus Fagius, of the same date, but which appeared originally at Constantinople in 1517.

The natural air of this story and the curious incidents it relates have always made it popular, and it was referred to or cited with respect by many of the early Fathers. But it was not deemed to have a place in the sacred canon. The ancient lists almost unanimously are silent or expressly exclude it. The small evidence which has been produced in its favor is very dubious. So that it was not till the Council of Trent (1546) that a solemn decree was pronounced for it, and it became authoritatively canonical in the Romish Church.

**TOCHEN** (to'ken), a village or town of the tribe of Simeon, 1 Chr. iv. 32.

**TODD, HENRY JOHN**, Church of England divine and an industrious litterateur, was born about 1763. He graduated at Oxford, entered the Church, and was for many years rector of All Hallows, Lombard street, London. During the same period he had the office of keeper of the manuscripts at Lambeth Palace, of which he prepared a catalogue. In 1820 he was presented to the rectory of Settrington, in Yorkshire, where he spent the rest of his life. He became archdeacon of Cleveland and chaplain to the queen. He edited the poetical works of Milton and Spenser, and Johnson's "Dictionary," wrote an "Account of the Deans of Canterbury," "Life of Archbishop Cranmer," and various theological and controversial pieces, and prepared a catalogue of Christ Church library, Canterbury. He died in 1845.

**TODD, JONATHAN**, was born in 1713, at New Haven, Connecticut. He was educated at Yale College, where he graduated in 1732. After a brief course in theology, he began to preach, and he was settled at East Guilford, Connecticut, in 1733, and ordained at that place on the 24th day of October in that year. During the years 1750 and 1751 his faithfulness was greatly tried by a distressing sickness, which spread among the members of his flock, great numbers of them being suddenly swept away. He was led into a very serious controversy because of the ordination of the Rev. James Dana at Wallingford. He had taken part in the ordination, and in several pamphlets he wrote with great vigor in defence of the council that ordained Mr. Dana, and in defence of the independence of the churches. He labored with great diligence until his death, dying at East Guilford, the sphere of his lifework, on February 24, 1791, in the fifty-eighth year of his ministry and the seventy-eighth year of his age. He was the author of several sermons, and of the discussions connected with the controverted ordination already referred to, and they all show him to have been a man of independent spirit and great mental power.

**TOGARMAH.** See ARMENIA.

**TOGRAI**, or **TOGHRAI** (to'gra-i), one of the most celebrated of the companions of Mohammed, was born at Ispahan, in the eleventh century, and gained great reputation as a poet. *Tograi* is the name given to the person employed by the sultan to write on all the imperial decrees and proclamations his name and titles in a peculiarly large and flourishing character, which is called, from a Persian word, the *togra*; and from

Tograi's remarkable skill in writing this, or perhaps from his celebrity as an author, he derived the title of Fakhral Cottab, or the "Glory of Writers."

**TOHU** (to'hu), 1 Sam. i. 1. See TOAH.

**TOI** (to'i), king of Hamath, 2 Sam. viii. 9, 10. He is called Tou in 1 Chr. xviii. 9, 10.

**TOLA** (to'la). 1. One of the sons of Issachar, Gen. xvi. 13. 2. A judge of the tribe of Issachar who dwelt and was buried in Shamir in Mount Ephraim. His administration lasted twenty-three years, Jud. x. 1, 2.

**TOLAD.** See EL-TOLAD.

**TOLAITES** (to'la-ites), a family of Issachar, descended from Tola, Num. xxvi. 23.

**TOLAND** (to'land), JOHN, the celebrated free-thinker and political and miscellaneous writer, was born in the county of Derry, Ireland, about 1670. His parents were Roman Catholics, but he early renounced the faith of his childhood. At the age of seventeen he went to study at Glasgow University, afterward graduated as master of arts at Edinburgh, and completed his studies at Leyden, with the intention of becoming a Dissenting minister. He became acquainted there with Leclerc and Leibnitz, and maintained a friendly correspondence with them. The first work he published was entitled "Christianity not Mysterious." It appeared in 1696, excited much ill-feeling against him, and was burnt by the hangman at Dublin. Among the numerous publications of Toland are—"Nazarenes, or Jewish, Gentile or Mohammedan Christianity," "Pantheisticon." Toland was several times employed as a political agent abroad, was concerned in the South Sea scheme, continued to write incessantly to the last, and died at Putney in 1722.

**TOLBANES** (tol'ba-nes), 1 Esd. ix. 25, identical with Telem, Ezra x. 24.

**TOLET** (to-lay'), FRANCIS, a learned cardinal, was born at Cordova, in 1532, and studied at Salamanca, where he was made professor of philosophy. He entered the society of Jesuits in 1559, and in the following year was sent to Rome, where he taught theology with great reputation. He was nominated by Pius V. to preach before him and the College of Cardinals, which office he retained under several succeeding pontiffs; and he became celebrated as one of the first pulpit orators of the age. He was employed by several of the popes in legations to Poland, Germany and the Low Countries, and was raised to the purple in 1593, by Clement VIII., being the first Jesuit who arrived at that dignity. He died in 1596. He was one of those whom Sixtus V. employed in revising his edition of the Vulgate.

**TOLETANUS** (to-le-ta'nus), RODERICUS, archbishop of Toledo, a celebrated Spanish historian, was born about 1170. After studying at Paris, he was in the service of the king of Navarre, Sancho V., and was subsequently appointed by Alfonso VIII., king of Castile, to the see of Toledo. He was a good scholar, a zealous ecclesiastic, and also a brave soldier, and distinguished himself as much by his courage in fighting the Moors as by his scholarship and elo-

quence in the Lateran Council. He was author of the following, among other, works: "History of Arabia," histories of the Huns, Vandals, etc., and Ostrogoths. Toletanus was present at the Council of Lyons assembled in 1245, and died in France in 1247.

**TOMB.** See FUNERAL.

**TOMBES** (toombz), JOHN, a learned nonconformist, was born in 1603, at Bewdley, in Worcestershire, and studied at Magdalen Hall, Oxford. He afterward became minister of Leominster, in Herefordshire, whence he removed, in the civil war, to Bristol, and next to London, where he preached in the Temple Church. Being invited to settle at his native place, he went thither; but on turning Baptist, he encountered much opposition. At the Restoration he lost his living, and went to Salisbury, where he died in 1676. His works are numerous, and mostly directed against infant baptism.



TOWN AND LAKE OF TIBERIAS.—See article.

**TOMLINE** (tom'line), GEORGE PRETYMAN, bishop of Lincoln and of Winchester, was born at Bury St. Edmund's, in Suffolk, in 1750, and educated at Pembroke Hall, Cambridge, where he was elected a Fellow in 1773. He was appointed tutor to Mr. Pitt, who made him his private secretary when the young statesman became chancellor of the exchequer. After holding several livings, he was made dean of St. Paul's and bishop of Lincoln in 1787, and translated to the see of Winchester in 1820. He wrote a work on "The Elements of Christian Theology." He died in 1827.

**TOMLINSON** (tom'lin-sun), JOSEPH SMITH, D.D., was born in 1802, in Georgetown, Kentucky. He supported himself by his own exertions while he was a student of Transylvania University; and it is a memorable fact that when Lafayette visited that institution he was the student who was chosen to present him with an address of welcome. Before he graduated he was licensed to preach in the Methodist Episcopal Church. His first position was as professor of mathematics and natural philosophy in Augusta

College; and although his health was feeble, he held this position for nearly a quarter of a century. He had been a diligent student, drinking in all kinds of knowledge, and hence, when vacancies occurred in other departments, he willingly discharged the duties required until the vacancies were filled up. In 1825 he was admitted to the traveling connection, and he was ordained as deacon and appointed elder. He had been raised to the presidency of Augusta College, and he held this post until the withdrawal of the support of the Kentucky Conference and the repeal of the charter broke up the institution. Having rejected a professorship in the Ohio Wesleyan University, at Delaware, Ohio, he accepted an appointment in the Ohio University, at Athens, though he declined the presidency owing to ill health. He also declined the presidency of the Springfield High School and of the State University of Indiana because of the conviction that his bodily and mental strength were not equal to the labor. Brain disease had long affected him,

and it intensified by degrees, and eventually, in June, 1853, he died, lamented by a widely extended circle of friends, and his death was felt to be a loss over a great extent of country.

**TOMMASI** (tom-ma'se), GIUSEPPE MARRIA, a learned cardinal, and one of the principal illustrators and expounders of the liturgy and ceremonies of the Roman Catholic Church, was born at Aliata, in Sicily, in 1649. At the age of fifteen he entered among the Teatini of Palermo, and he afterward pursued his studies at Ferrara, Modena and Rome. Cardinal Barberini, observing his particular turn to liturgical inquiries, obtained permission to carry to his own house the most ancient responsories and antiphonaries of the Roman Church preserved in the archives of the Vatican, that he might examine them at his leisure. This example was followed by others, so that almost all the libraries of Rome were opened to him. His indefatigable industry was employed on the ancient class-books of the Roman Church; the offices for Good Friday translated from Greek into Latin; a new edition of the Psalter, with the



TOWN AND LAKE OF TIBERIAS.—See article.

salem. He is called "the servant;" he perhaps had been a slave, but had risen to influence, Ezra ii. 10, 19; iv. 3, 7. He was allied to some of the chief Jews, and therefore many favored him. There was even a connection between him and Eliashib the high-priest. So that while Nehemiah was absent from Jerusalem opportunity was taken to allot Tobiah an apartment in the buildings belonging to the temple. At the governor's return this sacrilege was put an end to, the chambers purified and restored to their proper use, Ezra xiii. 4-9.

**TOBIAS** (to-bi'as). 1. Tob. i. 9, the son of Tobit, and hero of the apocryphal book so called. 2. 2 Macc. iii. 11, the father of one Hircanus, a man of note.

**TOBIE** (to'be), 1 Macc. v. 13. See TOB.

**TOBIEL** (to-bi'el), Tob. i. 1, the father of Tobit.

**TOBIJAH** (to-bi'jah). 1. A Levite whom Jehoshaphat sent forth to teach, 2 Chr. xvii. 8.

prayer and good works will secure the divine favor and be delivered out of difficulties. The author was in all probability a Jew of Palestine; and though no certainty can be arrived at as to the date of the composition, it may not unreasonably be placed before our Lord's time, perhaps about the Maccabean period, or even still earlier. And very likely the language in which this book was originally written was Hebrew. Several translations were made, some of them at an early date; and various texts, more or less differing, are now extant. Of these may be enumerated (1) Jerome's Latin, rendered as he says from the now lost Chaldee. But he probably consulted also some other text. This is the Vulgate, adopted by the Roman Catholics; Luther translated from it; (2) The Greek of the Septuagint, which some have believed to be the original; (3) A revised incomplete Greek text, printed by Tischendorf in 1846; (4) The Syriac, made from the Greek, in the London Polyglot; (5) The ante-Hieronymian Latin, published by Sabatier, of which some variations have since appeared; (6) The Hebrew text of Sebastian Munster, first printed at Basil in



ancient division of verses and arguments, as well as various other works, Latin and Italian, chiefly on subjects of public worship. He was raised, against his wish, to the dignity of cardinal by Clement XI. in 1712; and the pope's absolute commands were necessary to induce him to accept the honor. It made no alteration in his way of life, and the augmentation of his revenue was all to the benefit of the indigent. His zeal led him to undertake a general reformation of manners in Rome, both with respect to the ceremonial of society and to the excesses in female apparel. He survived, however, too short a time for the execution of his design. He died in 1713.

**TONE**, a term applied to musical intonations, distinguished as—1. Monotone, or a single note; 2. Canto fermo, plain chant, with inflections in unison; 3. Figured and harmonized melody.

**TONES, GREGORIAN.** See GREGORIAN TONES.



COIN OF TIBERIUS.—See TIBERIUS.

**TONGUE.** Besides the literal meaning of this word, Judg. vii. 5, it is sometimes personified, Isa. xlv. 23, sometimes used for speech generally, 1 John iii. 18, sometimes for a language, Acts ii. 11, or for the people speaking a language, Isa. lxvi. 18. The phrases "scourge of the tongue," Job v. 21—i. e., a slanderer—"double-tongued," 1 Tim. iii. 8—i. e., a deceiver—"the tongue of the learned," Isa. l. 4—i. e., the ability to speak wisely—are easily intelligible. The word is also used for anything resembling a tongue in shape—a "tongue of gold," Josh. vii. 21, margin; a "tongue" of the sea, Josh. xv. 2, margin—i. e., bay; a "tongue of fire," Isa. v. 24, margin; Acts ii. 3.

**TONGUES, CONFUSION OF.** The different nations of the world are at the present day yet more separated by the diversity of their speech than they are by geographical distance and position. There is a natural tendency in tongues to diverge. The habits, the wants, the productions, of one people vary from those of another; and therefore words and phrases are needed and will be formed by the one which, as unnecessary, are never even conceived by the other. Thus we see continually new words establishing themselves in our own language, keeping pace with the progress of invention: "photograph," "telegram," are familiar examples. Again, if there is a commingling of different tribes, there will be in course of time a tongue compounded of the dialects they severally spoke. Thus of modern English the Roman, Saxon and Norman ingredients may yet be distinguished.

Seeing that there is such a variety of languages in the world, it is a question whether they have been produced in the ways just indicated, or whether at any period there was a more sudden development of change. Those best qualified to form a judgment agree in reducing the almost innumerable existing dialects to a very small number of

families. Excluding certain American and African languages, the rest might be arranged in three families, called, as Max Müller and many other philologists denominate them, the Semitic, the Aryan and the Turanian families. Dr. Bunsen is very nearly of the same mind, and deduces tongues from the Semitic, the Iranian and the Turanian stocks. Moreover, he thinks that there are mutual material affinities perceptible, which seem to imply a common descent. And there are indications, too, that American and African tongues, not formally ranked under the three great families, exhibit types not altogether dissimilar, which point to one or other of them as the source. The examination, therefore, of the existing phenomena of language would seem to corroborate the Scriptural assertion that for some time after the Deluge "the whole earth was of one language and of one speech," Gen. xi. 1.

Many philologists, however, maintain that for the developments and diversities now existing a vast succession of ages, far more than the Scripture chronology allows, must have elapsed. To meet this acknowledged difficulty the Scripture alleges the supernatural interference of God, Gen. xi. 2-9. Those who object to miraculous intervention at all of course cavil at the statement; but such as see nothing incongruous in God's moral government of the world he has formed, and who deem the Scripture credible when it relates supernatural equally with ordinary events, will acknowledge the harmony of the inspired record with the results of investigation—one original tongue, an impulse of change by the divine touch, the natural ramifications of that change in the vast variety of existing tongues. And that there was time for these so far to diverge as they have done from the stock to which they belong is proved by the fact that in modern times, in our own days, a new dialect is known to establish itself in the course of a few years, or sometimes even months.

It is very clear, 1st, that human language was originally the direct gift of God to man; 2d, that at Babel he showed his sovereignty over his own gift in interfering with it that it might subserve his purposes after the flood as it had done before; 3d, that language was originally one; and 4th, as a sound and legitimate deduction from this, that the human race was from the beginning one. Kalisch agrees with this view so far as to say that "the linguistic researches of modern times have more and more confirmed the theory of one primitive Asiatic language, gradually developed into the various modifications by external agencies and influences."

It was God's purpose when the families of Noah's descendants multiplied that they should overspread the earth; and according to an old tradition, Noah was to command their migration, and to divide, as it were, the world among them. But they did not choose so to separate. In the plains of Shinar multitudes of them resolved to settle, and to establish there a proud sovereignty. Nothing was better fitted to disappoint their plans than to confound their speech; they were compelled to leave unfinished the vast tower they had commenced, around which Babylon afterward clustered, and to go forth apart, dwelling, according to their generations, in the various regions of the globe.

It is well to observe that we must not class the three families of languages according to the three sons of Noah; those of Hamitic descent are sometimes found using what are called Semitic tongues. But to discuss this part of the subject is impossible in the present work. It must suffice to say that

the confusion at Babel did not regard tribes as such, for it cannot be satisfactorily shown that the Semitic families received one form of speech, the Japhetic another, the Hamitic a third. See EARTH.

**TONGUES, GIFT OF.** A promise was given by the Lord that his disciples should in his name "speak with new tongues," Mark xvi. 17. This was first fulfilled on the day of Pentecost, when the Holy Spirit descended, and a multitude of Jews of various countries, gathered at Jerusalem to the feast, heard the apostles speak in the vernacular dialects of the different lands where these—Parthians, Medes, Elamites, etc.—resided. This wonderful event was declared to be the accomplishment of Joel's prophecy, Joel ii. 28-32; Acts ii. And subsequently others, too, received the same supernatural power, Acts x. 44-46.

It is evident that it was no inarticulate sound that was thus uttered, for the foreign Jews understood the apostles; it was not merely a mystical phraseology that was used, for each man recognized the tongue of the country in which he was born—a linguistic power was actually imparted. It is necessary to inquire whether this was permanent—whether, in fact, it was intended to enable the first preachers of the gospel, visiting the different regions of the earth, to converse with each nation they came to in languages which they had never learned.

Now, first of all, so far as we have accounts of the propagation of the gospel in Scripture, there was little need of such a faculty. The extraordinary prevalence of the Greek language through the civilized world was one of those preparations which the providence of God had ordered, and which contributed to render the time when Christ appeared so fit for the purposes of his advent. Wherever the apostles went through the Roman dominion Greek was understood, not merely by



TIBERIUS CAESAR.—See TIBERIUS.

the educated but really by the masses of men, to whom they could thus freely make known their message. And besides, there were Jews in every city, to whom they first applied themselves. Most of the Jews, no doubt, rejected the gospel; but generally there were some individuals whose hearts God touched, and who thus could be the means of explaining in the vernacular tongue of the district the teaching of the apostles and evangelists.

Again, we find no hint in Scripture of any of the first preachers using such a power for access to those to whom they spoke; rather there are indications of their sometimes being ignorant of what persons around them said. Thus, when Paul and Barnabas were at Lystra, the circumstances that occurred are not easily explained if we suppose that they could speak Lycaonian; for immediately on the healing of the cripple there was a shout, in Lycaonian, "The gods are come down to us in the likeness of men." Had the apostles understood this, they would surely have interfered at once; whereas it was not for some time, till the priest of Jupiter came forth, and oxen and garlands were brought, that they understood what was going to be done, Acts xiv. 8, 18.

Still further, the description of the speaking with tongues on the day of Pentecost does not agree with the notion that the disciples had acquired a new faculty of conversing at their pleasure in one or more languages hitherto unknown to them. It is expressly said that they spoke "as the Spirit gave them utterance," Acts ii. 4, evidently implying that they gave utterance to sounds—possibly not understood by themselves, compare 1 Cor. xiv. 3—dictated by the Holy Spirit.

Besides, such manifestations of divine power usually, if not exclusively, occurred (so far as we read) in Christian assemblies, in which men so gifted uttered words of prayer or praise. On the day of Pentecost it was not that the disciples went forth to search out foreigners; they were engaged in a private assembly in a house, and it was only at the news of something extraordinary occurring there that the crowd collected whom Peter seized the opportunity of addressing, evidently in Greek. When the supernatural gift was bestowed on the Gentiles, this also was in the house of Cornelius, where but a few were assembled, 1 Cor. x. 44-46. And St. Paul, discussing the matter, speaks of it as occurring in a Christian congregation, 1 Cor. xiv. The gift, he says, was to be repressed if there was no power of interpretation. Else it was very likely that such utterances would make plain unlearned persons believe the speakers mad. The people who did not understand on the day of Pentecost had similarly charged the apostles with drunkenness, Acts ii. 13.

Wherefore, then, it will be asked, served the gift of tongues? It may be replied that the benefit was twofold. "He," says St. Paul, "that speaketh in a tongue edifieth himself," 1 Cor. xiv. 4; his spirit holds high communion with God, as that of Paul himself did when, whether in the body or out of the body he could not tell, those charmed words fell into his opened ear which with human tongue he could not utter. So man may be brought in near appalse to the Deity; his soul may be filled with mystic power, and from his lips there may issue some lofty strain as the Spirit moves them, of the full meaning of which he is himself unaware, though he feels to his joy that he is brought into the secret place of the Most High. In some measure this was the case with the prophets. They lost not their individual consciousness, but they comprehended not all that "the Spirit of Christ" which was in them did signify," 1 Pet. i. 10-12. Then, again, the gift of tongues was a sign, an authentication of the divine mission not alone to those who exercised the gift, who felt in themselves the energy of the Holy Ghost, but to those also in whose language they uttered prayer or praise. As before said, to such as understood not the language spoken it would seem confusion, but to one who heard in his own tongue the won-

derful works of God a weighty testimony was afforded, Acts ii. 5-12. And so, as St. Paul says, "tongues are for a sign . . . to them that believe not," 1 Cor. xiv. 22.

**TONNA** (ton'na), CHARLOTTE ELIZABETH. This lady, who became one of the best known and most attractive of English writers in religious literature, was the daughter of the Rev. M. Browne of Norwich, in England. She was born in 1792. She was married to George Phelan, an officer of the English army, and after his death to L. H. J. Tonna, who filled the office of assistant director of the United Service Institution. She was a very prolific writer of tales that possess a very fascinating power, and they have commanded a great circulation, being published in the United States as well as in Great Britain. She edited "The Christian Lady's Magazine" from 1834 until her death. She died at Ramsgate on the 12th day of July, 1846.

**TONSTALL** (ton'stal), or **TUNSTALL** (tun'stall), CUTHBERT, bishop of Durham, was born in Yorkshire, in 1474. He was a student of Balliol College, Oxford, removed to Cambridge on the breaking out of the plague, and afterward went to the University of Padua, where he received the degree of doctor of laws. He held several appointments in the Church, and in 1516 became also master of the rolls. In 1522 he was made bishop of London and in the following year lord privy seal. He was engaged in important embassies with Sir Thomas More and Cardinal Wolsey, and in others in which he himself took a leading part. He endeavored to suppress Tindale's translation of the New Testament, and himself engaged with Heath, bishop of Rochester, in a revision of the English Bible. He was committed to the Tower for "misprision of treason" in 1551, released and restored to his see on the accession of Mary, but was again deprived by Elizabeth, and committed to the custody of Parker, archbishop of Canterbury, and died at Lambeth Palace, in 1559. He was tolerant, and permitted none to be put to death for religious opinions in his diocese.

**TONSURE** (ton'sure), the cutting of the hair in the form of a crown. Among the various orders of monks different tonsures prevailed; thus Roman monks anciently wore the whole upper part of the head tonsured, wearing only a small circle of hair below, and this was considered to be an imitation of St. Peter. The Greeks tonsured their whole heads, and this was held to be an observance of St. James and the other apostles. The Scots and the Britons shaved the front part from ear to ear, having no tonsure behind, and this was held to be an imitation of St. John.

**TONUS PEREGRINUS** (to'nus per-e-gri-nus), a tone borrowed from the Gallican Church, made up of the fourth, sixth, seventh and third of the Grecian tones, and hence called mixed.

**TOOTH.** The tooth is instanced as one of the particulars in which, in the public administration of justice, a retaliatory punishment was to be inflicted, Ex. xxi. 24; Lev. xxiv. 20. For the loss of a tooth, too, a bondman was to be set free, Ex. xxi. 27. Several common phrases or proverbial expressions were in use in regard to the teeth. Thus, to "gnash the teeth" implies rage, suffering or despair, Matt. viii. 12. "Cleanness of teeth" indicates famine, Amos iv. 6. The action of an acid substance on the teeth is alluded to in Ezek. xviii. 2. "To escape with the skin of the



ASIATIC TIGER.—See article.

teeth," Job xix. 20, is sometimes explained as escaping just with life. But, probably, Job, describing his emaciation, means to say that the only part of his flesh which did not adhere tightly to his bones was the integument covering the teeth.

**TOOTH ORNAMENT** (tooth or'na-ment), an ornament largely used in Early English architecture, consisting of a square four-leaved flower, the tips of the leaves meeting in a point which is raised up in a projecting manner from the surface on which the leaves are placed. French antiquaries call it *Violette*, and it often bears considerable resemblance to that flower when half expanded. It occurs in Anjou, in work of the twelfth century; in England it is rarely used



TIGRANES.—See article.

before the thirteenth, when it is so abundant as to form one of the characters of the Early English.

**TOPAZ** (to'paz), a precious stone of the class denominated hyaline corindons. It is of a brilliant yellow color, and when fine and of a large size of great value. It is mentioned in Scripture as occupying the second place in the sacerdotal breastplate of Aaron, and as forming the ninth foundation of the wall of the New Jerusalem. The cabalists considered it as a charm against poisons. The true Oriental topaz (and no other need be mentioned here) was principally found in the island of Ceylon.



**TOPHEL** (to'fel), a place to the east of the Arabah, Deut. i. 1. It is now called *Tufleh*.

**TOPHET** (to'fet), **TOPHETH** (to'feth), 2 Ki. xxiii. 10. See **GEHENNA**, **HINOM**. Tophet at the extremity of the valley of Hinnom, placed by some to the south and by others more to the east, near the mouth of the Tyropeon, was probably once a place of recreation, a part of the royal gardens; afterward it was defiled, and became an abomination.

**TOPLADY** (top'la-de), **AUGUSTUS MONTAGUE**, a zealous advocate for the Calvinism of the Church of England, was born at Farnham, in Surrey, in 1740, was educated at Westminster School and at Trinity College, Dublin, and died, vicar of Broad Henbury, in Devonshire, in 1778. Toplad was a strenuous opponent of Wesley, and brought a large share of metaphysical acuteness into the Calvinistic controversy.

**TORMAH** (tor'mah). If this be a proper name, it must be that of a place not far from Shechem, Jud. ix. 31, margin.

**TORMENTOR** (tor-men'tor). This word occurs but once in Scripture, Matt. xviii. 34, "And his lord was wroth, and delivered him to the tormentors till he should pay all that was due



COIN OF TITUS.—See TITUS.

unto him." The word signifies one who examines by torture. Torture judicially applied must be distinguished from punishment, however cruel and barbarous it may be, whether it be capital, as impalement or crucifixion, or secondary, as the putting out of the eyes, or any other kind of mutilation. For torture was not intended to act fatally, nor was it, when so denominated, inflicted as a part of a judicial sentence. It was usually employed to extort confession or evidence, as when Claudius Lysias, the chief captain, commanded Paul to be brought into the castle and "examined by scourging," Acts xxii. 24. In the text first cited it is used as the means of obtaining payment of a debt. The incident was one with which the hearers of our Lord's parables were no doubt familiar, and its introduction here shows how savage and tyrannical was the spirit of the age. It is no small mark of the mild and equitable spirit of the legislation of Moses that it did not recognize the use of torture in judicial trials.

**TORNIELLI** (tor-ne-el'e), **AGOSTINO**, a learned ecclesiastic, was born at Novara, in 1543, and entered the society of Barnabites, of which he at length became general. He wrote an "Ecclesiastical History from the Beginning of the World to the Time of Christ," in the form of annals. Besides historical matter, it clears up many obscurities in chronology, geography and topography, and is regarded as an excellent commentary on the books of the Old Testament.

**TORQUEMADA** (tor-ke-ma'da), **THOMAS DE**, the first inquisitor-general of Spain, was born about 1420. He was a monk of the order of St. Dominic, became inquisitor-general in 1483, was confirmed in his authority by Innocent VIII., who made him grand inquisitor of Spain, and gave him the title of Confessor of Sovereigns. He died in 1498. During the exercise of his power, in the course of sixteen years, it is said that no less than eight thousand eight hundred victims were committed to the flames, ninety thousand were condemned to perpetual imprisonment and other severe punishments, and above eighty thousand Jews were banished from Spain.

**TORTOISE**. See **LIZARD**.

**TOU**. See **TOT**.

**TOULMIN** (tool'min), **JOSHUA**, a dissenting minister, was born in London in 1740, and educated at St. Paul's School and at the dissenting academy in Wellelose Square. He was afterward appointed minister of a congregation at Colyton, in Devonshire, where he became a convert to the opinions of the Baptists; upon which, in 1765, he transferred himself to Taunton, in Somersetshire, where, besides having the charge of a Baptist congregation, he taught a school and wrote and published most of his works. He had not been long at Taunton before his opinions underwent a further change, and in 1804 he accepted the situation of one of the pastors of the Unitarian congregation at Birmingham, formerly presided over by Dr. Priestley; and there he remained till his death, in 1815. Among his publications are—"Dissertations on the Internal Evidences of Christianity," "Essay on Baptism" and "Historical View of the State of the Protestant Dissenters in England."

**TOURNEUX** (toor-nooh'), **NICHOLAS LE**, an eloquent French ecclesiastic, was born of poor parents, at Rouen, in 1640, and was educated in the Jesuits' College at Paris, where, in 1675, he obtained the prize at the French Academy for a discourse on "Martha and Mary." He was greatly admired for his sermons in the capital; and it is related that Louis XIV. once asking Boileau who this Le Tourneux was whom all the world was running after, the poet replied, "Sire, your Majesty knows that people always run after novelty—he is a preacher who preaches the gospel." The king then requiring him to speak his opinion seriously of the man, Boileau added, "When he ascends the pulpit, he looks so frightfully that one wishes him down again; but when he has begun to speak, the fear is that he should descend too soon." His eloquence procured him a benefice at the Sainte Chapelle and a royal pension. He died in 1689. He wrote several devotional works, according with the sentiments of the Port Royal divines, and much esteemed by the pious of that class.

**TOWER** (tow'er). The Hebrew for tower is derived from a word signifying "to be great;" it was so called from its altitude, Gen. xi. 4, 5. It generally signified the towers or citadels of fortified towns, Jud. viii. 9; sometimes a fortress itself, Prov. xviii. 10. Again, it is put for a watch-tower, 2 Ki. ix. 17, or the watch-turret of a vineyard, Isa. v. 2. The word is figuratively used, as when God is said to be "a strong tower" to his people, Ps. lxi. 3, and probably for proud, ungodly men, Isa. ii. 15.

**TOWGOOD** (tow'good), **MICAJAH**, a dissenting divine, was born at Axminster, in Devonshire, in 1700, and educated under a private tutor in Taunton. Soon after he had commenced preaching he settled with a congregation of dissenters at Moreton-Hempstead, in Devonshire. He removed to Crediton, in the same county, in 1735, and soon after published a pamphlet entitled "Highflown Episcopal and Priestly Claims freely examined." In 1739 he published "The Dissenter's Apology," in which he endeavors to vindicate a separation from the Established Church. But his principal work is "The Dissenting Gentleman's Answer to Mr. White," a clergyman of the diocese of Norwich who had written against the principles of the dissenters with great ability. In 1750 he settled at Exeter, where he published some pamphlets in defence of infant baptism. He died in 1792. In his religious sentiments he was an Arian.

**TOWN**. See **CITIES**.

**TOWN-CLERK**. The officer so called in Acts xix. 35 was keeper of the archives and public reader of decrees. He presided over popular assemblies, and put matters in them to the vote. Other functions were sometimes assigned to him. The post therefore was one of dignity and influence.

**TOWNSEND** (townz'end), **GEORGE, D.D.**, was born in 1788, at Ramsgate, and educated in Trinity College, Cambridge. In 1822 he was appointed chaplain to Bishop Barrington, and in 1825 he was made a canon in Durham Cathedral, an office which he held until his death. From 1810 until 1821 he published several small works, but in the latter year he issued a large and very valuable work, entitled "The Old Testament arranged in Historical and Chronological Order, with Copious Indexes and Notes." In 1825 he published a similar work on the New Testament, and both of these ran through several editions, as their merit was recognized as soon as they appeared. He modified these works, so that they have appeared in different forms. His "Accusations of History against the Church of Rome" had a great circulation. In 1842 he published a really playful "Life and Defence of Bishop Bunner." Next appeared "Spiritual Communion with God, or the Pentateuch and the Book of Job arranged," and this work has been much esteemed, several editions being called for. In 1847 he published "Historical Researches, or Ecclesiastical and Civil History from the Ascension of our Lord to the Death of Wycliffe." In addition to these he also wrote extensively on Church questions of the day, a "Tour in Italy, with an Account of an Interview with the Pope." This eminent clergyman and laborious writer died in 1857.

**TOWNSHEND** (town'shend), **JOHN**, founder of the Deaf and Dumb Asylum, was born in London, in 1757. He settled as minister to an Independent congregation at Kingston, in Surrey, whence, in 1784, he removed to Bermondsey, where he continued to reside during the remainder of his life. He founded, in 1792, the institution for the deaf and dumb children of indigent parents, which obtained such efficient patronage that, in 1807, a building, since much enlarged, was erected under the auspices of the duke of Gloucester. Mr. Townshend also assisted in the formation of the London Missionary So-

ciety, the Female Penitentiary, and other religious and charitable associations, besides instituting a congregational school for the gratuitous education of the children of dissenting ministers. He died in 1826.

**TOWNSON** (town'sun), **THOMAS, D.D.**, was born in 1715, at Much Lees, in Essex, England. In 1733 he entered Christ Church, Oxford, was elected a demy or scholar in Magdalene College, and he became a Fellow in 1737. Having entered the Church, he was made rector of Hatfield Peverell, in Essex, in 1746. He rose to be senior proctor in the university, and in 1749 he was appointed to the rectory of Blithfield, in Staffordshire. Two years afterward the parish of Malpas, in Cheshire, was given to him, and in 1781 he was made archdeacon of Richmond. In 1778 he published very valuable "Discourses on the Four Gospels," and in the same year he issued "A Discourse on the Evangelical Histories of the Resurrection and First Appearance of our Lord and Saviour Jesus Christ." His tracts on "The Confessional" were published, were included in his works, which appeared in 1810, and in 1828 his "Practical Discourses" were also given to the public. Dr. Townson was a learned, able, pious and diligent divine. He died in 1792.

**TRACERY** (tra'ser-e), ornamental stone-work formed in the head of a window, door or panel in Gothic architecture. It is divided into two sorts, plate-tracery and bar-tracery. The former consists of openings, as if cut through a flat plate of stone, the lines being flowing and constituting different figures, according to the style or period in which the window is erected. The latter is a sort of continuation of the mullions, apparently traced or worked in various patterns. The former is used in Decorated or Flamboyant and the latter in Perpendicular architecture. Illustrations of the former may be seen on pages 490, 672, 673, and of both styles may be seen on pages 493 and 745. See **GEOMETRICAL DECORATED TRACERY**.

**TRACHONITIS** (trak-o-ni'tis), Luke iii. 1, a region called Argob in the Old Testament. See **ARGOB**. Augustus placed the country under the authority of Herod the Great, that he might clear it of the banditti with which it was overrun. It was afterward a part of the tetrarchy of his son Philip.

**TRACTARIANS** (trak-ta're-anz), a name applied to a school of theologians in the Church of England who have adopted and endeavored to disseminate the principles contained in the celebrated "Tracts for the Times," which were published by Dr. Pusey, Dr. Newman and others at Oxford about thirty years ago.

**TRACTS FOR THE TIMES**. This is the title of a series of very memorable publications

which were commenced by members of the University of Oxford in 1833 with a view to disseminate correct "Church principles" in the country. The Rev. W. Palmer, of Worcester College, in "A Narrative of Events connected with the Publication of Tracts for the Times," says: "At the beginning of the summer of 1833 the Church in England and Ireland seemed destined to immediate desolation and ruin. We had seen in 1828 the repeal of the Test and Corporation Acts, cutting away from the Church of England one of its ancient bulwarks and evidencing a disposition to make concession to the clamor of its enemies. In the next year—the fatal year 1829—we had seen this principle fully carried out by the concession of what is called 'Roman Catholic Emancipation,' a measure which scattered to the winds public

clergy and on kindred subjects, and the time, it was felt, had arrived when decided measures should be adopted to stem the torrent, to save all that was valuable from being swept away and to spread correct views among all classes in the country. The efforts of the leaders in this movement were directed to the formation of associations of a defensive character and to the preparation and publication of tracts on the various points on which it was deemed important that the age should receive enlightenment. Among those who were prominent in this movement were Keble, Pusey, Palmer, Hurrell Froude (brother to James Anthony Froude, the historian), John Henry Newman, Perceval and H. J. Rose, and after much consultation an association was formed in the autumn of 1833 of "Friends of the Church,"



ARCH OF TITUS, ROME.—See TITUS.

principle, public morality, public confidence, and dispersed a party which, had it possessed courage to adhere to its old and popular principles and to act on them with manly energy, would have stemmed the torrent of revolution and averted the awful crisis which was at hand." The Churchmen who were thus alarmed saw dissenters and Romanists freely introduced into Parliament, and thus enabled to legislate for the English Church. They saw that dissenters had become loud and vehement for the suppression of Church rates, for the total separation of the Church and the State, and therefore securing the withdrawal from the Episcopal Church of the temporalities which for ages had been enjoyed by the clergy. Ten bishoprics had been suppressed in Ireland, and the prospect of the dismemberment of the English Church seemed to be at the door, while loose views prevailed, as these men believed, on dissent, ordination, the functions and powers of the

and a formulary was agreed on, in which "alterations in the doctrines and discipline of the Church" were disapproved of; a resolution was expressed "to maintain pure and inviolate the doctrines, the services and the discipline of the Church," and an assertion of "devoted adherence to the apostolical doctrine and polity of the Church." Opposition to latitudinarianism was thus professed as the great object of these Church defenders. The value of the press was recognized, and Mr. Palmer says: "We felt it necessary to teach the people that the duty of adhering to the Church of England rested on a basis somewhat higher than mere acts of Parliament or the patronage of the State or individual fancy. We were anxious to impress on them that the Church was more than a merely human institution; that it had privileges, sacraments, a ministry ordained by Christ; that it was a matter of the highest obligation to remain united to the Church." The



Association invited friends to write "Tracts," and undertook to circulate them, pledging, however, only an approbation of their general sentiments. Thus the publication of these celebrated "Tracts for the Times" was commenced, and before long, it was perceived that important results would follow if the principles which they avowed were adopted and acted on by the members of the Church of England. As soon as a few of the "Tracts" had appeared it became evident that their authors were propagating views which must end, if the writers were logical and consistent, in their leaving the communion of the Church of England for that of Rome. Conviction on this point became more settled as the series was enlarged, and at length, in 1841, when the celebrated "Tract 90" appeared, it was felt that if the principles of that publication should be recognized the protest of the Church of England against the assumptions and the teachings of Rome was uncalled for, and the authority of the Romish see ought at once to be admitted.

The character of the "Tracts" may be known by any intelligent reader who will study them; and the fact as to their tendency may be seen in the course of those, who in so great numbers have



ANCIENT TOWER.—See TOWER.

carried out the principles which pervade them, by deserting the Church of England and entering the Church of Rome. The subject is so extensive that an analysis of all the "Tracts" could not be presented in this work; and all that can be attempted is to present a few extracts from the pages of some of them, so as to exhibit the principles which their authors desired to disseminate in the Established Church, as well as among all classes in the country.

Thus, in Tract 78, page 2, it is asserted that "Scripture and tradition, taken together, are the joint rule of faith." In Tract 85, page 48, it is said: "Though Scripture be considered to be altogether silent as to the intermediate state, . . . there is nothing in this circumstance to disprove the CHURCH'S DOCTRINE (if there be other ground for it) that there is an intermediate state, and that it is important." In Tract 60, page 453, it is affirmed "that the Bible is in the hands of the Church, to be dealt with in such a way as the Church shall consider best for the expression of her own mind at the time, . . . may surely be considered as a catholic axiom."

On the subject of the obscurity of Scripture, it is declared, in Tract 85, page 27, that the gospel message "is but indirectly and covertly recorded in Scripture under the surface." On the absolute

necessity of bishops consecrated by succession from the apostles to the existence of a church and the administration of the sacraments, the doctrine of the "Tracts" is express and uniform, as may be seen in Nos. 1, 4, 7, 10, 17, 24, 33, 52, 54, 57, 60, 74, and Presbyterians, Independents and others, on account of their attachment to a different form of Church government, are said to "err in a fundamental doctrine," Tract 36, page 3. On the Lord's Supper, Tract 4, page 5, says that the English Episcopal Church is "the only Church in this realm which has a right to be quite sure that she has the Lord's body to give to his people;" and Tract 35, page 3, says: "A person not commissioned from the bishop may use the words of baptism, and sprinkle or bathe with water on earth, but there is no promise from Christ that such a man shall admit souls to the kingdom of heaven." In Tract 52, pages 7, 8, it is said that "in the judgment of the Church it makes no less difference than this, whether the bread and cup which he partakes of shall be to him Christ's body and blood or no. I repeat it; in the judgment of the Church, the eucharist administered without apostolical commission may to pious minds be a very edifying ceremony, but it is not that blessed thing which our Saviour meant it to be; it is not verily and indeed taking and receiving the body and blood of him our incarnate Lord. . . . Such communion as he offers in his holy supper cannot be depended on without an apostolical ministry." So also it is declared, at page 43 of Tract 90, that "they are not sacraments in any sense, unless the Church has the power of dispensing grace through rites of its own appointing, or is endued with the gift of blessing and hallowing the 'rites or ceremonies' which, according to the twentieth article, it 'hath power to decree.' BUT WE MAY WELL BELIEVE THAT THE CHURCH HAS THIS GIFT."

Thus, on all the points of doctrine concerning which the Church of England had been held to differ from that of Rome, the "Tracts" were found to speak so as to alarm the thoughtful members of the Church. On transubstantiation, the invocation of the saints, relics, images, purgatory, prayers for the dead, the celibacy of the clergy and the tenets which constitute the creed of Rome, the teaching of the "Tracts" was so pronounced, that it was not a matter of surprise when Dr. Newman and many of the kindred spirits who had been associated in the movement, were found to have carried out their principles by entering the Church of Rome. Eventually the controversy which these "Tracts" produced, and the feeling which prevailed in England when Tract No. 90 appeared, led the persons who had been the chief contributors to cease their publication; and the controversy which they originated passed on to other stages in the lapse of time, eventually appearing in the discussions on ritualism and its kindred subjects.

**TRADITION** (tra-dish'un), a delivery or handing down, Jud. vi. 13. Tradition is usually considered to imply that which was taught by oral instruction, in opposition to that which had been committed to writing. At the beginning of the gospel the Christian doctrine was taught orally, there being as yet no written documents. Consequently, St. Paul refers to "traditions" which he commands to be held fast, being as binding as any commandments delivered in any other way, 2 Thess. ii. 15; iii. 6. Instruction so conveyed through many intermediate persons was, however, liable to be corrupted. And so the Jews had really contradicted God's law by expositions which they

pretended were of equal or even superior authority. For this our Lord reproved them, Matt. xv. 1-9. They attached more importance to their traditional exposition of the law than to the law itself, calling the latter water, the tradition the wine that must be mingled with it. Their traditions were subsequently collected into the Talmud. The Christian Church has been divided on this subject. According to the Anglican confession, "Holy Scripture containeth all things necessary to salvation," Art. vi., being the sole rule of faith. The Church of Rome, on the other hand, allows a co-ordinate authority to unwritten traditions handed down in the Church from the apostles.

**TRAILL** (trale), ROBERT, a Presbyterian divine, was born at Ely, in the county of Fife, in 1642, and educated at the University of Edinburgh, whence he went to Holland, where he resumed his divinity studies and assisted in the republication of Rutherford's "Examination of Arminianism." In 1670 he went to London, where he was ordained by some Presbyterian divines. Seven years afterward, however, he was at Edinburgh, and for preaching privately was apprehended and brought before the privy council. Before them he acknowledged he had kept house-conventicles; but as to field-conventicles, which was a criminal offence, he left them to prove that, and peremptorily refused to answer upon oath any interrogatories that might affect himself. On this, he was sent to prison; but he was released by order of government in October of the same year, 1677. He then returned to England, and preached in a meeting at Cranbrook, in Kent; but he was afterward for many years pastor to a Scotch congregation in London. In 1692 he published his "Vindication of the Protestant Doctrine of Justification and of its First Preachers and Professors from the Unjust Charge of Antinomianism." In this he shows great zeal against Arminianism. He died in 1716.

**TRAJAN** (tra'jan), MARCUS ULPPIUS, Roman emperor, was born A. D. 52. He fought with Vespasian and Titus against the Jews, and distinguished himself as a soldier in Germany. He was made consul in 91, and adopted as his successor by the emperor Nerva in 97. He shortly after succeeded to the throne. In 103 he appointed Pliny the Younger, who was his intimate friend, proconsul of Bithynia; and the difficulty which Pliny felt as to the mode of dealing with the "new superstition" of the Christians led him to get information, and send to the emperor an impartial report, that he might have the benefit of his judgment. This was the occasion of the important rescript of Trajan establishing a legal mode of proceeding against the Christians, and illustrating his justice and humanity. In 104 the second Dacian war broke out, which ended in 106 with the reduction of Dacia to a Roman province. For the next eight years the empire enjoyed peace, and Trajan applied himself to the duties of government and the execution of many important works for the improvement of Rome. In 114 he set out for the East, carried on war with the Parthians, and subdued a great part of Western Asia. He then passed down the Tigris to the Persian Gulf; but being soon after seized with illness, he set out to return to Italy. He died at Selinus, in Cilicia, in 117.

**TRANSE**, a supernatural state of body and mind in which, without the loss of consciousness,

the mind is borne aloft, and scenes are vividly represented to the internal eye and divine communications made to the understanding, Num. xxiv. 4, 16; "lying" in sleep probably, "with open eyes"—i. e., of the mind—Acts x. 10; xi. 5; xxi. 17. The "deep sleep" of Adam, Gen. ii. 21, has been thought to be a trance.

**TRANSEPT** (tran'sept), the transverse portion of a cruciform church between the nave and choir, extending north and south from the central tower. In large cathedrals, such as Salisbury, Canterbury, Wells and Exeter, transepts are also carried north and south from the choir as well as from the tower. These choir-transepts are usually smaller in size than the main or tower-transepts. Chapels are often placed in transepts, and they are known as transeptal chapels.

**TRANSFIGURATION** (tranz-fig-u-ra'-



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shun). The glorious change in our Lord's appearance understood by this word is narrated by three of the Evangelists, Matt. xvii. 1-8; Mark ix. 2-8; Luke ix. 28-36. It is also referred to by one of the eye-witnesses, 2 Pet. i. 17, 18. The transfiguration occurred shortly—about a week—after Peter's remarkable confession, Matt. xvi. 16, and may fairly be supposed to have some connection with it, and with the announcement immediately after made of approaching suffering and death. The disciples could not bear to hear of events so mournful, which, if they should happen, would seem to quench all their hopes of Messiah's triumphant kingdom. They were to be taught, therefore, that while the law and the prophets paid homage to the gospel, and Moses and Elijah, the representatives of the one and the other, were seen as Messiah's servants, the communion they held with him was, even while he was radiant with heavenly splendor, in regard to his decease which he should accomplish at Jerusalem. This, the death of Jesus, was the great event to which the finger of the past was pointing, and for which

he had come into the world; and the lesson was designed to strengthen and comfort the apostles in the dark approaching hour with the assurance that he that died in weakness was yet the power of God, heaven's mighty King, to whom all creation must do reverence. After this their faith ought not to have faltered. The locality of the transfiguration is traditionally Tabor, but there was then a fortified town on its summit; and as the place last named is Cesarea Philippi, Matt. xvi. 13, it is more reasonable to believe that the scene was on one of the spurs of Hermon.

**TRANSGRESSION**, Rom. iv. 15. See SIN.

**TRANSITION** (tran-zish'un), a term applied to works executed during the progress of a change from one style to another. Thus the name is applied to the style of architecture which prevailed in England at the end of the eleventh and the beginning of the twelfth century, when the forms of the Norman began to give way to the lighter and more graceful Early English style.

The term is also applied to the style which prevailed when the Early English was passing into the more highly ornamented forms of the Decorated period; and of this style Salisbury Cathedral (A. D. 1220-1258), on page 86, is a fine example. During the reign of Richard II., when the windows of large churches became unusually great, the work in the heads of the windows assumed a tendency to uprightness, so as the better to sustain the superincumbent weight, and thus there was a transition period also between the Decorated and the fully-developed Perpendicular which was freely used from about A. D. 1399, or from the reign of Henry IV. From that time until the reign of Henry VII. nearly all the important churches in England were erected in the Perpendicular style.

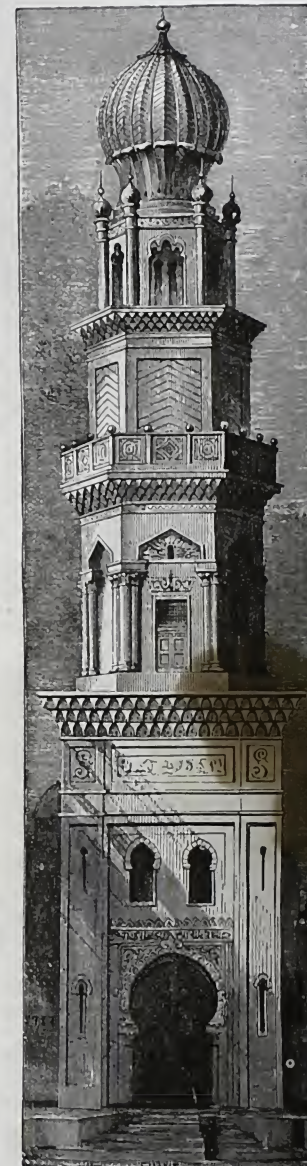
**TRANSLATION OF BISHOPS.**

This term is applied to the removal of bishops from one see to another. Owing to the extent of the dioceses, the amount of labor and the great inequality of support, translations were very common in England, but of late years such arrangements have been made that only in a few of the more important sees, such as Canterbury, Winchester, London and York, are vacancies to be filled by translation.

**TRANSMIGRATION** (tranz-mi-gra'shun) OF SOULS. Among the Hindoos the belief prevails that after death the soul passes into another body according to the life that may have been led by the person while living. If the course of life may have been vile, then the soul enters one of the lower animals; if pure and good, then the transmigration is into a higher personage; and this process may go on for myriads of ages before the soul may be so disciplined and purified that it is fitted for being admitted into permanent bliss.

**TRANSUBSTANTIATION** (tran-sub-stan-she-a'shun), the conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ which the Romish Church supposes to be wrought by the consecration of the priest. Nothing can be more contradictory to Scripture or to common sense than this doctrine. It must be evident to every one that our Lord's words, "This is my body," are

mere figurative expressions. Besides, such a transubstantiation is so opposite to the testimony of our senses as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a transubstantiation, the same body is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time; accidents remain without a substance, and substance



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without accidents; and that a part of Christ's body is equal to the whole. Besides, if the language of our Lord, "This is my body," is to be taken literally, then his words, "This cup is the new testament in my blood," must be taken literally also, and the cup must then be held to be the new testament. Moreover, the idea of a bodily presence is altogether contrary to that which is presented by our Lord, as he intended the ordinance to be a commemoration in his absence, not an action while he was to be bodily present, 1 Cor. xi. 24-26.



It is vain for any Romanist to say that the change effected is miraculous, for where is the evidence of the miracle? The passage through the Red Sea and through the Jordan was cognizable by the senses; the raising of Lazarus, the turning of the water into wine at Cana, the calming of the Sea of Galilee, the feeding of the multitudes—in short, all the miracles of Christ—were cognizable by the senses; and if a miraculous change were to take place when the Romish priest consecrates the wafer in the mass, then the change would be apparent—men could see that the wafer had become a man, having bodily organs; and thus the reality of the miracle would be plain. Equally absurd is the claim that the wafer can become the body of our Lord while in appearance it remains a wafer still, for the body of our Lord had a fleshly form and a fleshly organization; neither when he sojourned in the days of his ministry in Palestine nor now could he have a body in the form of a wafer. No man who says he can work a miracle should dare to ask rational men to believe him, if he cannot give sensible evidence to



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them that his claim is based on fact. If by sight, smell, touch and taste the evidences are real, then let the claim be admitted, not otherwise. Besides, on what authority must it be admitted that our Lord's words, "This is my body," must be taken literally, when his words, "I am the vine," "I am the door," or "I am the way," must be taken figuratively? Paschasius, in the ninth century, usually gets the credit of being the first to formulate the doctrine of transubstantiation distinctly, although it is known that many who had preceded him had written in a mystical and hyperbolic manner respecting the Lord's Supper; and it remained for a council in the beginning of the thirteenth century, in the papacy of Innocent III., to propound transubstantiation as an article of faith. See UNBLOODY SACRIFICE.

**TRAVERS** (trav'ez), WALTER, a learned English divine of the sixteenth century, a Fellow of Trinity College, Cambridge, and a friend of Cartwright, whom he accompanied to the Netherlands, where he was ordained. On his return to England he was appointed lecturer at the Temple, where Hooker shortly after became master, and

these two divines soon came into collision on Church government, and the controversy was at length stopped by the archbishop inhibiting Travers from preaching. He has left some publications on the subject of this memorable controversy.

**TREASURE-CITY**, Ex. i. 11. See PITHOM, RAMESES.

**TREASURY**, Luke xxi. 1. See TEMPLE.

**TREAT** (treet), SAMUEL, was born in 1647, at Milford, Connecticut. His father was governor of the State. He graduated at Harvard College in 1669, and in 1672 he settled as pastor at Eastham, in the Plymouth Colony. He was the first pastor of that place. Although a small organization had been in existence there for several years, yet the poverty of the people had hitherto prevented them from sustaining a minister. With a view to the conversion of the Indians who abounded in the district he began to study their language, and in a short time he had mastered it so fully that he was considered as proficient as Eliot himself. He labored among them with great zeal, and he had abundant success. He preached regularly once a month among them, and at other times their chiefs read the sermons which he prepared for them. He had the Confession of Faith translated into their language; he visited them, took part in their festivals, stayed in their wigwams, and by his great kindness he won their entire confidence and lasting regard. He had as many as five hundred Indians diligently attending on divine service with most commendable regularity. Four schoolhouses were established, magistrates were appointed and teachers regularly received instructions from Mr. Treat, and the effect of the combined influences was of the most blessed character. A fever, however, began to desolate the region, and Mr. Treat had been dead only about twenty-five years when it appeared that nearly all the Indians had disappeared from the township. Mr. Treat also labored at Truro, where he had great success. He died on the 18th day of March, 1717. His chief literary works were an election sermon and the Confession of Faith in the Nanset language. Several of his sermons remain in manuscript, and they show that his preaching must have been of a character calculated to alarm the careless and awaken the impenitent.

**TREE**. Both good and evil men are compared to trees, Ps. i. 3; Jude 12. Fruit trees were not to be destroyed in the siege of a city, Deut. xx. 19, 20. Tree-worship has been a form of idolatry extending over a large part of the world. Single trees were perhaps venerated for the beauty of their form, and under groves altars were erected and evil rites performed in the gloom of their shade, Isa. lvii. 5; Ezek. xx. 28; hence the prohibition against planting a grove near to the altar of God, Deut. xvi. 21. Oracular trees are mentioned in classic authors, and the Druidical reverence for oak groves is well known.

**TREE OF KNOWLEDGE, THE**. See KNOWLEDGE, THE TREE OF.

**TREE OF LIFE, THE**. See LIFE, THE TREE OF.

**TREFFRY** (tref'fre), RICHARD. There were two persons of this name, father and son,

both of whom were Wesleyan ministers in England. The elder wrote on "Christian Perfection," "The Christian Sabbath," "Treatise on Secret and Social Prayer," "A Memoir of Joseph Benson," and his "Discourses," accompanied with a biography by J. S. Stamp, were published in 1846. The younger was a very industrious author also. He wrote on "The Eternal Sonship of the Lord Jesus Christ," on "The Atonement," "Covetousness," "The Evidences of Christianity," "Infidelity" and "Memoirs of J. E. Trezisc." The work on the Sonship of Christ is written with great power, and it is especially valuable as a clear, thorough and satisfactory discussion of the subject. He died at Penzance, in 1838, in early life, being only thirty-three years of age.

**TREGELLES** (tre-gelz'), SAMUEL PRI-DEAUX, LL.D., was a native of Cornwall, being born in 1813, at Falmouth, in which place he was educated. For six years he was engaged in Wales at the iron works at Neath Abbey, and in 1835 he returned to Falmouth to engage in private tuition. Already his fame as a scholar was widely extended, and the University of St. Andrews conferred the degree of doctor of laws on him. In 1836 his first publication appeared, entitled "Passages in the Book of Revelation connected with the Old Testament Scriptures." His next work was a "Revision of the Englishman's Greek Concordance to the New Testament," after which he issued "The Englishman's Hebrew and Chaldee Concordance to the Old Testament." In 1844 he published "The Book of Revelation in Greek, Edited from Ancient Authorities, with a new English Version and Various Readings." In 1857 one of the most important works of the age appeared, on which he had labored for twenty years, entitled "The Greek New Testament, Edited from Ancient Authorities, with the Various Readings of all the Ancient Manuscripts, the Ancient Versions and Earlier Ecclesiastical Writers to Eusebius, included, together with the Latin Version of Jerome." The first part contained the Gospels of Matthew and Mark. He assisted Dr. Hartwell Horne in a new edition of his well-known "Introduction," and he published a learned work on the "Book of Daniel," a work on the "Authorship and Transmission of the Books of the New Testament," an edition of the "Canon Muratorianus," which contains the earliest catalogue of the books of the New Testament. He has deciphered, transcribed and edited the Manuscript of the Gospel of Luke found in the island of Zante by General C. Macaulay, and now in the library of the British and Foreign Bible Society. This is a work of the sixteenth century, and the "Lectonary of the Four Gospels" which accompanies it is probably of the thirteenth century. In this brief enumeration of the works of this great scholar many of his publications are omitted, and they are of such value that even one of them would have established the reputation of other men. He has been aided in his great works by the British Museum, and the British government has conferred a small pension on him in recognition of his eminent services in the field of Biblical literature.

**TREMELLIUS** (tre-mel'fus), EMMANUEL, a Hebraist and translator of the Scriptures, was the son of a Jew of Ferrara, where he was born in 1510. He was converted to the Christian faith by Cardinal Pole; and having afterward imbibed the opinions of the Reformers from conversation with some of their followers in Italy, espe-

cially with Peter Martyr at Lucca, he left that country with the latter, and for some time resided at Strasburg. Thence, in the reign of Edward VI., he passed into England, where he lived in intimacy with Archbishops Cranmer and Parker, and also taught Hebrew at Cambridge; but after the death of the king he returned to Germany and taught Hebrew in the school of Harnbach. He afterward was invited to the professorship of Hebrew in Heidelberg; and during his residence in that university he gave a Latin translation of the Syriac version of the New Testament, and joined with Francis Junius in a translation of the Old Testament from the Hebrew. He died at Sedan, in 1580. All the writings of Tremellius related to the Oriental languages. His version of the Syriac New Testament was examined by the theologians of Louvain, and thought worthy of their approbation, after some slight alterations.

**TRENT, COUNCIL OF**. This celebrated council was assembled by Pope Paul III. in 1545, at Tridentum (Trent), in the Tyrol, between Italy and Germany, and continued in twenty-five sessions, until 1563, under Julius III. and Pius IV. The ninth and following sessions were held at Bologna. The decrees are signed by two hundred and fifty-five members, and by the Romish Church it is considered an Ecumenical Council. The Christian world had been greatly excited by the proceedings of the Reformers in Germany and elsewhere; and as it was generally felt that many abuses had crept into the Church which demanded attention, this council was called to deliberate, and the proceedings have reference to many of the controverted questions of the day, embracing both doctrine and discipline. There is a degree of ambiguity in the expressions of some of the Decrees, owing to the uncertainty which the doctrines of the Reformers caused in the minds of the supporters of the Romish faith; but, on the whole, the Decrees of this Council express the general belief of Western Christians who acknowledged the supremacy of the Romish see at the time they were drawn up, and they condemn several of the more glaring abuses which had prevailed in the Church. The doctrinal parts are embodied in the Creed of Pope Pius IV., but the authority of the disciplinary enactments has been much controverted among the Romish ecclesiastics. In Germany, Poland and Italy they appear to have been freely adopted at once; in Spain with a reservation of the rights of the monarch; in France the Gallican views of the clergy prevailed for a considerable time, but the French clergy have of late years become much more Ultramontane than formerly. There can be no doubt but that, as regards the more important portions of them, which contain the rule of faith, they probably express the belief of the Roman Catholic Church at the present day; but to the Decrees of this Council must now be added the doctrine of the Immaculate Conception as declared by Pius IX. and the Infallibility of the Pope as declared by the late Vatican Council. The famous History of the Council by Father Paul (Paolo Sarpi) may be read with interest, but it needs to be studied with caution. Bungenier is more accurate, and Pallavacino represents the more Romanist view of all matters connected with this famous Council.

**TRENTAL** (tren'tal), a mass said during the thirty days from a person's death; generally the word is used to include the mass said on the thir-

tieth day from the anniversary of the death in each year.

**TRESPASS-OFFERING**. See OFFERINGS.

**TRIAD** (tri'ad). As to the mysterious triad of deities or demons who are supposed by some to have been the basis of the demoniacal worship of the Greeks, according to a passage in Proceus on the "Timæus" of Plato, "They could," he says, in accordance with his singular theory, "be no other than the three sons of Noah, who were the Baalim of the Scriptures and the 'Daimones' (demons) and 'Athanatoi' (immortals) of Greece." Others have imagined, but without sufficient grounds, that the Triad of Plato and his followers was connected with the Christian Trinity. Had the origin of the Platonic view been traced to India, it would have had some basis in fact. The Hindoo Triad differs entirely from the idea of the Christian Trinity, inasmuch as in the Christian faith it is essentially held that Father, Son and Holy Spirit have existed in the Godhead eternally; while in the Hindoo Triad, Brahma, Vishnu and Siva did not exist at one time, as Brahma is said to have given birth to them simultaneously, and to have allotted to them their several provinces of creating (Brahma), preserving (Vishnu) and destroying (Siva); and as Brahma has done his work, it will not be until the tenth avatar, or incarnation, that his services will be put into requisition, when this world is to undergo total annihilation, while the other divinities are busily engaged in their respective offices.

What are called by Cymri antiquaries the "Triads of the Welsh Bards" are poetical histories, in which the facts recorded are thrown into a kind of triplets. Thus, to take the commencement of the first Triad as an example, "Three names have been given to the isles of Britain since the beginning—Clas Merddin, Til Inys and Inys Priddin." The Triads are supposed to be of no greater antiquity than the reign of Edward I., although they probably contain fragments of old history.

**TRIAL**. The earliest account we have of judicial proceedings in Israel is that which describes Moses as sitting daily to administer justice, Ex. xviii. 13-16. At the suggestion of Jethro, sanctioned by the divine command, he afterward appointed inferior courts, Ex. xviii. 17-26; Deut. i. 9-17. There appear to have been subsequently various smaller local or provincial courts, besides the highest tribunals. A trial was generally very summary. It was held, some suppose, in the morning, Jer. xxi. 12; but the text alleged can hardly be taken as sufficient authority for this. It is likely that anciently people pleaded their own causes, 1 Ki. iii. 16-28; but in later times the Jews were familiar with the practice of hiring advocates, Acts xxiv. 1-9. The courts were public, held occasionally at the gate of a city, Deut. xxi. 19. The judges were enjoined to act with impartiality, Deut. xvi. 18, 19, and the severest censures were passed on such as received bribes or perverted justice, Isa. i. 23, 24; Luke xviii. 2-6. The matter was investigated by witnesses and the oath of the parties, the accused himself being sometimes adjured to tell the truth, Matt. xxvi. 63. In criminal cases a single witness was not

sufficient, Deut. xvii. 6; and if the witnesses could be proved to have spoken falsely, the same punishment was inflicted on them as the accused, had he been guilty, would have suffered, Deut. xix. 16-21. When the charge was brought home to the criminal, judgment and execution followed immediately, the hands of the witnesses in capital cases being the first upon him, Deut. xvii. 7; 1 Ki. xxi. 13. On some occasions, however, there might be an appeal, Deut. xvii. 8-13. Sometimes the lot was employed to discover a culprit, but not to convict him, Josh. vii. 14-18.

**TRIBE**. A distinction into families or tribes was very general among the nations of the East. And so we find that the twelve sons of Jacob were each the head of a clan or tribe in Israel. An enumeration of these twelve patriarchs and their



ROMAN TOWER IN BAVARIA.

children is given in Gen. xlvii. 8-27; and a fuller list, when each tribe had become numerous, with the families of which it was composed, may be found in Num. xxvi. 5-51. The number of tribes was indeed thirteen, because Joseph's two sons, Ephraim and Manasseh, were each made a tribe-progenitor; but as to the Levites the priesthood was assigned, and they were to have no separate territory, but towns situated locally in all the different parts of the country, there were but twelve territorial divisions, and Israel was ordinarily regarded as composed of twelve tribes, Ex. xxiv. 4; Josh. iv. 4. At the head of each tribe was a prince, Num. i. 16, 44, a regulation which continued substantially in force under the monarchy, 1 Chr. xxviii. 16-22. There were probably other inferior tribe-officers. The tribes, though forming one nation, and on great occasions acting collectively, yet exercised much independent power, and had their separate wars, Jud. i. 3, remarkable in-



stances of which occurred in the reigns of Saul and of Hezekiah, 1 Chr. iv. 41-43; v. 10, 18-22. Several of the judges, too, seem to have had their authority acknowledged only by certain tribes. When the kingdom was established, the unity of the whole was to a great extent consolidated, though we still find evidences of tribal jealousy, 2 Sam. ii. 4-9. The two leading tribes of Judah and Ephraim were especially rivals; and so necessary was it felt for the king, though of Judah, to conciliate Ephraim, that Rehoboam went to Shechem to be inaugurated, 1 Ki. xii. 1. There, however, his folly produced a decided breach—an Ephraimite monarchy was established, in opposition to that of the house of David; and while ten tribes banded together under Jeroboam, Judah and Benjamin alone, augmented by the Levites, and ultimately by portions of Simeon and Dan, continued to obey Rehoboam, 2 Chr. xi. 1, 13, 14. The breach was never healed, and the nation was



ANCIENT TOWER IN PRAGUE.

thenceforward two great bodies. Still, as before noted, the tribal divisions were kept in mind, and the brotherhood of the whole from time to time acknowledged. It was probably in reference to the twelve tribes that our Lord appointed twelve apostles, Matt. x. 1-4; and in the last book of the New Testament canon the extension of the Church and her ultimate glory are set forth by illustrations taken from the twelvefold division of Israel, Rev. vii. 4-8; xxi. 10-21.

**TRIBUNE** (trib'eun). 1. The seat of the bishop in the apse behind the altar in basilicas. 2. A pulpit or ambo. 3. A gallery in a church.

**TRIBUTE.** See TAXES.

**TRIDUUM** (tri'du-um). 1. The last three days of Lent. 2. Any three days kept in a special manner, as during a retreat or in preparation for a fast.

**TRIFORIUM** (tri-fō-re-um), the gallery or open space between the vaulting of the nave and

the roof of the aisles of a church or cathedral, usually opening on the nave by triple apertures, whence the name. The arches of the triforium stand below the clerestory windows and above the arches of the nave. See pages 128 and 1276.

**TRIMMER** (trim'mer), SARAH, well known for her useful publications for the promotion of religious education, was born at Ipswich, in 1741. She was the daughter of Joshua Kirby, writer on "Perspective," and married Mr. Trimmer in 1762. She was at that time living at Kew, her father having the appointment of clerk of the works at the palace. She did not make herself known as an authoress till 1780, when she published her "Easy Introduction to the Knowledge of Nature." Among her numerous writings was a "Sacred History," in six volumes. Besides her separate works, she conducted for a time the "Family Magazine" and the "Guardian of Education." She was also an early supporter and promoter of Sunday-schools, and some of her books were admitted in the list of the Society for Promoting Christian Knowledge. She died suddenly, while seated in her chair in her study, December 15, 1810.

**TRINE AFFUSION** (af-fu'zh'un), the application of water in baptism repeated at the name of each Person of the Trinity.

**TRINE IMMERSION** (im-mer'shun), the dipping the body thrice in water at baptism, as practiced by the Eastern Church.

**TRINITARIANS** (trin-i-ta're-anz), the name applied to those who hold the doctrine of the Trinity of Persons in the Godhead, as the term Arian is applied to those who hold that the Son is a creature, and therefore inferior to the Father, and as the name Unitarian is claimed by those who believe that Jesus had no existence until he was conceived in the womb of his mother.

**TRINITY** (trin'i-te). This word does not occur in Scripture; it has been devised by theologians to express that which the Scripture plainly teaches, that in the unity of the Godhead there are three Persons, that in the mode of his subsistence the divine Being is, in some way incomprehensible to us, three and yet one. In a book compiled by ordinary men some attempt would probably have been made to explain the mystery, at all events to define the terms of it. Scripture makes none. For human language is inadequate to such a task; or even if language were not inadequate, the human understanding could not have grasped the full knowledge of a theme so high. But it by no means follows that we are to reject a thing as fact because it is above our comprehension. Continually in ordinary life we admit that to be true which we cannot explain. It is to the fact, then, as Scripture teaches, that we must look. And as a fact the Scripture reveals the doctrine of the Trinity in two ways, first in passages in which the Father, Son and Holy Spirit are mentioned together as God, and secondly in passages which speak of each as divine. A reference to some of the former class only can be made here. It is admitted that though the Old Testament, read in the light of the New, is in perfect unison with it, yet the great doctrine there taught is the unity of God as opposed to polytheism. In the New Testament further and clearer evidence is given. See Matt. iii. 16, 17; xxviii. 19; 1 Cor. xii. 3-6; 2 Cor. xiii.

14; Eph. iv. 4-6; Tit. iii. 4-6; 1 Pet. i. 2; Jude 20, 21. These passages, carefully read and diligently pondered, are sufficient to prove that the Deity of the Father, of the Son and of the Holy Ghost is all one, the glory equal, the majesty co-eternal; such as the Father is, such is the Son, and such is the Holy Ghost; the Father is God, the Son is God and the Holy Ghost is God, and yet they are not three Gods, but one God.

**TRINITY SUNDAY**, the Sunday after Whitsunday on which the preceding festivals are summed up in a solemn recognition of the three Persons in one God. This feast began to be observed in the tenth century, but did not become general in the West for nearly five hundred years afterward. This Sunday and those which follow are reckoned and named from Pentecost in the Romish Church.

**TRINOTHEANS** (tri-no-the'anz), a sect which held that our Lord was incarnate only for the benefit of our bodies.

**TRIPARTITE** (trip'ar-tite) **HISTORY**, a Latin arrangement of the works of Socrates, Sozomen and Theodoret, made A. D. 537, by Marcus Aurelius Cassiodorus, the minister of Theodoric.

**TRIPLE** (trip'l) **CROWN**, the same as tiara.

**TRIPLYCH** (trip'lik), a picture painted on a panel which has two folding doors which are also painted.

**TRIPOD** (trip'od). This word, which is almost identical in form in Greek, Latin, Italian, Spanish and English, is used to designate such utensils as rested on three feet. The Egyptians, Greeks and Romans, as well as Etrurians, frequently adopted this mode of support, especially in the case of lights or implements of a sacred character; but the tripod was customary also in articles of domestic use.

**TRIPOLIS** (trip'o-lis), 2 Macc. xiv. 1, a Syrian city, the point of federal union for Aradus, Sidon and Tyre. It was long an important place. It is represented by the modern *Tarabulus*, but the small fishing-place *el-Myna* is probably on the site of the ancient city.

**TRIPP, JOHN**, was born in 1761, at Dartmouth, now Fairhaven, Massachusetts. An ancestor on his father's side was an associate of Roger Williams, and he aided in the government of the State of Rhode Island. For some time he engaged in the army, and also in the coasting-trade; but in 1782 he was brought into connection with the family of the Rev. Dr. West, of Dartmouth, and this association had an important influence on his future career. He began to study closely, read grammar, and acquired a knowledge of the languages and of literature generally. He had made a profession of religion and been baptized when he was about eleven years of age; and although he had desires at that time after the ministry, he declined in his feelings; but in the month of May, 1780, he received a new impulse, and he began to read with a definite object in view. After some time he tested his powers by attempting to address the church at Martha's Vineyard, where he was residing; and at length, in 1787, he accepted an invitation to preach in the Third Baptist Church in Middleborough, and in the year

following he was licensed to preach. Being thus recognized as a preacher, he accepted an offer to become the pastor of a new church at Carver, and he was ordained and settled in that place. His support was extremely limited, and he often suffered from his small income, but he held his place in Carver until necessity compelled him to remove to Middleborough, where he remained until 1797, when he was obliged because of the want of means to sustain his family to accept an invitation to Hebron, Maine. Here he had to encounter much deadness and apathy at the beginning of his ministry, but eventually he had much success; and he carried his missionary labors extensively into New Hampshire and Vermont. About 1840 his health began to decline, and he procured the aid of a colleague; and thus comforted by seeing the effects of more labors among the members of his charge, he continued his devoted services until 1847, when, in the eighty-seventh year of his age, he sunk from the effects of age, the immediate cause being the influence of a cold contracted during the previous winter. He wrote on "Baptism," on "Inspiration," and on "The Perseverance of the Saints."

**TRISAGION** (tri-sa'ge-on), the name of a hymn in an Eastern liturgy beginning "Holy God, holy and mighty, holy and immortal, have mercy upon us!" Tertullian says it was used in Africa in the second century.

**TRISCILIDÆ** (tris-sil'i-day), early heretics mentioned by Augustine who asserted that the Godhead consisted of three parts. They were the same as the Tritheite or the Tritheists. See TRITHEISM.

**TRITHEISM** (tri-the'izm), the system of certain Monophysites who, in the sixth century, held the contrary error to Sabellianism—viz., the existence of three independent substances in the Deity. Severus, Theodosius and Johannes Philiponus, in the time of the emperor Phocas, professed this heresy.

**TRIUMPH** (tri'umf). We have repeatedly accounts in Scripture history of rejoicings and triumphal processions when a victory had been obtained or some great national success achieved. The first noticeable occasion was when Abram returned from the slaughter of the Eastern kings, bringing back the plunder which they had carried from the cities of the plain, and the recovered captives. Princes went out to meet him, and grateful offerings were made, Gen. xiv. 16-24. Another example is when Israel had safely passed through the Red Sea, and their enemies the Egyptians lay dead upon the shore. Then, indeed, did Moses lead a noble song, and the people joined their voices with his; and the women took their part with timbrels and dances, in praise of him, the Lord Jehovah, who had so gloriously triumphed and given marvelous deliverance to his chosen, the seed of Jacob, Ex. xv. 1-21.

It was customary for victors to form a joyful procession, bearing with them and sometimes parading the booty they had taken and the captives they had brought, Num. xxxi. 12; 1 Sam. xxx. 16-20. The returning troops were met by those who welcomed them and celebrated their praises, Jud. xi. 34, congratulatory odes were composed, Jud. v, honors were heaped upon the general, presents given him, offerings made to the Lord, and a portion of the spoil bestowed on

friends, Num. xxxi. 48-54. It was natural that on such occasions there should be great joy, and accordingly the gladness of conquerors dividing the spoil passed into a proverb, Isa. ix. 3. Allusion seems to be made to such festal scenes in the Psalms, Ps. xxiv. 7-10; lxviii. 17, 18, the rather as the battle was the Lord's and he gave his people victory; and, moreover, the prophetic eye looked forward to the complete conquest to be obtained by Messiah over his and his Church's foes, and his glorious return to his Father's throne, compare Eph. iv. 8.

It is well known that what was emphatically termed a "triumph" was a high honor conferred by the Romans on a successful general. A particular description of the ceremonies of it must be sought in other works. Here it can be only said that there was a magnificent procession, that the spoils taken from the enemy were exhibited, that the kings and commanders captured were made to walk in chains, and that the conqueror rode in a splendid chariot, clothed in a gorgeous robe, and attended by his troops from the gate of the city to the Capitol. It was in such a way that the furniture of the temple was carried before Titus on the conquest of Jerusalem, and the figures of some of the sacred articles yet remain sculptured on his triumphal arch. To such a triumph there are allusions in the New Testament. Thus, St. Paul thanks God for leading us in triumph as participants of Christ's victory, 2 Cor. ii. 14. For, as Dr. Alfred remarks, "in our spiritual course our only true triumphs are God's triumphs over us." Also the triumph of God in Christ, when he exhibited all principalities and powers as subject to his supremacy, is spoken of, Col. ii. 15.

**TRIUNE** (tri'eun), an adjective which, applied to the divine Being, signifies three in one—i. e., three persons in one Godhead. Orthodox Christians hold that Father, Son and Holy Ghost are united and exist as one God—three in so far as their Personality is concerned, and one in so far as the Godhead is concerned. Hence three in one sense, and one in another sense, involves no contradiction; but it must ever be admitted that the finite mind can never fully comprehend the mode of the divine existence.

**TRIVIUM** (triv'e-um), a word derived from the Latin, signifying "three ways." It was the name given in the schools of the Middle Ages to the first three liberal arts—i. e., grammar, rhetoric and logic—which were studied together. The other four—i. e., arithmetic, music, geometry and astronomy—formed what was termed the *quadrivium*; and the two following mnemonic lines comprehend the whole, viz.:

"Gram. loquitur; Dia. verba docet; Rhe. verba ministrat; Mus. canit; Ar. numerat; Ge. ponderat; As. colit astra." The *quadrivium* were considered the four lesser arts, and both were held as embracing a full course of literary education with the exception of theology.

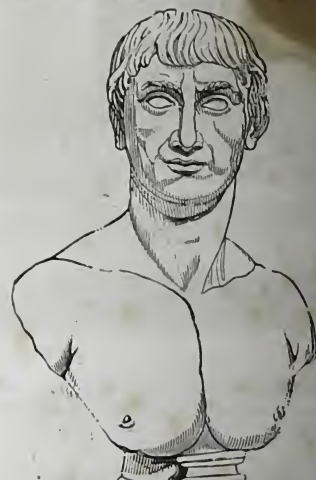
**TROAS** (tro'as), more fully **ALEXANDRIA-TROAS**, a city of Lesser Mysia, in

Asia Minor, situated on the coast some distance southward from the site of Troy, upon an eminence opposite the island of Tenedos. Paul was twice at this place, Acts xvi. 8, 9; 2 Tim. iv. 13. The



OLD TOWER IN RHODES.

name Troas, or Troad, strictly belonged to the whole district around Troy. Alexandria-Troas is represented by the present Eski-Stambul, and the



TRAJAN.—See article.

ruins are now concealed in the heart of a thick wood of oaks, with which the country abounds.

**TROGYLLIUM** (tro-gil'le-um), a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. It is mentioned in Acts xx. 15.



**TROPHIMUS** (trof'i-mus), an Ephesian Christian, who, on St. Paul's third missionary journey, having preceded him to Troas, went thence with him to Jerusalem, Acts xx. 4. It was on his account that the tumult against Paul was excited by the Jews, Acts xxi. 29. He is afterward mentioned as being left at Miletum sick, 2 Tim. iv. 20, which cannot well have occurred till after the apostle's imprisonment at Rome. Trophimus was probably one of the brethren who carried the Second Epistle to the Corinthians, 2 Cor. viii. 16-24.

**TRULLO** (trul'lo), IN. This is the title of the Council supplementary to the fifth and sixth General Councils, so called from the domed hall or chapel in which it was held. It is also called *Quinisext*.

**TRUMBULL** (trum'bul), BENJAMIN, D.D., was born in 1735, at Hebron, Connecticut. He entered Yale College, and graduated there in 1759. In 1760 he settled as pastor of the church at North Haven, Connecticut, and held this posi-

**TRUMPETS** (trum'pets), THE FEAST OF. The first day of the seventh month was appointed to be a Sabbath of rest, all servile business being suspended, and a holy convocation, accompanied by a continuous blowing of trumpets. This, therefore, was the feast of trumpets. It was the beginning of the civil year. The special sacrifices were to be a ram and seven lambs as a burnt-offering, with the appropriate meat-offering, also a kid as a sin-offering, all in addition to the regular daily and monthly sacrifices, Lev. xxiii. 23-25; Num.



TIMOTHY TAUGHT THE SCRIPTURES BY HIS MOTHER AND GRANDMOTHER.—See TIMOTHY.

**TROPISTS** (trōp'ists), critics who explain away the literal words of Scripture as mere figures of speech.

**TRUCE OF GOD.** During the disorders which prevailed in the eleventh century truces between persons who had private feuds were agreed on in France, so as to secure the worship of God and to protect those engaged in worship. The date of the first is 1027, and it was ordered by the Synod of Elne, in Roussillon.

**TRULLÆ** (trul'lay), churches built in a circular form and covered with a dome.

**TRUMPET.** See MUSICAL INSTRUMENTS.

xxix. 1-6. Ps. lxxxi. is used in the service of the day by the modern Jews. Trumpets are still blown by them the first day of the seventh month, and on the morning of each preceding day for a month, also at sunset on the day of atonement. This blowing of the trumpet is considered as a memorial of the joyous day of creation; it is a call to repentance, to remind men of the law, the prophets, the destruction of the temple, the binding of Isaac, the day of judgment and the resurrection; it is also a call to prayer for the restoration of Israel. No Jew with any sense of religion neglects attendance at this solemn rite on the first of Tisri.

**TRUSLER** (trus'ler), JOHN, a literary compiler, was born in London in 1735, was brought up as an apothecary, but entered into orders, and for a time officiated as a curate. He published abridgments of popular sermons, printed in imitation of manuscript, for the use of the pulpit; this turned out a profitable speculation, and led to his commencing business as a bookseller, by which, and the numerous compilations he produced, he realized a good fortune. He died in 1820.

**TRUTH**, the conformity of words with things. God is described pre-eminently as true, one who cannot lie, Tit. i. 2. Our Lord declares himself "the truth," John xiv. 6, and is said to be "full of grace and truth," John i. 14. Hence whatever comes from God is true, and the divine word or the gospel is called "truth," John viii. 32. So any divine revelation is characterized, Dan. x. 21. Truth is enjoined, Eph. viii. 16, as a Christian

by the Rev. Dr. Sommers. He was induced to go to Georgia for the benefit of his health, and here he was licensed to preach the gospel; but aware as he was that his literary education was imperfect, he entered the Mercer Institute for further study; and having gained his object, he set about raising funds to advance the institution, in which he was successful, and now it is known as the Mercer University. He then preached in the churches at Washington, Lumpkin and Columbus for some time, and in 1837 he became the pastor of the Baptist church at Irwinton (now Eufaula), Alabama. Two years afterward he removed to Wetumpka, Alabama, and in 1841 he went to Texas, through which great State he preached under the auspices of the Northern Baptist Missionary Society. He established a strong church in Houston; and when the yellow fever appeared in that place, he steadfastly ministered to the sick and the dying, until at length he was attacked himself. After ten

**TSIDON** (tsi'don), Gen. x. 15, margin. This spelling of the name arises from the Hebrew double consonant *tsade*, which includes *t* and *s*. See SIDON.

**TUBAL** (too'bal), a son of Japhet, and a people descended from him, Gen. x. 2; Isa. lxvi. 19; Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1, supposed to have been settled in Asia Minor near the Euxine. See EARTH.

**TUBAL-CAIN**, son of Lamech and Zillah, to whom the invention of the art of forging metals is ascribed in Gen. iv. 22. There is consequently a great amount of interest attaching to his name, because of his connection with the arts.

**TUBIENI** (tu-bi-e'ni), 2 Macc. xii. 17, a colony of Jews settled in the places of Tobie, 1 Macc. v. 13, probably Tob.



TIMOTHY AS PAUL'S MESSENGER.—See TIMOTHY.

grace, Eph. iv. 25, and it is to be the girdle of the Christian warrior's loins, Eph. vi. 14; and they that are not truthful are excluded from the celestial city, Rev. xxi. 27. Still, we have remarkable examples of a want of truthfulness in many eminent persons, Gen. xii. 13; 1 Sam. xxi. 2, and elsewhere. Their conduct, however, must not be taken in any way to authorize or excuse insincerity. It was certainly displeasing in God's sight.

There are two Greek words *alēthes* and *alēthinos*, both often rendered "true." The latter rather implies "real," "genuine," "unfeigned," as in Luke xvi. 11.

**TRYON** (tri'on), WILLIAM MILTON, was born in 1809, in the city of New York. He lost his father when he was quite young, and he was placed under the care of a wealthy uncle in Connecticut to be educated. He returned to his mother in New York in a short time; and being brought under decided impressions of the importance of religion, he was baptized in his seventeenth year

days' sickness he died, on the 16th of November, 1847, in the thirty-ninth year of his age, having borne a reputation of singular energy and earnest piety.

**TRYPHENA** (tri-fe'na), a Christian female at Rome whom with Tryphosa St. Paul commends and salutes, Rom. xvi. 12.

**TRYPHON** (tri'fon), 1 Macc. xi. 39, 54, 56, a native of Carians, originally named Diodotus. After the death of Alexander Balas he professed to support the claim of Antiochus VI. his son to the Syrian throne, but before long he murdered Antiochus and seized the crown himself. His authority, exercised with violence, was not universally acknowledged; and at length he was expelled by Antiochus VII. and put to death, or, according to some accounts, he committed suicide, but nothing is certainly known.

**TRYPHOSA** (tri-pho'za). See TRYPHENA.

**TUBINGEN** (tū'bing-en) SCHOOL. This very daring school, which has excited considerable attention, is one of the latest forms of German rationalism, which was indirectly developed from Strauss. It was headed by Bauer (1792-1860), Schwegler and Zeller, who set themselves to mould the negative system of Strauss into a positive system by the same process of criticism. Their attention was directed chiefly to the apostolic age, and the key of their system is the idea that Christianity is not a divinely-revealed and complete truth and life, but a vital force in process of development. In working out their principle, this school relies chiefly on the Pauline epistles, especially those to the Romans, Galatians and Corinthians, which are considered to be most in accordance with the theory of an infant but growing Christianity that was feeling its way toward the light. The books of the New Testament are looked upon as the productions respectively of an early Petrine or Pauline party, most of them having only a temporary object, and such



of them being now to be regarded simply as literary monuments of a departed controversy which may illustrate history, but cannot prove or teach truth. This is the latest phase of German rationalism; but it has been so vigorously met by the works of Bunsen, Thiersch, Bleek and others that the influence of the school has not been widely extended, and, like that of German rationalism in general, it is rapidly on the wane.

**TUCKER** (tuk'er), ABRAHAM, was born in 1705, in London. He was educated at Merton College, Oxford, whence he passed for the study of law to the Inner Temple. In 1727 he bought Betchworth Castle, near Dorking, in Surrey, as a residence, and here, while acting as a country magistrate, attending to his lands and enjoying the attractions of a rural home, he produced the works which have made his name famous. His most important and best known work is "The Light of Nature pursued by Edward Search." He had previously published "Free-will, Foreknowledge and Fate, a Fragment, by Edward Search," and "Man in Quest of Himself, or a Defence of the Individu-

sions, and he yielded to the amusements of the world which led him away from spiritual things. Still, the idea dwelt in his mind that he was called to preach the gospel; but having married and removed to Tioga county, Pennsylvania, he became an object of interest because of his refusal to accompany a magistrate on a Sabbath-desecration excursion. After this he was asked by the members of two Baptist societies to begin one in his own neighborhood; which he did. But he failed in his first attempt, and another person had to go on with the service. Still, he committed himself anew to God and began the work with vigor, and thus he entered on the preaching of the gospel. He accepted a call to settle as pastor at Coventry, in Chenango county, New York, and in 1818 he was ordained in that place. Four years afterward he removed to Fredonia Church, and he remained here until 1826, when the discussion respecting Freemasonry brought him into much trouble; but eventually he succeeded in removing alienation, calming opposition and retaining his position in the Church. In 1831 he accepted a call from the First Baptist Church in Buffalo, and he labored

Arminian, but an enemy to Universalism. When Dr. Chauncey's book on the final restoration of all men appeared, he said of it: "It is plausible; it is a splendid piece of theoretic reasoning; but it has no foundation in the Scriptures." He produced a great number of sermons, which were published as they were prepared and preached. Many of these were really condensed treatises, such as the one on "The Validity of Presbyterian Ordination." At least twenty such works appeared from his pen. He died March 22, 1792, in the seventy-fourth year of his age.

**TUCKER, JOSIAH, D.D.**, was born in 1711, at Langham, in Wales, and educated at St. John's College, Oxford. He became a clergyman of the Established Church in England, was made rector of St. Stephen's Church in Bristol, and in 1755 he received a prebendal stall in Bristol Cathedral. He rose to be dean of Gloucester in 1758. He had considerable breadth of view, and he did not confine himself to theological works, as he wrote extensively on the political questions of the day. He became distinguished for the fact that he was one of the few clergymen who understood the case of the American colonists, and who argued with great power that the colonies should be set off as a separate nation, and their independence freely and heartily acknowledged. He died at Gloucester in 1799.

**TUCKER, LEVI, D.D.**, was the second son of Charles Tucker and brother to Elisha Tucker, D.D. He was born in 1804, in Broome, Schoharie county, New York. He enjoyed the benefit of a four years' course in Hamilton Literary and Theological Institution, and in 1829 he was ordained and settled in the church at Port Deposit, New York. In 1831 he accepted a call to labor in West Phila-

delphia, and here he remained for five years, and in 1836 he removed to Cleveland, Ohio. In this charge he labored for seven years. He was eminently successful here, adding great numbers to the church. In 1848 he succeeded the Rev. Dr. Stow in the Bowdoin Place, Boston; and in this place his labor so overtasked his strength that he had to seek relaxation by a visit to the South. A voyage to Europe was next suggested owing to his continued weakness, and he traveled extensively in Europe, going as far as Egypt. In 1852 he returned, but still so weak that he was only able to preach on one occasion, and on August 20, 1853, he died of prostration. During his ministry he had baptized seven hundred and eighty-four persons, and by letter and otherwise he had admitted five hundred and two members. He was an excellent, earnest preacher, but his feeble frame yielded while his mental vigor was yet in the maturity of its strength.

**TUDOR ARCH.** This is the name of the low, flat, though somewhat pointed, arch which came into use after the best specimens of the Perpendicular period; and it is so named from its prevalence in the reign of Henry VII., and from his time downward. The arch is made in divid-

ing the chord of the arch into fewer or more parts, according to the fixed height of the arch. Arches of this style are illustrated in the engraving on page 715.

**TUDOR ARCHITECTURE**, a transition style between the Perpendicular and the Elizabethan styles.

**TUDOR ROSE**, a flat flower or leaf, placed upright on its stalk, much used in Perpendicular work; it is also called the Tudor flower.

**TULLY** (tul'le), THOMAS, a learned divine and controversial writer, was born in Carlisle in 1620, and was educated at Queen's College, Oxford, of which he was chosen Fellow. In 1642 he became master of the grammar school at Tetbury, in Gloucestershire, but he returned to his college, and became an eminent tutor and preacher. He was soon after made principal of Edmund Hall. After the Restoration he was made chaplain to Charles II. He was also presented to the rectory of Griggleton, in Wiltshire, and in 1675 the king conferred upon him the deanery of Ripon. He died in 1676.

**TUNICLE** (tu'ni-k'l), a close-fitting vestment formerly worn by deacons, now worn by bishops under the dalmatic and by sub-deacons. It is made with a fringed border and narrow sleeves, and reaches below the knees; it is shorter than a dalmatic, and has closer sleeves. It is also called "subtile" and "tunic." See DALMATIC.

**TUNSTALL.** See TONSTALL.

**TURBAN** (tur'ban). See DRESS, *subhead* HEAD-DRESS.

**TURBUS** (tur'bus), WILLIAM, called also **TURBERVILLE**, lived in the reign of Henry II., and he distinguished himself by his vehemence in upholding the cause of Thomas à Becket. He held the office of prior of Norwich, and he succeeded to the see, being the third bishop who had presided over the priory and who was promoted to the episcopate.

**TURNER** (tur'ner), FRANCIS, an English divine, received his education at Winchester School, and was thence elected fellow of New College, Oxford. In 1669 he was collated to the prebend of Sneating, in the Cathedral of St. Paul's. In the following year he became master of St. John's College, Cambridge. In 1683 he was made dean of Windsor, and in the same year was promoted to the see of Rochester, from which in the following year he was translated to that of Ely. He was one of the six bishops who joined Archbishop Sancroft on May 18, 1688, in subscribing and presenting a petition to James II., setting forth their reasons why they could not comply with his commands to cause His Majesty's "Declaration for Liberty of Conscience" to be read in their churches. In consequence of this he was sent, with his brother prelates, to the Tower. However, when William and Mary were settled on the throne, he, refusing to take the oaths required by an act of Parliament of April 24, 1689, was suspended from his office and deprived of his bishopric. He died in 1700.

**TURNER, JAMES**, was born in 1759, in Bedford county, Virginia, and trained up in the principles of the Presbyterian Church. At an early age he entered the Revolutionary army, and

thus he was withheld from prosecuting his studies; but being fond of learning he resolved to prepare for the law. He had settled down on a farm, got married and entered on the usual business of country life when he heard a sermon by the Rev. Drury Lacy which penetrated his soul and became the moving power of his life. He began in earnest to read and inquire on religious matters, and at length his mind settled down on an entire conviction respecting the doctrines, forms and order of the Presbyterian Church, and he began to speak to others on the concerns of their souls. His power of address becoming known, he was ordained in 1792 as colleague with the Rev. Mr. Mitchell in the charge known as the Peak's Congregation, there being really several congregations under the one sessional authority. He spent all the years of his ministry in that place, dying in 1828, after a very successful ministry. His death was unexpected, and his removal was greatly lamented.

**TURNER, SAMUEL HULBEART, D.D.**, was born in 1790, at Philadelphia, and educated in the University of Pennsylvania. In 1811 he was ordained to the ministry of the Protestant Episcopal Church. He settled as pastor at Chesterton, Kent county, Maryland. In 1818 he was appointed superintendent of candidates for the ministry, and in the autumn of that year he was made professor of historic theology in the General (Episcopal) Seminary at New York. He held office when the institution was removed to New Haven, and also when it was settled again in New York. In 1821 he was made professor of Biblical learning and interpretation of Scripture in the newly-organized seminary, and along with this he also held the Hebrew chair until his death. He was a most voluminous writer, and his works, which show rare scholarship, would form a good denominational library. He was one of the great American divines of his age, and as a commentator on the Epistles to the Romans and the Hebrews, and as a critical writer on philology, he holds a foremost rank. He died in 1861.

**TURNER, WILLIAM, M.D.**, a celebrated divine and naturalist, was born in 1520, and educated at Cambridge, where he became a Fellow of Pembroke Hall. For his labors in the cause of the Reformation he was compelled to quit England, and he resided on the Continent, obtaining his degree of doctor at Ferrara, until the accession of Edward VI., when he returned to England; and after holding some minor offices, he became dean of Wells, which he had to resign during the reign of Mary, when his religious opinions made it necessary for him to leave England again; but he was restored by Elizabeth. He wrote several works on religion, zoology and botany, including the first herbal which was published in English. He died in 1568.

**TURPENTINE** (tur'pen-tine) **TREE**, *Ecl. xiv. 15*, the terebinth, very common in the East.

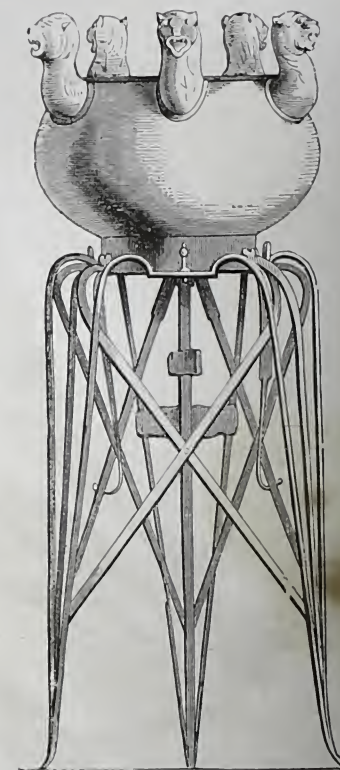
**TURTLE-DOVE** (tur't'l-duv). See DOVE.

**TURTON** (tur'tm), THOMAS, D.D., was born in 1780, and educated at Cambridge. He rose to be a Fellow and a tutor in Catharine Hall and Lucasian professor of mathematics in the university. In 1827 he was made a prebendary in Lincoln Cathedral, and in 1830 he was made dean of Peterborough, and also had a stall given

to him in that cathedral. In 1842 he became dean of Westminster, and in 1845 he was raised to the see of Ely. He was an eminently learned man. He wrote on "Natural Theology," on "The Romish Doctrine of the Eucharist," and when this work was noticed by Cardinal Wiseman, he wrote a powerful reply. He wrote on the text 1 John v. 7, and also on the "Text of the English Bible." He was an admirable specimen of the great scholarship which is produced by the system of training which exists in the English universities. He died in 1864.

**TWELFTH NIGHT**, the Epiphany, being twelve days after Christmas. It is also called Twelfth Tide.

**TWISS** (twis), WILLIAM, a very learned



EGYPTIAN TRIPOD.—See TRIPOD.

nonconformist divine, and a zealous Calvinist, descended from German ancestors, was born in 1575, at Newbury, in Berkshire, and educated at New College, Oxford, of which he became Fellow. James I. appointed him chaplain to his daughter Elizabeth, then about to proceed to the Palatinate. On his return to England soon after, he devoted himself to a learned retirement at Newbury, of which he obtained the curacy. In 1640 he was chosen one of the sub-committee to assist the committee of accommodation appointed by the House of Lords to consider the innovations introduced into the Church, and to promote a more strict reformation. In 1643 he was nominated, by an order of the Parliament, prolocutor to the Westminster Assembly of Divines. He preached before both Houses of Parliament in Henry VII.'s chapel. Fuller denominates him "a divine of great abilities, learning, piety and moderation." Not less favorably does Bishop Sanderson speak of him, even while



ANCIENT TREE-COFFIN FROM MUSEUM AT SCARBOROUGH, ENGLAND.  
The above is a good specimen of this form of sepulture. The tree was of oak, hollowed out by stone or bronze hatchets. The coffin was found in 1834. The body was perfect, and the bronze articles lay beside it in the coffin.

ality of the Human Mind or Self." His habit was to publish his works without his name, but the authorship was known, and his writings attracted a widespread attention. Referring to the "Light of Nature," Sir James Mackintosh says, "I think myself authorized to call it the most original and profound that has ever appeared on moral philosophy." Professor Wilson called it "a vast mine of thought;" Hazlitt says of it, "I do not know of any work in the shape of a philosophical treatise that contains so much good sense so agreeably expressed;" and Robert Hall, with deliberate emphasis, declared it to be "a work in which the noblest philosophy was brought down by a master-hand and placed within the reach of every man of sound understanding." He died in 1774.

**TUCKER, ELISHA, D.D.**, was born in 1794, in Rensselaerville, Albany county, New York. His father had been licensed to preach, but he was never ordained, and five out of six of his children became preachers of the gospel. The eldest son, Elisha, had few educational advantages; but owing to his own industry, he was able to become a teacher by the time he had reached the age of sixteen. In 1806 he was admitted to the Church by baptism; but he gradually lost his first impres-

here until 1836, when he removed to the Second Baptist Church of Rochester; and here also he encountered difficulties, owing to his opposition to the "new measures" which were attempted to be introduced for promoting revivals. In 1841 he took charge of the Oliver Street Baptist Church in New York, where he labored until 1848, when he was called to Chicago. Here he gave evidence of declining health, and in 1851 he desired to retire from his charge, but his people objected; and still feeling an increasing weakness, he continued at his work until his death, in 1853. He died on a visit to his son, at Cumberland, on the 29th day of December. He was earnest in labor, but, with the exception of an ordination sermon, he published nothing.

**TUCKER, JOHN, D.D.**, was born in 1719, at Amesbury, on the Merrimac. He was educated at Harvard, where he graduated in 1741, and in 1745 he settled as a colleague with the Rev. Christopher Toppan, at Newbury. Dr. Tucker lived in an age of fiery controversy, in which he bore his part. He was a serious, solid, though not brilliant preacher, and he had a keen wit which enabled him to deal effectively in repartee when assailed by opponents of the truth. He was an openly-avowed



differing greatly from some of his opinions. His writings are all controversial, and more or less directed against Arminianism, of which he was the ablest and most successful opponent of his time.

**TYCHICUS** (tik'i-kus), a Christian of Asia, possibly an Ephesian, who was St. Paul's companion in travel, Acts xx. 4. It would seem that he carried the Epistles to the Ephesian and Colossian churches, Eph. vi. 21; Col. iv. 7. Later journeys of Tychicus are mentioned, 2 Tim. iv. 12; Tit. iii. 12; and it is thought that he and Trophimus were associated with Titus in the mission to Corinth referred to in 2 Cor. viii. 16-24.

owing to the fame of Tychsen that the shah of Oude sent to the University of Rostock a copy of his splendid dictionary and grammar of the Persian language.

**TYLER** (ti'ler), BENNET, D.D., was born in 1783, at Middlebury, Connecticut, and educated at Yale College. He became pastor of the Congregational Church in South Britain, Connecticut, in 1808, a position from which he retired in 1822 to accept the presidency of Dartmouth College. In 1828 he settled in Portland, Maine, as pastor of the Second Church. In the great controversy which arose on the "new divinity" he opposed

proprietor, about the year 1477. He studied at Oxford, and afterward at Cambridge, and at both places made excellent proficiency in all the branches of study then pursued there. He obtained priest's orders in 1502, and entered the monastery at Greenwich as a friar in 1508. Some time before this he had commenced his translation of the New Testament, and had probably imbibed some of the notions which were beginning to be circulated in favor of a reformation of the Church. In 1520 he became private tutor in the family of a wealthy gentleman, in whose mansion at Little Sodbury he resided for two years. Here he came frequently into conflict with the clergy of the dis-

tament, and issued his translation of the books as they were printed. He proceeded only as far as Deuteronomy in the printing, but it is believed that he translated the whole Old Testament, and that Coverdale profited by the use of his manuscripts. In 1534 he published at Antwerp a revised edition of his translation of the New Testament, and with this concluded his labors in this department. The importation of his translation, and of some works which he had written, into England had excited against him the hostility of the anti-Reformation party there, and their bitter hatred was such that the most unwearied efforts were used to destroy him. At Antwerp, where he had resided since 1530 as chaplain to the company of English merchants, he was, in 1535, seized through the treachery of an emissary of the English chancellor, Sir Thomas More, and conveyed to Vilvorde, near Brussels, where, after a protracted imprisonment, he was burnt to death in September, 1536. A sacred interest attaches to his name. To him the most Bible-loving nations of the world are indebted for what still, in substance, supplies the version of the New Testament in ordinary use.

**TYNG** (ting), DUDLEY ATKINS, D.D., was born in 1825, in Prince George's county, Maryland, and educated in the University of Pennsylvania, where he graduated in 1843. He was son to the eminent Stephen H. Tyng, D.D., of St. George's Church, New York. He received his theological training at the seminary in Alexandria, and was ordained in 1846. His first charge was at Columbus, Ohio, from which he removed to Charlestown, Virginia. Subsequently he was transferred to Cincinnati, and in 1854 he was called to the Church of the Epiphany, in Chestnut street, Philadelphia. He retired from this church and began to form the Church of the Covenant in Philadelphia; and while he was busily engaged in this work he died very suddenly from the effects of an accident, in 1858. He was eminent as a preacher and lecturer, greatly beloved by an attached people and by the members of other churches in all the evangelical denominations. He was the author of "Our Country's Troubles," "The Children of the Kingdom" and "Vital Truth and Deadly Error."

**TYPE**. This word is immediately from the Greek, which signified originally anything produced by blows, hence *impression*, *print*, John xx. 25; *figure*, *form*, as an image, Acts vii. 43; or tropically, as the *meaning* of a letter, Acts xxiii. 25; the *purport* of a doctrine, Rom. vi. 7; also, with a more exact reference to the thing which makes the impression, *counterpart*, Rom. v. 14; and hence, generally, *pattern*, *example* to be followed or avoided, Acts vii. 44; 1 Cor. x. 6, 11; Phil. iii. 17. If, then, we take *type* as denoting a rough draught or model from which a more complete image is made, we may define a type theologically considered as the symbol of some future person or thing, the example prepared and designed to prefigure that future person or thing. What is so prefigured is commonly called the antitype.

The reality of a type depends on the truthfulness of the supposed relationship. It is not enough to discover a resemblance. The typical relation must be intended—that is, the type must be designed and prepared by God. Now, in examining this relation theologically, we have to see whether there is a sufficient basis furnished by Scripture it-

self; for if not, typical interpretation can be but an imaginary thing. That there is such a basis examination of the divine word will sufficiently show. There are a multitude of illustrations, as when the Baptist was to go before Messiah "in the spirit and power of Elias," Luke i. 17, and was actually designated as "Elias by Christ, Mark ix. 12, 13. Again, according to the lifting up of the brazen serpent was to be the elevation of Christ upon the cross, Num. xxi. 8, 9; John iii. 14, 15. So, too, Adam is termed (by way of antithesis) a figure or type of Christ, Rom. v. 14. And not to accumulate examples, through a great part of the Epistle to the Hebrews the writer expressly asserts that there was an ulterior meaning in the ritual of the old dispensation, so that it was introductory to and presignificative of the new and better covenant. Setting out from this truth, and taking always the New Testament as

principles. This, then, the real and designed connection between the Old Testament and the New, is the basis of typical interpretation.

There have been various arrangements proposed of types; perhaps they may most conveniently be classified as *ritual*, *prophetic* and *historical* types. 1. If we compare the history and economy of Moses with the New Testament, we shall see prefigurations of better things to come in the gospel. The rites and ceremonies prescribed were typical of Messiah's work and of the blessings thence obtained. This is fully established by the Epistle to the Hebrews. 2. In using the term "prophetic types" care must be taken to guard against misapprehension. A prophet may perform a symbolic action to convey more vividly the idea of what he predicts to the minds of those around him, and yet his action may not be a prophetic type. Isaiah was to walk naked and barefoot,



ANCIENT COLUMN ON THE COAST OF TYRE.—See TYRE.

the key to the full understanding of the Old, we conclude that type was connected with antitype, not by an accidental similarity of outward circumstances, but by a divinely-appointed inward relation of one to the other, involving the idea of fulfillment. The teaching by sensible objects was intended, and was calculated to make a broad impression. It is true the whole purpose of God was probably not comprehended at the time. The person who was a type, or the writer who made mention of a typical thing, might not always be aware of the fact. Still, typical persons and things, pointing surely to the future, were not without their present use; they were institutions in the existing worship, or events in the current providence of God, with a purpose to accomplish at the time apart from the prospective reference to the future. In this prospective aspect type was a kind of prophecy, distinguished indeed from ordinary prophecy, because it prefigured while prophecy predicted, but yet serving in a manner the same purpose and admitting illustration on similar

Isa. xx. 2-4, to picture out the shameful captivity of the Egyptians; but this was symbolical, "a sign and wonder," nothing more. It is, however, easy to imagine a combination of type and prophecy, and to expect that, by means of the typical action, a body and form might be supplied to the prophetic word. Now, this may occur under four different modifications. (a.) When a typical action is historically mentioned in the prophetic word; and thus the mention, being that of a prophetic circumstance, comes to possess a prophetic character. Various instances may be found, as in Ps. xli. 9 compared with John xiii. 18; Ex. xii. 46 with John xix. 36. As they originally appear, these are of an historical cast; in the one case David's personal experience of treachery, the like to which might often occur. But it was not merely a casual reproduction of these facts, and a noting of the coincidence, which we find in the gospel history. Our Lord and his apostles see here a closer connection, a prophetic element, which must find its fulfillment in the personal ex-



THE LEGEND OF TOBIT AND THE FISH.—See TOBIT, THE BOOK OF.

**TYCHSEN** (tik'sen), OLAUS GERHARD, a celebrated Orientalist, was born in 1734, at Tondern, in Schleswig, and educated at the University of Gottingen. In 1760, when the University of Rostock was transferred to Butzow, Tychsen was appointed professor extraordinary of Oriental literature; and in 1763 he obtained the ordinary professorship in the same department. In 1789 he was appointed chief librarian and keeper of the museum of Rostock, which offices he held until his death, in 1815. He promoted the study of Biblical and Oriental literature more than any man of his time. He undertook the laborious task of collecting the various readings of the Old Testament, of comparing the earliest translations with the original, and of making accurate descriptions of the most remarkable editions of the Bible. It was

Dr. Taylor's views, and held with Edwards, Belamy, Smalley and Dwight; and the result was the formation of a new church in 1833, and the establishment of a theological seminary at East Windsor, Connecticut, over which he presided until his death, in 1848. His chief works are—"History of the New Haven Theology," "Memoir of Rev. Asahel Nettleton," "A Review of Day on the Will," "A Treatise on the Sufferings of Christ," "Nettleton's Remains," "Letters to Dr. Bushnell on Christian Nurture," "The New England Revivals," "Sermons" and other controversial pamphlets.

**TYNDALE** (tin'dal), WILLIAM, one of the English Reformers, was born at Hunt's Court, Nibley, Gloucestershire, of which his father was

strict, and became known as holding the new opinions. This rendered his longer residence there unsafe, and he accordingly went to London, where he remained for a year. Bent on perfecting his translation of the New Testament, Tyndale, in the early part of 1524, crossed over to the Continent to Hamburg, where he remained for some time; afterward he went to Cologne, where he put to press his translation of the New Testament. Being interrupted in the printing, he retired to Worms, where greater liberty could be enjoyed; and there he not only completed what had been interrupted, but printed another edition. A third edition was printed at Antwerp in the year following. Of the first edition only a fragment survives, and of the second only two copies, one imperfect, are known to exist. Tyndale now proceeded to the Old Tes-



perience of Christ. The utterances concerning David and the paschal lamb, both bearing a typical relation to Messiah, so that their being descriptive in the one respect necessarily implied their being prophetic in the other. What had formerly taken place in the experience of the type must substantially renew itself in the experience of the great Antitype, whatever inferior renewals it might find besides. (b.) When something typical in the past or the present is represented in a distinct prophetic announcement as to appear again in the future, the prophetic in word being combined with the typical in act, in a prospective delineation of things to come. We have an example in Zech. vi. 12, 13, where in language taken from the literal rebuilding of the temple a like but more glorious work is predicted for the future. The building of the temple was itself typical of the incarnation, and of the raising up in Christ of that house which should be "an habitation of God through the Spirit," see John ii. 19; Eph. ii. 20—



RUINS OF ANCIENT TYRE, FROM THE NORTH-EAST.—See TYRE.

22. Another example is in Ezek. xxxiv. 23, where the future blessing on God's people is described as a return of the person and times of David. (c.) When the typical, not expressly and formally, but in its essential relations and principles, is embodied in an accompanying prediction, which foretells things corresponding in nature, but far higher in importance. This modification is similar to the preceding one, but extends beyond it. We have examples in the song of Hannah, 1 Sam. ii. 1-10, which seems to have formed in some degree the groundwork of that of the Virgin, Luke i. 46-55, and in Ps. ii. (d.) When the typical is itself future, and is partly described, partly presupposed in a prophetic word, as a ground for the delineation of other things yet more distant to which it will hold a typical relation. Examples are to be found in those prophecies which, while Babylon yet held her supremacy, depicted her fall and the deliverance of captive Judah from thralldom and the return of the banished to their own land. The deliverance accomplished from the yoke of Babylon was a fitting prelude to the main

subject of the prophecy, which, by means of the imagery hence supplied, described a greater fall and a happier rescue, and a more settled establishment of God's ransomed Church in a better land, from which they should never be cast out. 3. Historical types are the characters, actions and fortunes of some eminent persons whose history is recorded in the Old Testament, ordered by divine providence to be prefigurations of the characters, actions and fortunes of future persons who should live under the gospel dispensation. And here it is seen that "Christ is the end of the history as well as of the law of the Old Testament."

Many rules have been given for the interpretation of types. Only a few observations which appear most likely to be useful can be made here. 1. There must be a fit application of the type to the antitype. It has been already shown that more is required than mere resemblance to constitute one thing the type of another. There must have been designed resemblance. The type and

the antitype must both have been preordained as constituent parts of the same general scheme of divine Providence. It is the previous design and the preordained connection which constitute the relation of type and antitype. It is necessary to repeat and insist on this, because, obvious as the rule is, it is continually neglected, and fanciful expositors seeing types in everything have almost turned the Scripture into a book of riddles. Thus some have declared that the oak in which Absalom was caught was a type of Christ's cross, and the long war between the house of Saul and the house of David, 2 Sam. iii. 1, is said to typify the contest between the righteousness of works and that of faith. 2. There is often more in the type than in the antitype, so that we must not apply all the particulars of the one to the circumstances of the other. But be it observed that it is only in accidental particulars, not belonging to the typical relation, that this can occur. A type as such can contain no more than the antitype. But God may very well design one person or thing to be a shadow of something to come, not in every par-

ticular, but only in respect to some special feature, so that every circumstance in a type is not typical, and great care must be used in discovering the intended typical resemblance. For example, the ritual of the law generally points onward to Christ, but many things pertaining to the Levitical priests have no counterpart in Christ. The Mosaic priest was to sacrifice for his own sins, Heb. v. 3—an act in no respect applicable to Christ, Heb. vii. 27. 3. Frequently there is more in the antitype than in the type. No single type can fully express the life and actions of Christ, who far transcends all adumbration of him by earthly things. One type, therefore, may signify one particular and another type another of him. And so from the imperfection of a single type we occasionally find two conjoined, as in the appointment of the two goats, Lev. xvi. 5-28. 4. A sinful person or a sinful act must not be made a type of Christ. That which is bad in itself cannot prefigure that which is good. Neglecting this rule, some expositors have represented the adultery of David as having a typical reference to Messiah. And in the case of the relation of Jonah to Christ we must carefully observe that the point of resemblance consists not in the prophet's being in the belly of the fish, which was the punishment of disobedience, but in his coming forth alive after three days—a fact which prefigured the resurrection of Christ. 5. Much difference of opinion has prevailed on the limitation of types. By some it has been held that, unless we have the express authority of the sacred writers, we cannot conclude with certainty that any person or thing mentioned in the Old Testament is a type of Christ, however great the resemblance which may appear to exist. But this is too restricted a view. The fanciful extremes into which some interpreters have run may teach us a salutary caution, but need not require us to deny the existence of types which all reason and analogy are ready to point out. The examples furnished by Scripture may be taken as specimens rather than as exhausting the whole number of divinely-intended prefigurations. They are to establish a principle which may properly be acted on in other cases. Indeed, just as our Lord reprehended his disciples, Luke xxiv. 25, for failing to recognize largely enough the element of prophecy, so the author of the Epistle to the Hebrews blames them for not having better appreciated the typical character of Melchizedek, Heb. v. 11, 12. 6. One other caution should be added. No doctrine must be pressed as fundamental if grounded merely on typical analogy. This analogy may illustrate a teaching which is declared in plain language, but it cannot be taken as proof of anything not otherwise distinctly taught.

**TYRE** is the name of a formulary of Constans, which was disputed in the seventh century, which was condemned by Pope Martin.

**TYRANNUS** (ti-ran' nus), a person in Epheesus in whose "school" St. Paul disputed, Acts xix. 9. This might have been a private synagogue; or, more probably, Tyrannus was a Gentile sophist.

**TYRE** (tire), "rock," an ancient and celebrated maritime city of Phœnicia, about twenty miles to the south of Sidon. It was seated on an island. But there was also a city on the continent bearing the name of Palætyrus—that is, old Tyre—and questions have been raised which of

the two was the more ancient. If the name is to be taken as an indication, we must suppose that the town upon the rocky island was the original.

We find Tyre mentioned early in the sacred volume. In the division of Canaan the border of Asher is described as reaching to "the strong city Tyre," Josh. xix. 29. No attempt was, however, made by the Israelites to subdue it, and indeed for some centuries no further notice is taken of Tyre. Sidon, or Zidon, seems to have been the most important city, and the name "Zidonians" is used for the inhabitants of Phœnicia, Jud. i. 31. It is not till the reign of David that we again hear of Tyre. We then find it under the government of a king called Hiram, with whom David was in political alliance and on terms of personal friendship. From Tyre both timber and skilled workmen were obtained for the buildings erected by the Hebrew monarch, 2 Sam. vi. 11; 1 Chr. xiv. 1, and up to Tyre extended David's census, 2 Sam. xxiv. 7. The alliance was continued in the reign of Solomon. It was to Tyre that that prince applied when about to commence the temple, and to carry out his other magnificent architectural plans. He met with a ready response. Hiram replied in terms which showed him to have some knowledge of the God of Israel; and besides, it was greatly to the advantage of the Tyrian king to receive in the interchange of commerce the corn and wine and oil which were plentifully produced in Israel. Timber was cut in Lebanon and conveyed by floats to Joppa by the Tyrians, whence it could be transported overland to Jerusalem. Tyrian workmen were also furnished; and the principal architect, though son of an Israelitish woman, had a Tyrian father, and had become in Tyre skillful in all the different branches of art for which his services were required. This fact, of course, speaks strongly for the perfection to which the arts were then carried in Tyre, 1 Ki. v.; 2 Chr. ii. After Solomon's buildings were completed, he presented to the Tyrian king twenty cities in Galilee. The two monarchs met on this occasion, and the cities did not please Hiram. They were therefore restored to Solomon, who fortified them and colonized them with Israelites, 1 Ki. ix. 10-14. This did not, however, interrupt the friendship, and the Tyrian fleets, in conjunction with those of Solomon, were in the habit of making trading voyages, 1 Ki. ix. 25-28; x. 11-22. It might be that it was from this close intercourse with the Phœnicians that Solomon was led to go after the Zidonian goddess and to have Zidonian women in his harem, 1 Ki. xi. 1, 5.

We hear no more of Tyre for some time, but at length an alliance was contracted which proved of the most fatal consequence. Ahab, the king of Israel, married Jezebel, daughter of the king of Tyre. It is true that he is called "king of the Zidonians," 1 Ki. xvi. 31; but there can be no reasonable doubt that the Eth-baal there mentioned was Ithobalus, king of Tyre and Sidon, and priest of Astarte, who raised himself to the throne after murdering the king Philetos. Idol-worship was thus established in Israel, and introduced also into Judah by the marriage of Jehoram with Athaliah, Jezebel's daughter, 2 Ki. viii. 18, 26, 27. But whatever friendship there was with the Tyrians and the two Israelitish kingdoms would be ended by the revolution in Samaria which placed Jehu on the throne, and the deserved execution of Athaliah in Judah.

In later times unquestionably there was bitter enmity between the Tyrians and the Hebrews. Joel and Amos complain that the Tyrians had

made bond-slaves of and had sold away the Israelites in the time of their distress, and therefore they denounce judgment against them, Joel iii. 4-8; Amos i. 9, 10, and Isaiah afterward delivers a remarkable prophecy—"the burden of Tyre," Isa. xxiii. Various opinions have been held as to the interpretation of this prophecy. For there are three notable sieges of Tyre recorded in history, by Shalmaneser, by Nebuchadnezzar and by Alexander the Great. Some critics think that the denunciation of Isaiah referred to the first of these; more likely it was fulfilled in the second.

The first of these sieges is not mentioned in Scripture. According to Josephus, it occurred when a king named Euhæus reigned at Tyre. It must have taken place after the Assyrians had subjected the rest of Phœnicia, about 721 B.C., and it is said to have lasted five years; but though hardly pressed, the city held out against the invader. Tyre after this flourished greatly, extending her commerce and planting her colonies in distant countries. Carthage, indeed, her most



RUINS OF ANCIENT TYRE, FROM THE NORTH.—See TYRE.

noble colony, is said by Josephus to have been founded a century and a half after the building of Solomon's temple. The siege by Nebuchadnezzar was longer than the preceding one. Jeremiah predicts it, Jer. xxv. 22; xxvii. 2-6; also Ezekiel more particularly, who describes the splendor of Tyre with its peculiar privileges and its vast trade, and declares not only that Nebuchadnezzar shall come against it, but details minutely that ultimate ruin of it and desolation which modern travelers have found fulfilled, Ezek. xxvi., xxvii., xxviii. 1-19. The king of Babylon beleaguered Tyre for thirteen years, and the city which had rejoiced at the fall of Jerusalem was now herself to drink the cup of suffering. But it has been doubted whether Nebuchadnezzar actually took it. Stress is laid on the assertion of Ezekiel that he had no wages for his hard service against Tyre, Ezek. xxix. 18-20, and it is argued that this could not have been said if he had really captured the city. But it has been alleged in reply that the continental city fell, while the inhabitants placed their riches in their vessels and retreated to the island, which the conqueror could not assail; con-

sequently, his prey was but the deserted habitations. Then perhaps it was that Tyre was forgotten, Isa. xxii. 15. Yet it seems evident that Tyre must have become subject to the Babylonian king, a vassal prince being allowed to hold the government. For it afterward passed under the Persian rule, and again, by the decree of Cyrus, supplied the materials of the temple at Jerusalem, Ezra iii. 7, when other trade with the Jews sprang up, Neh. xiii. 16. The Tyrians, too, furnished their contingent to the expedition of Xerxes against Greece. In the course of Alexander's campaign, Tyre alone of the Phœnician cities resisted him. She depended on her insular position, and for seven months the great conqueror was engaged in the siege. The harbors of Tyre were blockaded, and a mighty mound was constructed which joined the island to the continent. The city was taken, and multitudes of its inhabitants were put to death or sold for slaves; and ever since Tyre has stood upon a spit of land running out into the sea, with no appearance, so far as ordinary observation



be bare "like the top of a rock, . . . a place to spread nets upon."

In our Lord's time Tyre was still a populous town, and he declared that if the mighty works which were done in Chorazin and Bethsaida had been done in Tyre and Sidon they would have repented, Matt. xi. 21, 22. Judgment was hanging over Tyre, but a worse condemnation awaited the cities which had had greater privileges. Christ visited once "the coasts of Tyre and Sidon," Matt. xv. 21, and performed there a deed of mercy, but it is not likely that he ever entered the city. Nevertheless, the gospel was received there, Acts xxi. 3-6, and Tyre became an episcopal see. Then some at least of "her merchandise and her hire" must have been "holiness to the Lord," Isa. xxiii. 18. It may be added that we have a remarkable illustration of Tyre's dependence on Palestine for corn in Acts xii. 20-22.



FIRST DAY OF THE FEAST OF TRUMPETS.

The final blow was given when the city was occupied by the Saracens in 1291 A.D.; since that time it has sunk to its present miserable state of ruin. The island Dr. Robinson describes as "now unoccupied, except by fishermen as 'a place to spread nets upon.' . . . The present city (*Sûr*) stands upon the junction of the island and isthmus, . . . nothing more than a market-town, a small seaport, hardly deserving the name of a city. . . . The houses are for the most part mere hovels. . . . The streets are narrow lanes, crooked and filthy." Dr. Thomson observed at the extreme northern end of the island a vast stone nearly seventeen feet long and six and a half thick, which was no doubt a portion of the ancient wall. He speaks also of granite columns and of the ruins of a superb temple, possibly the remnant of the celebrated temple of Heracles. Referring to the apparent blending in the prophecies of the continental and insular city, he says that there is "a propriety in their joining together continental and insular Tyre. The same people, guilty of the

same vices, they deserved and received the same judgments, though in different degrees and at various times. The one was totally destroyed, never to rise again; the other repeatedly overwhelmed, but again partially reviving, just as the whole drift of the prophecies would lead us to expect." He thinks that there was some junction between the two cities, even in Solomon's time, and that "continental Tyre extended along the shore from Ras el'Ain (a fountain) to the island." The measurement would then "agree with the statement of Pliny that Tyre was nineteen miles in circumference, including old Tyre, but without it about four." He adds: "With but few exceptions, it is now a cluster of miserable huts, inhabited by about three thousand five hundred impoverished Metawelies and Arab Christians, destitute alike of education, of arts and of enterprise, carrying on with Egypt a small trade in tobacco from

cordingly, the Synod of Tyre was held under the imperial sanction, and charges were trumped up against Athanasius. He was accused of incontinency, arraigned as a magician and indicted for cutting off the hand of a bishop named Arsenius that he might use the dried and salted member for purposes of incantation. Arsenius himself, with both hands uninjured, was produced before the council, and a woman brought forward to convict him of impurity was shown to be a vile impostor. But his judges were determined not to permit the great champion of orthodoxy to escape. He was said to have deported himself in a violent and disorderly manner when visiting a certain church in the neighborhood of Alexandria; and the council agreed to send into Egypt a deputation, consisting exclusively of hostile bishops, to investigate the transaction. When Athanasius saw that none of his friends were to be put on the commission, he resolved to proceed directly to the emperor and present his appeal. As Constantine passed through the streets of Constantinople, Athanasius attempted to approach him, but he was repelled by the guards. The stranger, nothing daunted, announced himself to be the bishop of Alexandria, and earnestly pleaded for an opportunity of explanation. The sovereign, impressed by his tone and bearing, listened to his address, and was so far moved by his statements that he summoned the members of the Synod of Tyre, by whom the Egyptian bishop had in the mean time been deposed, to appear before him and to account for their proceedings. His accusers now shifted their ground, alleging that the fleet which brought supplies of grain from Alexandria to Constantinople had been detained by the influence of Athanasius. This was a point on which the emperor was peculiarly sensitive, as he was aware that his own popularity in New Rome depended much on the regular arrival of the corn-ships from Egypt. But though no proof was adduced, Constantine deemed it prudent to banish Athanasius into Gaul. The triumph of the Arian party did not end here; Arius was brought to Constantinople, and Alexander, the orthodox bishop, was required to readmit him to communion. Destitute of the decision of the Egyptian metropolitan, Alexander retired to his church and prayed that either Arius might be taken out of the way, or that he himself might not be spared to participate in the scandal about to be perpetrated. Arius died suddenly on the eve of the day on which he was to be restored to fellowship. Some attributed his death to poison, whilst others recognized it as the finger of a rebuking Providence; but it is probable that the excitement proved too much for a body weighed down by age and debilitated by years of contention.

After the death of Constantine (A.D. 337), Athanasius was permitted to return to Alexandria; but Constantius, the emperor of the East, was a virulent Arian, and the old influence still aimed at his destruction. By a council held at Antioch, A.D. 341, he was deposed on the ground that he had returned to his see without ecclesiastical warrant. Accordingly, he fled to Rome, where he enjoyed the sympathies of Julius, the bishop of the Western metropolis; and a later synod declared the condemnation of the Fathers of Antioch unjust and invalid.

**TYRUS** (tyr'ns), Jer. xxv. 22, and **TZOR** (tzor), Josh. xix. 29, margin, identical with Tyre.

## U.

**UBIQUITARIANS** (eu-bik-we-ta're-anz). This term has been applied to a school of divines which arose in Germany, who promulgated the doctrine that the body of Christ is everywhere, by reason of its union with the divine nature, and that thus it is present in the eucharist. Luther is said to have held this view for two years, recognizing it as a mode of reconciling transubstantiation with reason; but there is no doubt that if he ever held it he afterward repudiated it. Brentzen, a canon of Wittenberg (A.D. 1525), is held to be the propounder of this view, which was not embodied in any public document until the "Formula of Concord" was drawn up at Bergen in A.D. 1577, when it became recognized as a doctrine of the Confession. Melancthon opposed it with great energy. The doctrine became a subject of controversy early in the seventeenth century, the divines of Tübingen supporting and the divines of Giessen opposing it with determined vigor.

**UCAL** (eu'kal), one of the persons, otherwise unknown, to whom Agur addressed his maxims, Prov. xxx. 1.

**UCKEWALLISTS** (uk-wal'istz), a sect which derived its denomination from Uke Walles, a native of Friesland, who published his sentiments in 1637. He entertained a favorable opinion of the eternal state of Judas and the rest of Christ's murderers. His argument was this: that the period of time which extended from the birth of Christ to the descent of the Holy Ghost was a time of deep ignorance during which the Jews were destitute of divine light, and that of consequence the sins and enormities which were committed during this interval were in a great measure excusable, and could not merit the severest displays of the divine justice. This denomination strictly adhered to the doctrine of the Mennonites.

**UDAL** (en'dal), **EPHRAIM**, a loyal puritan, was educated at Emmanuel College, Cambridge, where he graduated in 1609. His only preferment in the Church appears to have been the rectory of St. Augustine's, Watling street, London. He was sequestered in 1643, because, although he was a preacher of Puritan principles, he exerted himself to oppose the designs of the republican party, and even declared openly for episcopacy and the liturgy, and published a learned treatise against sacrilege, entitled "A Coal from the Altar." He died in 1647.

**UDALL** (u'dal), **JOHN**, was a learned writer among the English nonconformists who became eminent as a writer of sermons. His book entitled "A Demonstration of the Truth of that Discipline which Christ hath Prescribed," published in 1588, brought him into trouble. It was declared seditious, and he was sentenced to be hanged. He was confined in prison for the space of three years, and he sank under his hard fate, dying in 1592. He was the author of a "Commentarie on the Lamentations of Jeremy, 1593." He is worthy of note as having prepared the first grammar of Hebrew which ever appeared in the English language, although it did not appear under that title, being called a "Key of the Holy Tongue." It was published in 1593 at Leyden, and it went through several editions.

**UEL** (eu'el), one who had married a foreign wife, Ezra x. 34.

**UGHELLI** (ug-ghel'le), **FERDINAND**, an ecclesiastical historian, was born at Florence, in 1595, and after pursuing his studies with great credit entered among the Cistercians, and was appointed abbot of Trois Fontaines at Rome, procurator in his province and counselor to the congregation of the Index. He died at Rome in 1670.

**UKNAZ** (uk'naz), 1 Chr. iv. 15, margin. See **KENAZ**, 3. The word Uknaz is Kenaz with a

**ULAM** (eu'lam). 1. One of the descendants of Manasseh, 1 Chr. vii. 16, 17. 2. A Benjamite, it would seem of the family of Saul, 2 Chr. viii. 39, 40.

**ULLA** (ul'la), a chieftain of Asher, 1 Chr. vii. 39.

**ULPHILAS** (ul'fi-las), or **ULFILAS** (ul'fi-las), bishop and apostle of the Goths in the fourth century, probably sprang from a Christian family of Cappadocia, his ancestors having been carried off by the Goths in one of their incur-



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copulative conjunction prefixed. Perhaps a previous name was accidentally omitted.

**ULAI** (eu'li), a river of Susiana on the banks of which Daniel had one of his visions, Dan. viii. 2, 16. It would seem to be the Euleus of the Greeks, and is believed to be a river or artificial channel which connected the *Kerkhah* (Choaspes) and the *Kârin* (Pasatigris). The ancient channel may yet be traced, though now there is but a small runner of water in it. And as the Euleus is said to have surrounded the citadel of the Susians, the *Kerkhah* and this old channel were the two streams intended. This explains the words of Daniel, "between the two banks of Ulai"—i.e., between the two streams.

sions into that province. The chronology of his life is involved in obscurity; in general he appears to have begun his pious labors among the West Goths in the reign of Constantine, and to have continued them through great part of the reign of Valens. He won the love and confidence of his people by his blameless life and religious earnestness, and did them important service not only by his teaching and ministrations, but by successfully conducting important negotiations between them and the Roman empire. In doctrine he appears at first to have held with the orthodox, but through his later intercourse with the empire and the Arian bishops was led to embrace the Arian creed. The most memorable service rendered to his countrymen by Ulphilas



was the translation of the Bible into their language, for which he had first to devise an alphabet. He omitted the four books of the Kings, lest their warlike spirit should excite too much the naturally fierce spirit of the people. A volume containing the four Gospels of this Gothic version, very imperfect, was discovered in a monastery near Cologne, and after singular fortunes found a permanent rest in the University of Upsal. The version of Ulphilas possesses very high interest and importance as the most ancient monument of the Teutonic family of languages.

**ULTRAMONTANISTS** (ul-tra-mon'tan-istz), those who recognize the papal claim of supremacy over every part of the Church of Christ as well as over every sovereign within its boundaries, and also that of the pope's personal infallibility. Ultramontanism dates from Gregory VII. (Hildebrand, A. D. 1073-85), who propounded the following claims: "Quod solus papa possit uti imperialibus insignis; quod solus papa pedes



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omnes principes deoseculentur; quod illi liceat imperatores deponere; quod a fidelitate irriquo- rum subjectos potest absolvere" (that the pope only may lawfully use imperial insignia; that all princes should kiss the feet of the pope; that to him it appertains to dethrone rulers; that he has power to absolve subjects from allegiance to their wicked rulers). These views are principally maintained in the Italian peninsula. They were formerly resisted by the French clergy, who contended for what was known as the "Gallican liberties;" but for a considerable time past Ultramontanism has spread extensively in France, and the manner in which the decree of the Vatican Council has been received in that country is a fair index of the views of the modern bishops and clergy. Though Ultramontanism took its rise under Hildebrand, it did not attain its full development until the fifteenth century. An assertion of authority so incompatible with Catholic liberty aroused opposition in the Gallican and German Churches as well as in the Swiss cantons; but works in defence of national liberties and ecclesiastical independence have usually obtained a place

in the "Index Expurgatorius;" and the Ultramontane tone of the present day is far in advance of the Romanist writers of the Reformation period. Bellarmine was the great theologian who advanced the cause of Ultramontanism in his day; but in modern times the man who of all others has given a scientific cast to these claims is Möhler, whose great work, the "Symbolik," appeared in 1832. Möhler prepared the way for the different steps which have been taken under the reign of Pius IX., until now, with the exception of the "Old Catholic" party, the Romish Church appears to have quietly submitted to all the claims which Ultramontane advocates have ever propounded.

**UMMAH** (um'mah), a city of Asher, Josh. xix. 30.

**UNBLOODY SACRIFICE** (sak're-fize), all oblations which do not involve the mactation or killing of a victim. The term is used in Romanist theology to designate "the sacrifice of the altar," in which it is held that the body of Christ is offered up as a sacrifice without the shedding of blood, that this offering is made for the sins of the living and the dead, and that it is expiatory in its influence and value. Such is the Romish mass. The term "mass" is said by Nicod, who follows Baronius, to be derived from the Hebrew *missach*—i. e., that which is offered—or from the Latin *missa*, *missorum*; because in former times the catechumens and those who were excommunicated were sent out of the church, not being permitted to remain while the eucharist was celebrated. After the sermon and the reading of the epistle and the gospel, all these persons were dismissed by the deacons, who said, "*Ite; missa est*."—"Go; the dismissal is now," or "has arrived;" and Menage derives the word from *missio*, "dismissing," and others from *missa*, "sending." The term "mass" has a very wide application. Thus, there is a high mass, when the eucharist is celebrated with music and the full complement of ministers and ceremonies of the Church. This is often called "solemn mass." There is low mass, a performance by a single priest and a server; mass for the dead, when "the offering" is made on behalf of the souls of the faithful departed, the chief features being the absence of the "Gloria in excelsis," the "Pax" and of incense, the omission of the "Gloria Patri" and the substitution of "Requiescat in pace" in the "Agnus Dei." Then, again, there is a mass of judgment, by which a person seeks to clear himself of any calumny; a mass of security, said at the examination of catechumens as to their fitness for baptism; the mass of the Holy Ghost, which is generally said at the opening of a General Council, at the election of a pope or bishop and in local synods. There is the mass of the pre-sanctified, where the priest goes through no service of consecration, but uses "reserved host," or wafers which had already been consecrated. Then, again, there is the pontifical mass which is celebrated by a bishop. In England a bishop used to be assisted by seven deacons, sub-deacons and acolytes in Saxon and Norman days. In modern Western use, the bishop, when celebrating pontifically, is attended by an assistant priest and two deacons of honor, besides the attendants required to minister the mitre, pastoral-staff, book and candle, gremial veil and other vestments. Other masses have been named from the countries in which they were used, such as the Gothic in Spain, the Ambrosian, the Gallic and the Roman. See **TRANSUBSTANTIATION**.

**UNCIALS** (un'sh'alz), letters of a size between capital letters and small characters which were used in ancient manuscripts. They were so called either from a wrong reading of the word *initiales*—that is, "initials"—or from *uncialis*, the twelfth part of an inch, or from *uncial*, weighing an ounce. When uncials were used, all the letters were of capital shape; they followed each other closely without the modern punctuation of commas, semicolons or other stops, as may be seen in mas, semicolons or other stops.

**UNCIRCUMCISION** (un-ser-kum-sizh'un), THE, Rom. ii. 26, 27, a term used to designate Gentiles, or the heathen.

**UNCLEAN** (un'kleen). See **CLEAN** AND **UNCLEAN**. A person who had contracted ceremonial uncleanness was, according to the Mosaic law, deprived for a time of social privileges and cut off from sacred functions. Thus the priests who were defiled must not eat of the holy things, Lev. xxii. 2-9, and one of the people generally, if unclean, must not take part in sacrificial offerings, Lev. vii. 20, 21, or hold his position as one of the congregation of the Lord. There were three degrees of uncleanness measured by time, and the kind of purification necessary, viz., that which lasted till even—such as contact with dead animals; that which defiled for seven days—such as resulted from the touching of the human corpse, Num. xix. 11; that which was occasioned by certain diseases or infirmities—leprosy, for example—by the menstrual flux and child-birth; these classes of uncleanness lasted as long as the morbid state continued. Purification from the first named was received by washing the clothes, from the second by the use of the water of separation, Num. xix. 9, from the third by specified sacrifices. It is impossible to enter here into the details of personal uncleanness, but let it be noted that the disabilities and propagation of it marked in the most telling way the loathsomeness of sin and the hatred which God had for everything which defileth.

**UNCTION** (unk'shun). See **ANOINTING**. The word is used in 1 John ii. 20 in a spiritual sense as denoting a gracious divine communication, compare Rev. iii. 18.

**UNCTION**. 1. The rite of anointing used in the Romish Church in baptism, confirmation and other offices. In coronations of sovereigns anointing is used symbolically to indicate consecration to office. 2. Extreme. In the Romish Church the rite of anointing is performed on the approach of death, and it is then designated "extreme unction." On this subject the canons of the Council of Trent are express, as the following extracts testify: "Canon 1. If any shall say that extreme unction is not truly and properly a sacrament instituted by our Lord Jesus Christ and declared by the blessed apostle James, but only a rite received from the Fathers, or a human invention, let him be accursed. Canon 2. If any shall say that the holy anointing of the sick does not confer grace, nor remit sin, nor relieve the sick, but that it has ceased as if it were only the grace of healing, let him be accursed. Canon 3. If any shall say that the rite and usage of extreme unction which the holy Roman Church observes is contrary to the sentence of blessed apostle James, and therefore should be changed, and may be despised by Christians without sin, let him be accursed." The authority for this ordinance is

stated by the council to be found in Mark vi. 13 and James v. 14, 15. Now, Mark says, "They east out many devils, and anointed with oil many that were sick, and healed them;" not that the persons were dying, and that they had to be anointed so as to have their "sins remitted" before they departed. James says: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him;" showing very clearly that the praying and anointing were in order to recovery from sickness as well as forgiveness; and neither of these passages intimates or gives any countenance to the idea that oil was to be applied to dying persons of whose life no expectation was entertained, or that the anointing was done in expectation that the process would "remit sins."

The Greek Church observes the ordinance of anointing in sickness, but does not confine it to cases of supposed mortal illness, and the oil used in the Greek Church may be consecrated by a common priest. In the Greek Church it is obvious that the original idea of recovery is not yet lost, as may be seen by the words of the prayer used by the administrator of the ordinance: "O holy Father, the physician of our souls and bodies, who didst send thy only begotten Son, our Lord Jesus Christ, to heal all diseases, and to deliver us from death, heal thy servant from the bodily infirmity under which he now labors, and raise him up by the grace of Christ."

**UNDERGIRD** (un'der-gerd). The ship in which St. Paul sailed to Italy is said to have been undergirded, Acts xxvii. 17—that is, some turns of a cable were passed round the hull.

**UNDERSTANDING** (un-der-stand'ing), the faculty of perceiving things distinctly.

**UNIATES** (u'ne-ates), Eastern Christians in external communion with the see of Rome, some being seceders from the orthodox Eastern Churches and others from the Nestorian and Jacobite communities. After the Council of Trent a very vigorous effort was made by the Jesuits to unite Eastern and Western Christendom, and the work was commenced with great zeal in Poland and in the border-land which separated the two communions. Considerable progress was made, especially in Lithuania, and eventually the Church was divided into two communions, each retaining the rites and doctrines of Eastern Christendom, but one acknowledging for its patriarchal head the patriarch of Constantinople, the other the bishop of Rome. This division of the Church continued in full force until the partition of Poland in the year 1772. At that time between two and three millions of the Uniates gave up their allegiance to Rome and returned to full communion with the orthodox Eastern Churches. In 1839 two millions more were reconciled, but there are still about three hundred thousand in Russia and three millions in Austria.

**UNICORN** (eu'ni-korn), the word by which the Hebrew *re'em* is rendered in our translation, Num. xxiii. 22. But it is clear that the animal intended had more than a single horn; for, though our version has "horns of unicorns," Deut. xxxiii. 17, yet in the margin we find "an unicorn," the word being really in the singular number.

This fact renders it unlikely that either the rhinoceros or the animal like a horse with a single long curved horn growing out of the forehead discovered in Thibet can be meant. Some would understand the *Oryx leucoryx*, a large species of antelope, and certainly the Arabic name by which it is known corresponds with the Hebrew *re'em*. But this animal may be tamed. Others, with much greater probability, fix upon the *Bos bubalus*, otherwise *Bubalus bubalus*, or Oriental buffalo, which is still very common in Palestine. Mr. Carey has examined the question with a great deal of care. He finds that the animal, whatever it is, is respectively associated and placed in parallelism with bulls or bullocks; he infers the high probability, therefore, that it was of the bovine species. He thinks, further, that the mention made of the *re'em* in Job xxxix. 9-12 is decisive of its being a wild ox. It is spoken of in relation to the stall, ploughing, harrowing and carting, also in connection with other wild animals, certain species of which have been domesticated. "The analogy, then," he proceeds, "of the context would lead us to suppose that such as the wild goat, or the stag that is removed from the haunts of man, or the wild ass, is to the common goat and stag and ass respectively, such is the *re'em* to the common or domesticated ox. Besides which, it is described . . . as being manifestly an untamable animal, and one useless to man for any agricultural purpose. Judging from his outward appearance, anatomy, etc., we might have supposed him (such is God's intimation here) capable of ploughing, harrowing, etc., but experience shows that such is his disposition that he cannot be brought under the yoke. In short, whilst in all outward appearance he is an ox, yet in untamableness of disposition he shows himself to be the wild ox."

**UNIGENITUS** (eu-ni-jen'i-tus), the bull issued by Clement XI., in 1713, against the translation of the New Testament by Quesnel, the Jesuit. It was protested against in France, many of the bishops appealing against it to a general council. The conduct of the Jesuits and their aims in seeking to have the writings of Quesnel condemned may be clearly understood by consulting the "Provincial Letters" of Pascal, who was a Romanist, and who thoroughly mastered the objects and policy of the party who so virulently sought to overthrow the celebrated house of Port Royal.

**UNION** (eun'yun), **HYPOSTATICAL** (hi-pos-tat'i-kal), is the union of the human nature of Christ with the divine, constituting two natures in one person. Not consubstantially, as the three persons in the Godhead; nor physically, as soul and body united in one person; nor mystically, as is between Christ and believers; but so as that the manhood subsists in the second person, yet without making confusion, both making but one person. It was miraculous, Luke i. 34, 35; complete and real—Christ took a real human body and soul—and not in appearance; inseparable, Heb. vii. 25.

**UNITARIANS** (eu-ni-ta're-anz). The term Unitarian may be used by all who, while denying the distinctions of persons in the Godhead, affirm that they only hold in its true sense the "monarchia," the unity of God. Modern Unitarians, the school of Priestley, who are principally of England and America, are the successors rather than the

lineal descendants of the Socinians. The separate congregations of Socinians in England, which were never numerous, died out by the end of the seventeenth century. The Unitarian sect was formed out of the Arianism floating in the Church and in dissent; this Arianism sprang from the Dutch Remonstrant theology, which was largely studied in England. In 1691 Dr. Bury's book, the "Naked Gospel," appeared. It was publicly burnt, and the writer was expelled from the University of Oxford. Then, in 1708, Whiston published his "Essay on the Apostolical Constitutions" to prove that the Arian doctrine was the primitive faith of the Church. Four years later Clarke published his "Scripture Doctrine of the Trinity," and the controversy then began in real earnest, the writers on the side of Clarke being Whitby and Emlyn, while his opponents were Welchman, Nelson, Bennet and Waterland. The controversy raged among the dissenters also. It began among the ministers of Devonshire and Cornwall, who proposed to ascertain by a test the views of the



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brethren about our Lord's divinity. Pierce and Hallet of Exeter were the persons aimed at; and Pierce was ejected in 1719, when the matter was laid before the whole body of dissenting ministers, which met at Salter's Hall, and it was carried by four votes that there should not be a particular declaration of faith in the Holy Trinity "in the advices under consideration for Exeter." Several dissenting ministers were dismissed by their congregations, and an effort was made without success to allow Arianism and Socinianism in the Church. Several of the ministers left the Church; Lindsey resigned Catterick in 1773 and opened a chapel in Essex street; Jebb resigned and became a physician; Disney resigned Swindley in 1782 and became Lindsey's colleague in Essex street; and from the formation of the Essex street congregation the Unitarianism of England may be dated. Priestley and Belsham did for the system what Faustus Socinus did for Socinianism. Priestley, whose parents were orthodox dissenters, became an Arian, then a Socinian, and finally a Unitarian. Belsham also was of a dissenting family, and he appears to have stepped down at once



from Calvinism into Unitarianism. Priestley was but a sciolist in history and criticism, but Belsham was more cautious in his statement of doctrines. Still, his "Improved Version of the New Testament," which was published in 1808, was shown by Nares, Rennell and Lawrence to be full of mistakes and falsifications. His "Calm Inquiry," published in 1811, is the ablest work on modern Unitarianism, and may be taken as a standard of Unitarian doctrine.

Unitarians reject out of the Socinian creed, the miraculous conception of our Lord and his personal ascension into heaven after his baptism, to be instructed in his office and his worship. They utterly reject the atonement, and they hold that Jesus died merely as a martyr. They allow that he was raised from the dead, and in some undefined sense he is to judge the world. In short, their religion is a system of ethics without a sense of the "sinfulness of sin" and without a Saviour. The Unitarianism of the United States is largely in agreement with that of England, just as the Arianism of this country was in accord with the same system in Europe, individual differences existing among different persons, but the main features of the creed being identical.

**UNITED BRETHREN, or MORAVIAN CHURCH.** This Church, the correct designation of which is *Unitas Fratrum*, literally "The Unity of the Brothers," but popularly rendered The United Brethren, is better known, outside of its own brotherhood, by the appellation of The Moravian Church. The Brethren's own account of their origin as a Church is that, in the ninth century, two monks of the Greek Church, Methodius and Cyrilus, were instrumental in converting the kings and many of the people of Moravia and Bulgaria to the faith of the gospel, and these kings and their subjects were received into the communion of the Greek Church. Methodius became the first bishop of the infant Church, and Cyrilus translated the Scriptures into the Slavonic dialect for their use. In process of time many of them were led to submit to the Roman Church, but a considerable number adhered to their mother Church. As early as 1170 we find them, in association with the Waldenses, sending missionaries abroad to preach the gospel. In the fifteenth century the great Bohemian pre-Reformation Reformer, John Huss, commenced and carried on his wonderful work, drawing many converts from the Roman Church into the gospel light, which burned the brighter after the 6th day of July, 1415, when Huss died a martyr at the stake, having been adjudged a "heretic" by the Council of Constance. At his death a large number declared themselves Hussites. Soon afterward disturbances began in Bohemia, and the followers of the martyr found themselves in trouble when four hundred and fifty-two of their number were cited to appear before the council for signing a protest against the murder of Huss. Speedily, however, a serious division appeared in their ranks. One section was called Calixtins, from *calix*, "chalice," because they demanded the cup for the laity in the eucharist, and a party who went much farther in their views of reform were designated Taborites, from a mountain (Tabor) where Huss had preached, and where they had been accustomed to meet. In 1418 Martin V. issued a bull calling for the chastisement of the followers of Huss and Wycliffe. In 1420 the pope invited a crusade against them, to which the emperor promptly responded. The imperial army of one hundred and forty thousand men

threw themselves against the Hussites, and were signally defeated at the memorable battle of Witkow, and the war went on, the Bohemians covering themselves with glory under the renowned chieftain John of Ziska, until his death, in 1424. Three papal crusades were directed against these sternly-determined people, and all in vain. Army after army was hurled back in ignominious defeat by their prowess. Treachery did its utmost, and thus, through varied scenes, the struggle went on until their numbers decreased; many perished, some submitted to Rome, others joined the Lutheran ranks, and a faithful few found their way into the Church of the United Brethren. That any portion of a race so warlike as the Taborites should pass over into a communion so entirely different as that of the United Brethren can only be accounted for by the fact that, notwithstanding all their warlike struggles, they had in their hearts a loving regard for the word of God and a willingness to frame their lives by its precepts.

The Moravian and Bohemian bishops having all submitted to Rome, the Brethren found themselves without chief pastors. They chose three of their priests, whom they sent to Stephen, bishop of the Waldenses in Austria, by whom they were consecrated to the episcopal office, and these three on their return consecrated ten others. Thus the Church was reorganized and fitted for fresh labors. In 1523 the Brethren opened a friendly correspondence with Luther and others of the leaders of the Reformation. This, becoming known, brought on them a fierce persecution. After having been alternately protected and persecuted, they were at length subjected to a persecution under Ferdinand, beginning in 1621, which threatened their entire suppression and extermination. But among the mountains of Bohemia a few refugees kept alive the faith of their fathers, while in Poland there survived two bishops of the Church. In the midst of this persecution some of the Brethren fled to other lands. One colony of these, who retained in purity their original principles and practice, was in 1722 conducted by a brother named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate, at the foot of a hill called Huberg, or "Watch Hill." They called their settlement Herrnhut, "the watch of the Lord." The count showed every kindness to the emigrants; but being a zealous member of the Lutheran Church, established by law, he endeavored to prevail upon them to unite themselves with it. This they declined; and the count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren. Through the Polish bishops the episcopal succession was transmitted to the Church of the Brethren at Herrnhut.

The synod which, in 1570, put an end to the disputes which then tore the Church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans and of the Calvinists. In consequence, many of the Reformers of both these denominations had followed the Brethren to Herrnhut and been received by them into communion; but not being endued with the peaceable spirit of the Church which they had joined, they started disputes among themselves which threatened the destruction of the whole establishment. By the indefatigable exertions of Count Zinzen-

dorf these disputes were allayed, and brotherly love and union were again established; no schism has since disturbed the Church of the United Brethren.

In 1735 the count, who, under God, had been the instrument of renewing the Brethren's Church, was consecrated one of their bishops. Dr. Potter, then archbishop of Canterbury, in England, congratulated him upon this event, and promised his assistance to a Church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions.

This Church, like many others, has been most shamefully misrepresented. It must, however, be acknowledged that some of their converts, having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible, and that Count Zinzendorf himself frequently adopted the language of these fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but to those who, writing his *extempore* sermons in short-hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760, and it is with reason that they honor his memory as having been the instrument by which God restored and built up their Church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they derive immediately from the word of God. In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes nor the unanimous consent of all present can decide, but recourse is had to the lot after mature deliberation and fervent prayer.

At every synod a kind of executive board is chosen, called the Elders' Conference of the Unity. It consists of ten elders, and is divided into four committees or departments. 1. The Missions' Department, which superintends all the concerns of the missions. 2. The Helpers' Department, which watches over the purity of doctrine and the moral conduct of the different congregations. 3. The Servants' Department, to which the economical concerns of the Unity are committed. 4. The Overseers' Department, of which the business is to see that the constitution and discipline of the Brethren be everywhere maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the whole Elders' Conference and have the approbation of that body. The powers of the Elders' Conference are, indeed, very extensive; it is possessed of the supreme executive power over the whole body of the United Brethren, but is responsible to the Synod. Besides the General Conference of Elders which superintends the affairs of the whole Unity, there is a Conference of Elders belonging to each congregation which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are subject. This body is called the Elders' Conference of the Congregation. The Elders' Conference of each congregation is answerable for its proceedings to the Elders' Conference of the Unity.

Their ministry comprises bishops, priests and deacons. A bishop can discharge no office but by the appointment of a synod, or of the Elders' Conference of the Unity. Presbyters or priests can

perform every function of the bishop, except ordination. Deacons are assistants to the presbyters, and deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. No marriage takes place without the consent of the board of elders of the congregation. Upon due application this consent is signified to the parties; whereupon they are solemnly betrothed, in presence of the elders and nearest connexions, and the marriage then takes place according to the forms prescribed by law. The education of youth receives the greatest attention.

But what characterizes the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they have been excelled by no other Church. They have earnest missionaries laboring in almost every country in the world. As to the tenets of the Moravians, though they acknowledge no other standard of truth than the sacred Scriptures, they adhere in the main to the Augsburg Confession. They believe that the kingdom of Christ is not confined to any particular party, community or church, and they consider themselves, though united in one body, or visible church, as spiritually in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

As before intimated, the Church of the "United Brethren" is episcopal, and the order of succession in their bishops is traced with great exactness in their history, yet they allow to them no elevation of rank or pre-eminent authority, their Church having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call conferences. The Church is divided into four provinces—two American, one British and one Continental. The government of each province is administered by a synod, and the affairs of the Church at large are administered by a general synod which convenes in Europe every ten years.

Their ritual is simple. Music holds a prominent place in their services. The festivals of Epiphany, Christmas and Easter are observed. On a Sunday morning they read a liturgy of their Church, after which a sermon is preached and an exhortation given to the children. In the afternoon they have private meetings, and public worship in the evening. Previous to the holy communion, which is administered once a month and on Maunday Thursday, every person intending to communicate converses with one of the elders on the state of his soul. The celebration of the communion is preceded by a love-feast, and on Maunday Thursday by a solemn washing of each others' feet, after which the kiss of charity is bestowed. On Easter Sunday they attend the church or the burial-ground, where they read a special liturgy and call over the names of all their members who have died in the preceding year. And every morning in Easter week they meet to read the harmonies of the gospel on the crucifixion, etc.

The first colony of members of this Church came over to this continent with General James Oglethorpe in 1733, and settled in Georgia. Others followed shortly, and soon still others, who settled in Pennsylvania. In 1749 the Parliament of Great

Britain passed an act recognizing the Moravian Church as an "Ancient, Evangelical Episcopal Church," and inviting its members to settle in the British Colonies of America. A settlement, small at first, at Bethlehem, Pennsylvania, soon became the leading one of the brethren on this continent. The Church has grown steadily, and been blessed by God in its work both in the home and foreign fields.

Though not so large in members as some others, the Moravian Church is in a healthy and flourishing condition, and its members command the respect of all classes, and the love of all fellow-Christians of every name, by their quiet earnestness and unostentatious piety.

**UNITED PRESBYTERIAN CHURCH.** See PRESBYTERIAN CHURCH.

#### UNITED SOCIETY OF BELIEVERS, or SHAKERS.

This society took its rise in Manchester, England, and its originators were a man named James Wardley and his wife (Jane) and a man and wife named Townley. Notwithstanding strong opposition, or in consequence of it, the number of their followers became quite considerable. Among the first proselytes was Ann Lee (or Ann Stanley), the daughter of a blacksmith and the wife of Abraham Stanley, also a blacksmith, by whom she had four children, who all died in early childhood. It was in 1753 that she united with the society; in 1770 she was imprisoned on the charge of desecrating the Sabbath, and on her release told of a wonderful vision she claimed to have had during her incarceration. This led to her soon being recognized as the leader of the society, shortly after which she discovered the sin-

fulness of marriage, and testified against it by resuming her maiden name, but she acquired the sobriquet of *Mother Ann*. She called herself "Ann the Word," signifying that in her dwelt the Word; and to this day her followers say that "the man who was called Jesus, and the woman who was called Ann, are verily the first two pillars of the Church, the two anointed ones," etc.

She made such rapid progress in the development of her sect that the people of Manchester placed her in a mad-house, where she was confined some weeks. On being released, she and seven others came to America, landing in New York in May, 1774. In the spring of 1776 she went to Albany, and thence to Niskenna, now Water-Vliet, eight miles from Albany. Here she and her followers lived unknown a few years, holding their meetings in private.

Mother Ann taught her followers that in her

person the Divinity dwelt as truly as in Jesus Christ, and even more gloriously; that in her was verified the second coming of Christ to judge the world, in order to qualify her for which she declared herself endowed with the gifts of miracles and tongues, and the power of discerning spirits, and of searching hearts; she even claimed the power of bestowing the same gifts on others. She also asserted that she was not liable to the assaults of death, and that when she left this world she should ascend in the twinkling of an eye to heaven. Nevertheless, she died at Water-Vliet, July 21, 1784, but the system did not die with her. As many of her followers had believed her to be immortal, her death did somewhat to check the onward progress of the cause, but several men had joined them before her decease, who became lead-



HOSEA BALLOU, THE AUTHOR OF MODERN UNIVERSALISM.

ers, and they contributed much to continue the sect and to advance the settlement. These persons drew up what they published as the fundamental principles of the system, in seven articles.

Their worship is peculiar in the extreme, an important element being jumping or dancing, in which they mingle their joy with cries and singing. In addition to jumping, they have a singular art of turning round on their heels with surprising rapidity and for a considerable time.

Those who unite with this body must do it freely, and not as the result of persuasion. Married persons must entirely separate themselves from their companions; all debts and obligations must be discharged before the establishment can be entered; all are required to engage in labor for the benefit of the whole. The whole affairs are managed by a body called the ministry, and by trustees appointed to hold the property. Per-



sons may unite with them in faith and worship who do not reside with the society. Finally, they abstain from all wars, party politics and intemperance, and have a high reputation for chastity, cleanliness, honesty, industry and benevolence. They employ their time in farming and various mechanical employments, such as the manufacture of wooden ware, brooms, etc. The profits arising from their business transactions are devoted to a common fund for the support of the whole community.

**UNITY OF THE SPIRIT**, Eph. iv. 3, 13, the holy fellowship in which the divine Spirit unites believers. See **COMMUNION**.

**UNIVERSALISTS** (eu-ni-ver'sal-ists). The distinguishing characteristic of this denomination is the belief in the final holiness and happiness of the whole human family. Some of them believe that all punishment for sin is endured in the present state of existence, while others believe it extends into the future life; but all agree that it is administered in a spirit of kindness, is intended for the good of those who experience it, and that it will finally terminate, and be succeeded by a state of perfect and endless holiness and happiness.

The "Profession of Belief," adopted by the General Convention of Universalists in the United States, at the session holden in 1803, has never been altered, and is perfectly satisfactory to the denomination: "Art. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind. Art. II. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness. Art. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men."

Universalists claim that the salvation of all men was taught by Jesus Christ and his apostles. It was also taught and defended by several of the most eminent Christian Fathers, such as Clemens Alexandrinus, Origen and others. In the third and fourth centuries this doctrine prevailed extensively. It was condemned by the fifth General Council, A. D. 553; after which we find few traces of it until it revived at the period of the Reformation, and since that time it has found many able and fearless advocates. At the present day Universalism prevails more extensively than elsewhere in England, Germany and the United States.

In the United States, Universalism was little known until about the middle of the last century; and afterward it found but few advocates during several years, until the arrival of Rev. John Murray, in 1770. Mr. Murray labored almost alone until 1780, when Rev. Elhanan Winchester embraced Universalism, though on different principles. About ten years afterward Rev. Hosea Ballou embraced the same doctrine, but on principles different from those advocated by Mr. Murray or Mr. Winchester. To the efforts of these three men is to be attributed much of the success which attended the denomination in its infancy. Although they differed widely from each other in their views of punishment, yet they labored together in harmony and love.

For some years their ministry was chiefly re-

plenished from that of other denominations, but recently they have established several flourishing theological and collegiate institutions, and consequently their growth has been more rapid.

As before remarked, within the denomination there are two parties—the one who believe punishment terminates at death, the other that it extends beyond death, but only for a limited season. In 1831, however, a considerable number of ministers and members seceded from the Universalists and formed a distinct sect under the designation of—

**UNIVERSAL RESTORATIONISTS**.—These believe that all men will ultimately become holy and happy, that the probation of man is not confined to the present life, but extends through the mediatorial reign, and that, as Christ died for all, so, before he shall have delivered up the kingdom to the Father, all shall be brought to a participation of the knowledge and enjoyment of that truth which maketh free from the bondage of sin and death; that punishment is a means employed by Christ to humble and subdue the stubborn will, and prepare the mind to receive a manifestation of the goodness of God which leadeth the sinner to true repentance.

According to the Restorationists, theirs were the tenets of the entire Universalist body prior to 1818; they claim that the very terms Universalist and Restorationist were used interchangeably as synonymous; that up to 1818, when Hosea Ballou first advanced it, the doctrine that all retribution is confined to this world had not been promulgated among the Universalists.

The Restorationists denounced the doctrine as a corruption of the gospel. But a majority of the convention had espoused Ballou's sentiments. The Restorationists resolved to obey the apostolic injunction by "coming out from among them" and forming an independent association. Accordingly, a convention met at Mendon, Massachusetts, August 17, 1831, and formed themselves into a distinct sect, and took the name of Universal Restorationists. Since the organization of this association they have had numerous accessions. Their societies are principally in Massachusetts, though there are societies in Providence, Rhode Island, New York city, etc. The largest societies are those of Boston and Providence.

**UNIVERSITY** (eu-ni-ver'se-te). The name is derived from the Latin word *universitas*, which means the whole or entire of anything, and it is used to designate a seminary or place of learning of the highest character, where all the leading branches of learning are taught, and where degrees of literary standing are conferred. In the Middle Ages the Latin term *universitas* included the whole body of students and teachers assembled in a place of education with corporate rights and under by-laws of their own; and in later times, also, the term is held to imply that all branches are taught in an institution which is entitled to the name of a University. It is generally understood, that the authorization of the sovereign power in the State is necessary to enable such an establishment to confer degrees; and in most European countries there are various offices and professional situations for which a person is qualified, by having taken a certain degree at one of these establishments. Hence Universities, although in most instances they have been founded and maintained by private munificence, have been regarded as national institutions.

The University of Paris was long celebrated as

one of the most ancient of these institutions during the Middle Ages, and in its details it largely served as a model for other educational institutions. About A. D. 1200 it was composed of a union of the various schools of Rhetoric, Theology and Philosophy with which that city abounded, under one head, styled the Rector. That University was divided into four nations—French, Picard, Norman and English; to the first were attached the students from Italy and Spain, and to the last the students from Northern Europe generally. The subjects taught were arranged under faculties—viz., Theology, Law, Medicine, and that of the several liberal arts—Rhetoric, Logic, Grammar, Geometry, Arithmetic, Astronomy and Music. See **TRIVIAL**. These faculties were corporate, and elected each a dean, and these last, with the procurators of the nations, represented the University. The lowest degree was that of Bachelor; the next, Licentiate; the third, Magister, which corresponded with that of Doctor at Bologna. The Colleges connected with the University were private or royal foundations for the benefit of poor students, whose board was in certain instances found for them, and who received stipends or other emoluments. The Faculty of Theology at Paris was well known by the name of the Sorbonne. See **SORBONNE**. This old and splendid University, founded by Charlemagne, which had done honor to Paris and France for ages, may be said to have been entirely done away with at the Revolution, and at present the institution which goes by that name is, properly speaking, only a Board of Education, composed of nine members, who are presided over by the Minister of Public Instruction as Grand Master, with twenty-two inspectors of general studies under them. The French Academy, with its five Faculties and a numerous staff of professors, has been substituted for the old University, so far as teaching is concerned, and the University has come to be mainly a board of examiners. Still, the departments of the Academy are so numerous, and they are so amply provided with professors, that the whole curriculum of knowledge is fully recognized, and the instruction is minute and thorough.

In England the two great Universities of Oxford and Cambridge date from a very venerable antiquity. As there was a University for the eastern part of England in the seventh century, it is not improbable that one should have existed in the central kingdom of Mercia by the eighth century, and it is fair to have the name and munificence of Alfred recognized as a liberal patron of learning at Oxford. Ethelbald, the king of Mercia, is held to have created the University, for in 740 he had several Inns built for the use of students. In its early progress the term *school* was applied to the institution on the Isis. The University existed before the Colleges, and was the teaching institution, having also its well-known powers of granting degrees. The Colleges which grew up around the University were at first merely *hostels*, or boarding and lodging-houses for the students, which sprung up in Oxford after the Conquest, and in a short time they were very numerous. University Hall, which was on the site of the present University College, was attributed to Alfred, and hence that College claims to have existed for a thousand years. But it is more than probable that the earliest of the institutions which had the privileges of the Colleges as they now exist was St. George's College, in A. D. 1149. Many of the hostels changed their names, became incorporated with others or ceased to exist, and the others at length became

regularly organized in their present condition. The Colleges were endowed by private munificence, the founders stipulating in the charters the manner in which they were to be governed. In the course of years the funds of the Colleges were increased by endowments given by persons of wealth who had studied in them, and thus the most ample provision has been made for their support. Generally, a College is presided over by a Master (this is the usual term in Cambridge), Rector, President or Principal, and associated with him are a number of Fellows, who reach this position of dignity by proficiency in scholarship, and who are endowed out of the funds which constitute the foundation. Formerly these Fellowships were attainable by the students of the Col-

lege or refectory, usually called "the Hall," and the residences of the Fellows and the Masters or Rectors are generally well appointed. The Masters or heads of the Colleges are associated together and are incorporated, thus forming the governing authorities of the University. In the Colleges the students study under the tutors and Fellows, but they appear before the University officers for examination with a view to a degree. In Oxford and Cambridge there are University professors who lecture in almost every department of Language, Philosophy, Art and Science, as well as in Theology. Although the Colleges and the University have been indebted to private liberality for their lands and funds, Parliament has often interfered with the Colleges and

Baliol, king of Scotland. Merton dates from 1264, but only from 1274 in Oxford, for it had existed ten years at Maldon, in Surrey. It was founded by Walter de Merton, Bishop of Rochester. Exeter was founded in 1314 by Stapledon, Bishop of Exeter; and Oriel by Adam de Brome, Almoner to Edward II, in 1326. Philippa, Queen of Edward III, at the suggestion of Robert Eggesfield, her confessor, founded Queen's College in 1340; and New College, the splendid work of William of Wykeham, was established in 1386. Richard Fleming, Bishop of Lincoln, founded Lincoln College in 1427; and Magdalene was founded by William of Waynflete in 1456. Brasenose had joint founders, William Smith, bishop of Lincoln, and Sir Richard Sutton, and their College dates



BLOWING THE TRUMPETS FOR THE FEAST OF THE NEW MOON.

leges only in which vacancies occurred, and often the preference was given, according to the views of the founders, to the descendants of the founders of the Fellowships, but of late years great changes have been made by Parliamentary legislation, so that candidates may apply from any College in case of a vacancy, and the position is filled by literary competition. Endowments are also provided for "Scholars," who receive their appointment by competition, and who enjoy the benefit of their scholarship during their undergraduate course. Formerly no students were entered at Oxford or Cambridge who did not "reside" in a College; but now in Oxford they may, if they please, reside in lodgings and have their names entered in the University. In Cambridge students may reside in lodgings, but they must enter their names in some College and attend to College rules. Each College has its library, chapel, dining-room

the Universities, and a few years ago they were "opened" so as to admit Dissenters to enjoy privileges from which they had been excluded since the reign of Charles II. In Oxford, including five Halls, which are minor Colleges, there are at present twenty-five Colleges engaged in the tuition of undergraduates, who are prepared to pass their examinations in the University. There are five hundred and forty-eight Fellowships and two hundred and forty-seven Scholarships in the Colleges of Oxford, besides the great staff of organists, librarians, choristers and the band of professors in the University.

The antiquity of the Colleges in Oxford may be seen by the fact that University College claims to have been in existence in A. D. 872, though its statutes date only from 1280. Baliol appears to have been founded between 1263 and 1268 by John de Baliol of Barnard Castle, father of John

from 1509. Richard Fox, Bishop of Winchester, was the founder of Corpus Christi in 1516, just as the Reformation was dawning in Germany, and the name of this College indicates the earnest zeal of its founder to perpetuate a doctrine which he felt to be in danger of rejection. Christ Church, the greatest of them all, was the project of Cardinal Wolsey (see **FRIDSWIDE** and **WOLSEY**), which he began in 1525, but not until 1546 was its permanence ensured. Trinity College dates from 1554, when Sir Thomas Pope endowed a new Foundation, although Edward III, Richard II, and the priors and bishops of Durham had severally attempted to establish this important house. St. John's College was founded in 1557 by Sir Thomas White, a merchant tailor in London; and Jesus College, at the instigation of Hugh Price, was founded in 1571 by Queen Elizabeth. Nicholas Wadham and his wife Dorothy founded



Wadham College in 1613, and Pembroke, originally Broadgate Hall, was founded in 1624, while Worcester, which was originally Gloucester Hall, was refounded as a College in 1714 by Sir Thomas Cookes of Bently, in Somersetshire. The Halls are five in number, St. Mary's dating from 1325, Magdalen from 1487, New Inn from 1360, St. Alban's from 1547, and St. Edmund's dates from 1269, being the most ancient of them all.

The only modern College founded in Oxford was commenced in 1868, exactly two hundred years after the erection of Wadham College. It is erected by subscription in memory of the late Rev. John Keble, of Hursley, in Hampshire, who had been professor of Poetry in the University.

In Cambridge there are seventeen Colleges under the University, and the arrangements are similar in most of their details to those in Oxford. The University professors are so numerous as to provide lecturers in all departments, and the Colleges have three hundred and forty-nine Fellows and five hundred and thirty-four Scholars, together with exhibitioners, chaplains and a large staff of endowed officers. As an illustration of the munifi-

one College under it—i. e., Trinity College—with Provost, senior and junior Fellows, Scholars and Sizar. These institutions are usually considered to be better endowed than any other educational establishment in the British empire. The Queen's University, in Ireland, is merely a board of examiners entitled to confer degrees, and the students from the three Queen's Colleges of Cork, Belfast and Galway graduate in that institution.

The Universities of Germany were framed on the model of that of Paris. Prague was founded in 1348 and Vienna in 1365, and Germany has now a far more numerous list of Universities than any other country. The collegiate system never prevailed in Germany. The four faculties are retained, and professors in the different departments are appointed by the government. These form the Senate, at the head of which is the Proctor, who is chosen annually or biennially. Besides these, there are extraordinary professors, who receive small salaries, and an inferior class of licensed teachers or licentiates, who receive none. The professors give public lectures in the branch of study to which they are appointed, but they,

at Oxford and Cambridge; and in the London University and King's College, in London, the arrangements are similar to those which prevail in Scotland. In Spain the Universities are modeled on the plan which prevails in England, the students being entered as residents in the different Colleges which are attached to each of them.

In the United States the term University is loosely and improperly applied to many institutions which have no faculties in the departments of Law, Medicine or Theology. Many of these institutions are only in a formative state; and when they pass out of their elementary condition, it is to be hoped that they will attain to such a magnitude, and enjoy such ample provision, as may enable them to exhibit a character and an efficiency which would justify the name. Already, Harvard, Yale, Princeton and the Universities of Pennsylvania, Virginia and Michigan take rank with the famous institutions of older lands. In no country, and in no age, has a greater love of learning and a liberality on a more magnificent scale been displayed for the dissemination of knowledge, than in the United States. In this country the higher educational arrangements differ from those of Scotland and of England. The tendency is to secure residence of the students in the educational establishment, thus differing from Scotland and from the Queen's Colleges in Ireland; but yet at our great centres there is not an accumulation of Colleges as at Oxford and Cambridge; for each of our Colleges exercises University privileges both in teaching and conferring degrees, thus differing from the Oxford and Cambridge Colleges, which only teach and then pass their students on to the authorities of the University for graduation and for all further progress in degrees. With us also the tendency is evident to separate Theological Colleges, or Seminaries, as they are called, from Colleges which are devoted to the culture of Languages, Philosophy and pure and applied Science; and the influences which have led to this separation will no doubt continue to prevail. Residence is generally required in our institutions, and so far they must be collegiate; but there is no prospect that a number of these institutions shall grow up around any centre in our land as at Oxford and Cambridge, and therefore our Colleges will no doubt continue as hitherto to exercise University functions in the bestowal of degrees.

**UNNI** (un'ni). 1. A Levite said to be one of the porters who was appointed to play on the psalter, 1 Chr. xv. 18, 20. 2. A Levite after the return from captivity, Neh. xii. 9.

**UPFOLD** (up'fold), GEORGE, D.D., was born in 1796, at Guilford, Surrey, England. When only six years of age, he was brought to the United States, and his education at first was conducted with a view to the medical profession, and he actually graduated in medicine. He resolved, however, to consecrate himself to the work of the ministry, and he was ordained in 1818. He held the position of rector of St. Luke's Church, New York, from 1819 until 1827, when he was removed to St. Thomas' Church in the same city. In 1830 he became rector of Trinity Church, Pittsburg, and in 1849 he was raised to be bishop of Indiana. He devoted his life almost exclusively to pastoral work and episcopal oversight. His only published works were a "Review" of the events of one hundred years, published as a lecture in 1845, and a "Manual of Devotions," published in 1863. He died in 1872.



ANCIENT AMPHITHEATRE AT POMPEII.

cence of the founders and endowers of these Universities, it may be stated that they own three hundred and nineteen thousand seven hundred and eighteen acres of land, of admirable quality, in England and Wales. There are great numbers of Church livings owned by the Universities and Colleges, to which the Fellows may retire, if they prefer parochial to tutorial life. There are tithe charges, which bring them in a yearly income of four hundred and fifty-three thousand five hundred and seventy dollars. From houses, they get two hundred and seventy thousand seven hundred and twenty-five dollars in a yearly income, and they receive three hundred and six thousand six hundred and ninety dollars from stocks and shares. In 1871 the income of these two Universities was no less than three million seven hundred and twenty-two thousand and twenty-five dollars. A large part of this sum goes to the heads of Houses, Fellows, Scholars and Exhibitioners. The Chapels absorb twenty times as much as the Libraries, and only the sums of thirty-three thousand four hundred and ninety dollars at Oxford and five thousand three hundred and fifty-five dollars at Cambridge go to the payment of professors.

In Ireland, the University of Dublin has only

as well as the other two classes, may give also private lectures on whatever subject they please, and from the fees of attendance at these lectures their principal income is derived. Generally, the student is left at liberty to attend what lectures he pleases; for the course in the lower seminaries is so extensive that the University is considered to be of value chiefly in giving a final determination to the peculiar bent of the student's mind, and to perfect him for the course of life on which he determines to enter. In Prussia, licenses to practice in various professions, and benefices in the Church, are only given to those who have studied a prescribed time in the University. The constitution of the Scotch Universities has a great resemblance to those of Germany. In each there is a Principal, with professors in the different faculties, who deliver lectures to their students and carry them through an extensive course. The Scottish institutions are real Universities, as they have faculties in Arts, Law, Medicine and Theology, and they recognize the fact that no institution has any right to confer a degree in any branch of learning that has not a teaching body of professors in that branch. The students in Scottish Universities do not "reside" in College, as is the case

**UPHAM** (up'ham), EDWARD, was born in 1709, at Malden, Massachusetts. He received his degree in 1734. In 1740 he became pastor of a small Baptist church in West Springfield, but after eight years' faithful labor he was obliged to resign the place because of inadequate support. He removed to Newport, Rhode Island, and became the successor of the Rev. John Callender in the First Baptist Church in that place. In 1771 he retired from Newport to his abode at West Springfield, where he continued to minister to the members of his old flock whom he collected together again. He died in 1797, being eighty-seven years of age. He was an early and zealous friend of Rhode Island College, and he acted as a trustee and a Fellow of the College from 1764 until 1789. He engaged in a controversy with the Rev. Dr. Lathrop on the subject of Baptism. His theological views verged toward Arminianism, and in his mode of preaching he differed from the custom of his brethren, inasmuch as he brought his manuscript with him into the pulpit.

**UPHAM**, THOMAS COGGSWELL, D.D., was born in 1799, at Deerfield, New Hampshire. He graduated at Dartmouth College in 1818, after which he spent three years for his theological course at Andover. He became assistant to Professor Stuart in the Hebrew class, and he translated Jahn's "Biblical Archaeology." In 1823 he was chosen colleague-pastor in the Congregational church at Rochester, New Hampshire; but he entered on the duties of the chair of mental philosophy and ethics at Bowdoin College in 1825, and he added the task of instruction in Hebrew. He continued to labor with great zeal and success in this office until July, 1867. In 1839 he published his "Elements of Mental Philosophy," and in 1850 he published his "Treatise on the Will." In the department of mind he also issued a work entitled "Outlines of Imperfect and Disordered Mental Action," a very peculiar work, which displayed great critical power. He has also been a voluminous author of works which are of a theological character, such as "Principles of Interior or Hidden Life," "Life and Experiences of Madame de la Mothe Guyon and Fénelon," "Treatise on Divine Union," "Religious Maxims," "Life of Faith," "A Method of Prayer," "Manual of Peace," an "Essay on the Congress of Nations," etc. Dr. Upham has been one of the most successful professors of mental science in our age, and his works have been received as text-books in many of our leading colleges and schools.

**UPHARSIN** (eu-far'sin), Dan. v. 25. See MENE.

**UPHAZ** (u'faz), Jer. x. 9; Dan. x. 5, probably identical with Ophir.

**UPPER ROOM.** See HOUSE.

**UR**, the father of one of David's heroes, 1 Chr. xi. 35. But in 2 Sam. xxiii. 34 the same person apparently is called Ahasbai.

**UR**, a city or place which has always the addition "of the Chaldees," where Abraham's family resided, and from which he with his father Terah and other relatives went forth to Haran, Gen. xi. 28, 31; Neh. ix. 7.

There are discordant opinions as to the locality of Ur. Some have identified it with Edessa, the modern *Orfah*, and some with a Persian fort-

ress, so called, between Dura on the Tigris and Nisibis. Others suppose it to be *Warka*. But this is more probably the ancient Erech. On the whole it may be most reasonably imagined to be *Mugeyer* or *Umgheir*, where considerable ruins exist. Dr. Kalisch, indeed, whose authority is deservedly high, disagrees with this opinion, and believes Ur to be the name of a province to which Haran belonged. But his only reason is that Abraham, as he interprets the text, was at Haran when the divine summons came to him, Gen. xii. 1, whereas God is elsewhere said to have brought him from Ur. This can hardly be reason sufficient.

*Mugeyer* is unquestionably very ancient. It is situated on the right bank of the Euphrates near the marshes which the confluence of the *Shat-el-Hic* and the *Shat-el-Kahr* with the Euphrates has formed, and in periods of inundation the ruins are surrounded by water. They are of an oval shape, and measure about half a mile from north to south. The name *Mugeyer* is said to signify "place," or "mother, of bitumen," which is the cement used in the remarkable temple here built in stages, two

He removed the papal seat from Avignon to Rome. The sixth was pope from 1378 to 1389. His rule was so obnoxious that the French party in the College of Cardinals elected the antipope Clement VII. The seventh, elected September 15, 1590, whose pontificate lasted thirteen days. The eighth, in whose pontificate, lasting from 1623 to 1644, Jansenius, bishop of Ypres, promulgated the well-known Jansenist doctrines, which were condemned by the pope. See JANSENIUS.

**URBANE** (ur-ba'nay), or **URBAN**, a disciple at Rome and one of Paul's companions in labor, Rom. xvi. 9. Nothing is known of him, but his name shows him to have been a Roman.

**URI** (en'ri). 1. The father of Bezaleel, one of the skilled workmen employed in the construction of the tabernacle, Ex. xxxv. 30. He was himself of the tribe of Judah and the son of Hur. 2. The father of one of Solomon's commissariat officers—Geber, 1 Ki. iv. 19. 3. A gatekeeper of the temple, and one of those who had married foreign wives, Ezra x. 24.



INTERIOR OF A POMPEIIAN MANSION.

of which remain. This temple is in the form of a parallelogram one hundred and ninety-eight by one hundred and thirty-three feet. The lower story is supported by thick buttresses, and the height of the whole is seventy feet. The exterior is faced with red kiln-baked bricks, and the interior is constructed of bricks burnt or sun-dried. The name of Uruk, an early king, 2230 B.C., has been found upon the bricks, and the place was probably the capital of this monarch. The temple was dedicated to the moon-god Hurki; hence perhaps the town derived its name. The rest of the ruins are for the most part tombs.

**URBAN** (ur'ban). There were several popes of this name, as follows: The first, who suffered martyrdom at Rome on May 25, 230. The second, whose pontificate extended from 1088 to 1099, presided at the Council of Clermont in 1095, and proclaimed the first Crusade. The third reigned from 1185 to 1187. The fourth, in whose pontificate, which extended from 1261 to 1264, the festival of Corpus Christi was instituted, excommunicated the usurper Manfred, and offered the crown of Sicily to St. Louis, who refused, and afterward to Charles d'Anjou, who accepted it. The fifth was elected in 1362 and died in 1370.

**URIAH** (eu-ri'ah). 1. One of the distinguished officers of David's army. He is called "the Hittite;" possibly born of Hittite race, he or some ancestor had become a Hebrew proselyte. He was husband of Bathsheba, with whom David formed an adulterous connection while Uriah was in the field under Joab. David's discreditable attempts to conceal his crime, and, on their failure, cold-blooded murder of Uriah, are faithfully narrated by the sacred historian. Uriah is represented as a brave and high-minded man, 2 Sam. xi. See **URIAH**, 1. 2. A priest, father of that Meremoth who was one of those who weighed the vessels brought by Ezra, Ezra viii. 33. See **URIAH**, 3.

**URIAS** (cu-ri'as), Matt. i. 6, the same as Uriah, 1.

**URIAS**, 1 Esd. ix. 43, the same as Urijah, Neh. viii. 4.

**URIEL** (eu-ri'el). 1. A Levite, chief of the Kohathites in the time of David, and one of those who took part in the bringing up of the ark from the house of Obed-edom, 1 Chr. xv. 5, 11. 2. The father of Maachah, wife of Rehoboam; he is called Uriel of Gibeon, 2 Chr. xiii. 2. 3. A Kohathite



Levite, son of Tahath, but of whom nothing more is recorded, 1 Chr. vi. 24.

**URIJAH** (eu-ri'jah). 1. A high-priest in the reign of Ahaz. He weakly complied with the order which the king sent him to make an altar like that used for idolatrous worship at Damascus, and to sacrifice upon it instead of on the one which Solomon had constructed after the divine pattern, 2 Ki. xvi. 10-16. He is also called Uriah, Isa. viii. 2. 2. The son of Shemaiah of Kirjath-jearim who prophesied against Judah and Jerusalem in the reign of Jehoiakim. The king was enraged, and resolved to put him to death. Urijah, however, fled into Egypt; but as Jehoiakim was Pharaoh's nominee, he had no difficulty in seizing the prophet there. Urijah was brought



DOORWAY OF A POMPEIAN MANSION.

back to Jerusalem and executed, Jer. xxvi. 20-23. 3. A son of the family of Koz and father of Meremoth, Neh. iii. 4, 21. Perhaps it was the same who stood by Ezra when he read the law, Neh. viii. 4.

**URIM** (eu'rim) **AND THUMMIM** (thum'-mim). Few matters connected with the ancient Hebrew ritual have excited more curiosity than the Urim and Thummim. The Scripture gives no description of the things meant. In the directions communicated to Moses for the high-priest's garments it is simply said that the Urim and Thummim are to be put into the holy breastplate, to "be upon Aaron's heart when he goeth in before the Lord," Ex. xxviii. 30. But it is observable that, whereas certain skilled artists made the robes and the furniture of the tabernacle, with the tabernacle also, there is no mention of any

making of Urim and Thummim; it is Moses himself who, when all is finished and Aaron arrayed, put these into the breastplate, Lev. viii. 8. By means of Urim and Thummim counsel from the Lord was to be delivered, Num. xxvii. 21; and the possession thereof was the crowning glory of the priestly tribe, Deut. xxxiii. 8. In after times we find this mode of consulting God exercised, 1 Sam. xiv. 18, 19; xxii. 2, 6; and subsequent to the Babylonish captivity we have the impossibility noticed of discriminating the right descent of some who claimed the priesthood until there stood up a priest with Urim and Thummim, Ezra ii. 63. The most, then, that we can gather seems to be that the Urim and Thummim were no work of art, that they were connected with the breastplate of the high-priest's ephod, and that they were put in after this breastplate with its rows of precious stones was completed.

The origin of Urim and Thummim has been traced to Egypt. The meaning of the words is "lights" and "perfections," and it would seem that symbols of light and truth were worn by the Egyptian priesthood, an image representing truth, and the mystic scarabæus or beetle, which denoted light. But, even granting that this notion were a just one, little progress would be made in elucidating Urim and Thummim, and in discovering how the divine response was obtained thereby.

The view adopted by Archbishop Trench is curious and well worth attention. He sets out with the principle that, whatever the Urim and Thummim might be, two distinct things were not meant; they were two names for one and the same thing; hence Urim alone is repeatedly spoken of, Num. xxvii. 11. Now, the breastplate was doubled, Ex. xxviii. 16—that is, it was a bag, or purse, adorned with costly jewelry and of elaborate workmanship. It was made to contain something; and as the outer case was so magnificent, that which was placed in it must have been more precious still. What was there which was of rarer value? The archbishop believes that, among the stones on the breastplate externally, one was wanting, the one far more lustrous and perfect than all others—that priceless gem, the diamond. What if this were placed inside? What if thereon were engraved the ineffable Name? When the apocalyptic seer would describe the priestly dignity to which the faithful ones should be advanced, he says that each shall have a white stone—not dead milky white, but a sparkling colorless brilliant—on which there should be a secret name, Rev. ii. 17. It might be there was a reference intended to the Urim. If such a stone, inscribed with the great Name, were enfolded in the breastplate, none but the high-priest could read or know that name.

But if this were so, how was the divine response obtained? Was it that by gazing on the brilliant the priest's thoughts were concentrated and raised so that the words he uttered were not his own? It might be so, provided we do not suppose he was thrown into an ecstatic state in which personal consciousness was lost. Such a notion must not be entertained for a moment. And if an argument against it were wanting, the address of Saul to Abiah, "withdraw thine hand," 1 Sam. xiv. 19, would be decisive. But here the matter must be left; it is shrouded with an awful veil.

**URSINUS** (ur-se'nus), **ZACHARIAS**, one of the early Reformers, was born at Breslau, in Silesia, in 1534. He studied at Wittenberg, where he acquired the friendship of Melancthon, whom he accompanied to the conference at Worms. He afterward became master of the school at Breslau, then went to Heidelberg, where he obtained a professorship, and died, professor of divinity, at Neustadt, in 1583. The celebrated Heidelberg Catechism was compiled by Ursinus, who also wrote a commentary on it.

**URSULINES** (ur'su'-lines), an order of nuns, founded originally by St. Angela, of Brescia, in the year 1537, and so called from St. Ursula, to whom they were dedicated. At first these nuns did not live in community, but abode separately in their fathers' houses; and their employment was to search for the afflicted, to comfort them; for the ignorant, to instruct them; and for the poor, to relieve them; to visit the hospitals and to attend upon the sick; in short, to be always ready to do acts of charity and compassion. In 1544 Pope Paul III. confirmed the institution of the Ursulines. St. Charles Borromeo brought some of them from Brescia to Milan, where they multiplied to the number of four hundred. Pope Gregory XIII. and his successors, Sixtus V. and Paul V., granted new privileges to this congregation. In process of time the Ursulines, who before lived separately, began to live in community and embrace the regular life. The first who did so were the Ursulines of Paris, established there in 1604, who entered into the cloister in the year 1614 by virtue of a bull of Pope Paul V. The foundress of the Ursulines of France was Madame Frances de Bermond, who in 1574 engaged about twenty-five young women of Avignon to embrace the institute of St. Angela of Brescia. The principal employ of the Ursulines, since their establishment into a regular order, was to instruct young women, and their monasteries were a kind of schools where young ladies of the best families received their education.

**URWICK** (ur'wik), **WILLIAM**, D.D., was a native of England. He was educated for and ordained in the ministry of the Congregational denomination. He was called to a church in Dublin, where for a long and powerful ministry he held a prominent place, being distinguished for his vigor and eloquence, his evangelical matter and unusual ability as a pulpit orator. Among his published works may be enumerated "The Value and Claims of the Sacred Scriptures," "The Nature of Christ's Person and Atonement," "The Second Advent of Christ," "Connection between Religion and the State," "The Ordinance of Baptism" and "The Triple Crown or Power of the Papacy."

**USE**. This word has a particular signification in ecclesiastical terminology; it means the custom and mode of conducting public worship, especially the mass, in any particular diocese. Thus the ritual system which prevailed at Sarum, York and Hereford are spoken of as the "Hereford use," the "York use." See **SARUM USE**.

**USHER**, or **USSHER** (ush'er), **JAMES**, archbishop of Armagh, was born at Dublin, in 1580. He belonged to an old Irish family, and was educated at Dublin University, of which he was one of the first three scholars. His father, Arnold Usher, was a man of erudition, and held a

position in the Court of Chaucery; while his uncle, Henry Usher, who had entered the Church, rose to be Archbishop of Armagh and Primate of all Ireland. His mind was developed at an early age, and he had a great thirst for learning; consequently, in 1593, when he was only in his thirteenth year, he was admitted as a student of Trinity College. He applied himself with great earnestness to Greek and Hebrew, in both of which he excelled, and he easily mastered the science and philosophy which were taught in that age. So also he distinguished himself by his ardent application to study, particularly of the early writings of the Church, and when only eighteen accepted the challenge of a learned Jesuit to discuss the principles of Protestantism. His preparation for this discussion afterward bore good fruit, as it enabled him to produce his admirable treatise entitled an "Answer to a Jesuit," which is a wonderful storehouse of learning and a fine specimen of acute reasoning. It is one of the most valuable treatises of that age. He had before this commenced the formation of chronological tables, which formed the foundation of important works in his later years. In consequence of his high standing he was appointed proctor of the university in 1600, and his erudition secured him the position of catechetical lecturer also. He was ordained priest in 1601, and elected professor of divinity in 1607, in which year also he was raised to the chancellorship of St. Patrick's Cathedral, and having reached this elevation, he passed over to England for the purpose of becoming acquainted with the eminent men of Oxford and Cambridge, and of maturing his mind by study in the great University libraries. An effort was made in 1610 to induce him to accept the provostship of his college in Dublin, but he declined the dignity, and three years afterward he presented to James I. his first treatise, entitled "De Ecclesiarum Christianarum Successione et Statu" ("On the Succession and Standing of the Christian Churches"), which was received as the first fruit of the University of Dublin. In 1615 he was honored by being entrusted with the task of drawing up Articles of Religion for the Irish Church, and as the doctrinal parts were Calvinistic, an attempt was made by his enemies, who knew the peculiar weaknesses of James I., to injure him in the estimation of that monarch, but without success; for in 1620 he was made bishop of Meath by King James, and in 1626 was promoted to the archbishopric of Armagh. Being driven to England by the rebellion in Ireland in 1640, he took the side of the king on the outbreak of the civil war, and preached at Oxford against the Parliamentary party. He was appointed by Charles I. to the bishopric of Carlisle, but the ascendancy of the Puritans prevented his exercising the duties of the see. He took up his residence in London in 1647, and was elected preacher by the benchers of Lincoln's Inn, which post he retained to his death. His remains were honored, by Cromwell's order, with a state funeral in Westminster Abbey. He wrote several learned works on Church history, etc., but is best known by his "Chronologia Sacra" and "Annals of the Old and New Testament."

Usher's System of Chronology is founded on the authority of the Hebrew text of the Bible, and is now rejected by all scholars as far too contracted, inconsistent with the records and monuments of

other nations, and even with the history of the Jews. It was introduced into our English Bibles, but by whose authority is not known.

**USHER, JOHN**, was descended from a respectable family who had emigrated from England and settled at Boston. His grandfather was a Freeman at Cambridge in 1639, and a representative in the General Court. His father was also a Freeman, and he was made lieutenant-governor of New Hampshire in 1692. His son John received the benefit of an early education, and he took his degree in Harvard in 1719, and after a course of theology he went to England, where he was ordained; and he returned to the colony as a missionary of the Society for the Promotion of the Gospel in Foreign Parts. He settled at Bristol, Rhode Island. He labored here with great fidelity until his death,



PERISTYLE OF THE CHURCH LA MADELEINE, AT PARIS.  
A fine imitation of the Roman style.—See ROMAN ARCHITECTURE.

in 1775, at the age of eighty-six. His son John was a remarkable man. He was a lawyer, but a devoted, godly member of the Church; and on the death of his father he collected the members of the church, kept them from wandering, read prayers with them, and a sermon, and thus he continued for eighteen years, until Bishop Seabury ordained him in 1793. He served as rector of the parish until 1800, and in 1804 he died, having displayed through life an earnest, heartfelt piety, great good sense and indomitable purpose in carrying out every duty.

**USTICK** (eus'tik), **THOMAS**, was born in 1753, in the city of New York. He was of English descent, as his grandfather emigrated from Cornwall and settled in New Jersey. Although the family had belonged to the Episcopal Church, Thomas made a profession of faith and joined the Baptist denomination when he was thirteen years

of age, much to the annoyance of his relatives. Having resolved on preaching the gospel, he entered Warren Academy, Rhode Island; and when the academy was incorporated as a college and established at Providence, he continued as a student until 1771, when he graduated. In 1776 he settled and was ordained at Ashford, Connecticut, and in 1779 he removed to Grafton, Massachusetts, where he remained three years; after which he was taken to Philadelphia, where a great work was accomplished by him in saving the congregational property, which had been attempted to be carried off by a number of the congregation who had embraced Universalist principles; and he was equally favored in seeing the cause of sincere religion prospering in his hands. He labored in the city with great faithfulness during the prevalence of the severe attack of yellow fever in 1793; and

though several members of his family were attacked, he and they were mercifully spared. From 1801 his health began to decline, and he died in 1803, in the fiftieth year of his age, leaving behind him the character of a faithful, earnest laborer and a truly pious man.

**USURY** (eu'zheu-re), the gain exacted above the principal, or what was lent, in consideration of the loan, now commonly understood as excessive profit. Lending for profit was forbidden among the Hebrews, though to a stranger it was allowed, Ex. xxii. 25. See **LOAN**.

**UTA** (eu'ta), 1 Esd. v. 30.

**UTHAI** (eu'thi). 1. A descendant of Judah, 1 Chr. ix. 4. 2. One of those who went from Babylon with Ezra, Ezra viii. 14. This name appears as Uthi in 1 Esd. viii. 40.



**UTOPIANS** (u-to'pe-anz), those who have described Utopias, or perfect states. Sir Thomas More, in his "Utopia," declares against all persecution for religious opinions, and allows only spiritual power to the clergy.

**UZ**, the name of certain persons several times mentioned in the Old Testament. Three persons bear the name Uz: 1. A son of Aram, Gen. x. 23. 2. A son of Nahor, brother of Abraham, Gen. xxii. 21. 3. A descendant of Esau or Seir, Gen. xxxvi. 28.

**UZ**, a country famous as being the land of Job, Job i. 1; mentioned again Jer. xxv. 20. It is not easy to fix accurately its position, nor to decide from which, if from any, of the persons referred to above, it may have derived its name. Two of them belong to the Aramean branch of the Semitic race and one to the Arabian. Allusions to the

by the line of the Euphrates on the east. Eastern tradition places Job's residence in the Hauran, where a monastery was erected to his memory and bearing his name.

**UZAI** (eu'zi), the father of one who repaired the wall of Jerusalem, Neh. iii.

**UZAL** (eu'zal), the sixth son of Joktan in the genealogy of Gen. x. 27. There is a general agreement as to the destination and settlement of this portion of the Joktanite race, since the name evidently appears in Auzal, the older name of Sanaa, the capital of Yemen. This has been from very remote times one of the most flourishing cities in Arabia, and little less important than Seba. It stands on an elevated position, is well supplied with water for a town in such a region, and is one of the best-built and most pleasantly situated places in Arabia. But except incidentally from its very

punished by the immediate death of Uzzah, 2 Sam. vi. 3-8. See 1 Chr. xiii. 7-11, where the name is given as Uzza.

**UZZEN-SHERAH** (uz'zen-she'rah), a town founded by Sherah, the daughter or descendant of Ephraim, 1 Chr. vii. 24.

**UZZI** (uz'zi). This is an abbreviated form of Uzziah, and appears as the name of various persons, none of whom attained to any celebrity. A son of Bukki, of the family of the high-priest, 1 Chr. vi. 5; a son of Tola and grandson of Issachar, 1 Chr. vii. 2, 3; a son of Bela, a Benjamite, 1 Chr. vii. 7; and several other priests and Levites, 1 Chr. ix. 8; Neh. xi. 22; xii. 19, 42.

**UZZIA** (uz'zi'a), one of David's thirty heroes, called the Ashterathite, probably from being a native of one of the Astaroths, 1 Chr. xi. 44.

**UZZIAH** (uz'zi'ah), otherwise called **AZARIAH**, a king of Judah who began to reign B. C. 809, at the age of sixteen, and reigned fifty-three years, being, with the sole exception of Manasseh's, the longest reign in the Hebrew annals. In the first half of his reign Uzziah behaved well, and was mindful of his true place as viceroy of the divine King. He accordingly prospered in all his undertakings. His arms were successful against the Philistines, the Arabians and the Ammonites. He restored and fortified the walls of Jerusalem, and planted on them engines for discharging arrows and great stones; he organized the military force of the nation into a kind of militia, divided into bands liable to be called out in rotation; for these he provided vast stores of all kinds of weapons and armor—spears, shields, helmets, breast-plates, bows and slings.

Nor were the arts of peace neglected by him; he loved and fostered agriculture; and he also dug wells, and constructed towers in the desert, for the use of the flocks. At length, when he had consolidated and extended his power, and developed the internal resources of his country, Uzziah fell. His prosperity engendered the pride which became his ruin. In the twenty-fourth year of his reign, incited probably by the example of the neighboring kings, who united the regal and pontifical functions, Uzziah, unmindful of the

fate of Dathan and Abiram, dared to attempt the exercise of one of the principal functions of the priests by entering the holy place to burn incense at the golden altar. But in the very act he was smitten with leprosy, and was thrust forth by the priests. He continued a leper all the rest of his life, the public functions of the government being administered by his son Jotham as soon as he became of sufficient age, 2 Ki. xv. 27, 28. Of others bearing this name we know little, 1 Chr. vi. 24; Ezra x. 21; Neh. xi. 4; 1 Chr. xxvii. 25.

**UZZIEL** (uz'zi'el). 1. A son of Kohath and grandson of Levi, Ex. vi. 18, 22. 2. A Simeonite captain, 1 Chr. iv. 42. 3. A Benjamite, son of Bela, 1 Chr. vii. 7. 4. One of the sons of Heman, the Levite musician, 1 Chr. xxv. 4, perhaps the same with Azareel, 1 Chr. xxv. 18. 5. A Levite, descended from Jeduthun, in the reign of Hezekiah, 2 Chr. xxix. 14. 6. One who helped to repair the wall of Jerusalem, Neh. iii. 8.

## V.

**VAGRANTS** (va'grants). In the early Church the practice of vagrancy was forbidden to monks, clergy and others. The imperial laws of Justinian were to the same effect. That a man must live upon his labor was a maxim of the monks; and hence, while the friars begged and wandered about, the monks were great agriculturists, some being famed for their farming and others for their wool-growing, while they frequently had great fairs at their monasteries.

**VAHEB IN SUPHAH**. See Num. xxi. 14, margin, and following verses. The following seems to be the sense of this passage: "From Vahab in Suphah, and the torrents of Arnon, even the effusion of the torrents, which goeth down to the dwelling of Ar, and lieth for the boundary of Moab; even from thence to the well (which is the well of which Jehovah spake unto Moses, Gather the people, and I will give them water. Then sang Israel this song, Spring up, O well! Answer ye to it. The well, princes digged it; even nobles of the people digged it, by a decree, upon their borders); and from the wilderness (or the well, as in the Septuagint) to Mattanah, and from Mattanah," etc. The whole of this, from verse 14 to 20, is a fragment from "the book of the wars of Jehovah," probably a book of remembrances or directions written by Moses for the use of Joshua, and describes the several boundaries of the land of Moab. This rendering removes every obscurity and obviates every difficulty, while it does no violence to the original.

**VAIL**. See TEMPLE.

**VAJEZATHA** (va-je-za'tha), one of the sons of Haman, Esth. ix. 9.

**VALDES** (val'des), or **VALDESSO** (val-des'so), **JUAN DE**, one of the small band of Spanish Reformers, was born at Cuenca, about 1495, of a noble and wealthy family. He was early introduced at the court of Ferdinand and Isabella, where he profited by the influence and example of Cardinal Ximenes and other enlightened and liberal men. Juan was for a time in the service of Pope Adrian VI., and then of the emperor Charles V. Sympathizing with and aiding in the temporary movement of free thought and liberal policy, he fell under the suspicion of the Inquisition, and to avoid persecution retired to Naples. The rest of his short life was passed in retirement, study and the society of a small circle of congenial friends. They spent their Sundays together at Juan's country-house, reading in the morning the Scriptures, inquiring and discussing, and afterward enjoying discourse on less grave matters. But it was not permitted him long to enjoy so calm a life. He died about the close of 1540. The influence of Valdes had been powerful enough to attract the notice of the pope, and to attach his name as leader of a sect to his opinions; and in 1542 "Valdesianism" was attacked in Naples by a special inquisitor. Many of his friends were proscribed and put to death, and his writings narrowly escaped destruction. He wrote the "Hundred and Ten Considerations," the "Dialogue on the Spanish Language." Valdes, though a Reformer, was not a Lutheran, nor did he question any Church doctrine. The position he held of a *religious meditator*, who saw more in spiritual fellowship with Christ than in

any forms either of word or observance, exposed him to the angry denunciation of both the Romish and the Reformed Churches.

**VALDO** (val'do), or **WALDO**, **PETER**, reputed founder of the sect of the Vandois, or



OUR LORD, WITH THE BOOK.

This engraving is from the original in the Trastevere, Rome. It is of metal, inlaid with small pieces of glass, and though scarcely as fine a specimen of work, it is peculiar in the commanding spirituality and the wonderful appearance of life in its expression.

Waldenses, in the twelfth century, was born at Vaux, in Dauphiny, and acquired a fortune as a merchant of Lyons. The sudden death of a friend had such an effect on his mind as to induce him to sell his property, give the produce of it to the poor and devote the remainder of his life to acts of piety. He translated portions of the New Testament into French for the bene-

fit of the common people, which was the earliest translation made into a modern language. Like the Quakers, he taught that the laity might conduct the offices of religion without the intervention of the priests, but a heresy so obnoxious to the ecclesiastics soon met with direct persecution. Valdo and his followers fled to the mountains of Dauphiny and Piedmont; and the Waldenses were everywhere exterminated, except in the valleys of Piedmont, where a remnant of them still exists. Valdo died in 1179. See the article WALDENSES.

**VALENS** (va'lens), **FLAVIUS**, Roman emperor, was born about A. D. 330. He was admitted to a share of the imperial authority by his brother Valentinian in 364, and became emperor of the East. He was baptized an Arian, and entered upon a vigorous persecution of all who held different views. During his reign paganism in the East was wellnigh crushed to death; but it suffered chiefly on account of its political delinquencies, as a rebellion which threatened to subvert the authority of Valens, and in which almost all the leaders of the heathen party were understood to be implicated, provoked him to treat them with excessive severity. Valens was a feeble prince, but cruelty is often displayed by weak rulers. He defeated the Goths, but allowed them to settle in Thrace; and they again made war upon him, defeated his forces and burnt the emperor in his tent, in 378.

**VALENTINIANS** (va-len-tin'yanz), a sect of early Gnostics, taking their origin from Valentinus, about the middle of the second century. They are spoken of by Tertullian, writing about A. D. 200, as being numerous, and he attributes the popularity of their heresy to the fables with which their theology abounded and to the air of mystery which they threw around it.

Valentinus was a contemporary of Justin Martyr, flourishing, says Tertullian, in the reign of Antoninus Pius (A. D. 138-161). As Justin Martyr mentions the sect of the Valentinians in his "Dialogue with Trypho," which was written about A. D. 158, it is probable that it had been in existence some years before that date. He does not name Valentinus, however, though he mentions Simon Menander and Marcion, whom he twice refers to in his first apology, which was written about twenty years earlier. Tertullian says Valentinus was a man of ability; but being offended by the promotion of another man, he left the Church in disgust, and formed a system, not new indeed, but founded on some opinions already current. Valentinus went from Alexandria, where he had been a priest, to Rome, about A. D. 140. Here he was excommunicated, and he removed to Cyprus, where he died about A. D. 160.

Saturninus at Antioch, Basilides at Alexandria and Marcion, Cerdon and Valentinus at Rome were the chiefs of these errorists; and the Christian literature of more than a century is, to a great extent, occupied with the task of their refutation.

The system of philosophical theology which he propounded appears even to uneducated persons in our day as fraught with strange absurdities; and even when we hear of it from such men as Irenæus, Hippolytus, Tertullian and Clement of Alexandria, who might be charged with being his



A MODERN SYNAGOGUE.

name in the Old Testament would lead us to infer that the country lay somewhere on the border-land between these two great branches, and was partly inhabited by both. For Job is styled one of the "children of the East," a name chiefly applicable to Arabs, but given also to Arameans of Mesopotamia, Gen. xxix. 1. His property is described as exposed to the Sabæans—i. e., Arabs—on one side, Job i. 15, and to the Chaldeans on the other, Job i. 17. Further, some of his three friends seem to belong to Edomite—that is, Arabian—tribes, Job ii. 11, while Elihu, the fourth interlocutor, must be taken for an Aramean, Job xxxii. 2. Again, in Lam. iv. 21, the Edomites are described as dwelling in Uz, while on the contrary it is said, Jer. xxv. 20, as a state to be independent and ruled by its own princes. Uz was thus the name of a region on whose soil the three families of Syrian-Arameans, Babylonian-Arameans and Arabs all met each other. Such a locality must have lain in the space bounded by the Damascus-Syrians on the north, by the Edomites on the south, and

remote connection with a member of Joktan's family, its past history and present state have no bearing on the interpretation of Scripture.

**UZZA** (uz'za). 1. The name of a man in whose garden Manasseh and Amon, kings of Judah, were buried, 2 Ki. xxi. 18, 26. This garden retained the name of its former owner, but had become a royal property. 2. A Levite of the family of Merari, 1 Chr. vi. 29. 3. A Benjamite, 1 Chr. viii. 7. 4. 1 Chr. xiii. 7-11. See UZZAH. One whose descendants, Nethinim, returned from Babylon with Zerubbabel, Ezra ii. 49.

**UZZAH** (uz'zah), a son of Abinadab, in whose house at Kirjath-jearim the ark of God had rested. When David desired to bring it to Jerusalem, Uzzah and Ahio his brother guided the carriage on which the ark was placed. And when the oxen stumbled or shook it, Uzzah presumptuously put out his hand to lay hold upon it. This, as contrary to the divine command, Num. iv. 15, was



enemies, there is yet such an agreement in their statements that there can be no doubt but that the following may be taken as a fair statement of its leading characteristics.

An unoriginated, invisible, eternal and incomprehensible absolute Being dwells in height ineffable, living in a state of profound tranquillity. This Supreme Existence he represented to be of a dual nature, as all the gods were held to be in the ancient mythologies. On the one side was abyss or profundity of self-existence, to which he gave the name of *Bythos*, and on the other hand was an eternal, silent consciousness, to which he gave the name of *Sigē*—i. e., silence. The dual being thus imagined, Bythos originated all phenomenal existence, while yet *Sigē* becomes the mother of all things by conjunction with him. From this first *duad* three other *duads* or *eons* emanated, and from the third emanated a fourth. An idea of these *eons* and of their arrangement may be ascertained from the following apposition of the masculine and feminine. Thus, from Profundity (mas.) and Silence (fem.) were derived Mind (mas.) and Truth (fem.); from these came Word or Logos (mas.) and Life (fem.), and from them emanated Man (mas.) and Church (fem.).



YORK CATHEDRAL.—See THOMAS OF BAYEUX.

The full knowledge of the first cause was imparted only to Mind ("nous"), whose desire to communicate it was counteracted by *Sigē*, but a new being was developed, an abortive image of true wisdom; and this being carried the germ of life to matter, and so the universe, including mankind, was created. In the universe thus created there are three kinds of existences—the spiritual, the animal or psychical and the material. Corresponding to these were three types of men, the carnal represented by Cain, the animal by Abel, and the spiritual by Seth, the first being doomed to perdition, the last to salvation, and the second depending on the exercise of free-will. Out of this maze of mystery and nonsense arose the profligate Antinomian morality of the Gnostics; for the spiritual class being sure of salvation, they might do as they pleased. Strange to say, Valentinus attempted to bring some Christian ideas into this wild dogmatic system. He associated the second and third persons of the Trinity with his Mind ("nous") and Truth ("aletheia"); and he held that the body of Jesus was created, yet not as an ordinary body, to be the means of salvation, whatever might be the idea he attached to that word. The body of Jesus he held was placed in the Virgin, but did not partake of her substance, and issued forth from her as it had been placed within her. At the baptism in

the Jordan the "Christ" descended on Jesus, and abode with him until the crucifixion, and then it ascended, leaving only the body of Jesus to suffer. When the age of man's probation is completed, the spiritual will be received into the Pleroma or fullness of being above, the animal who have worked out their salvation will be received into a middle region, and those who were only base will be annihilated. It would appear that Valentinus really aimed at effecting an impossibility, viz., forming a theosophy which would be harmonious and complete, in which were combined the elements of Christian truth with the philosophy and theogonies of the Greeks and the Orientals. For a time he had his admirers and supporters, who recognized him as a master, but his system founded on the mere assertions of a dreamer had the fate which has befallen other systems that in later times were believed to be all-powerful and certain to annihilate the creed of the Church.

**VALESINIANS** (va-le'zh'anz), a community of ascetics mentioned by Epiphanius and others after him. They are traced to Valens, of Bactria, Mitroecia, an episcopal city, the site of which is not now known. Epiphanius and Nicetas speak of it as in "Arabia beyond Jordan." They were charged with Gnostic opinions. St. John of Damascus says they were profligate Antinomians; but the principal fact recorded about them is that they practiced self-mutilation, and they enforced the custom on all their adherents.

**VALESINIANS**, disciples of Valesius of Arabia (A. D. 250), who taught the unlawfulness of marriage, abandoned themselves to the lusts of the flesh, and justified themselves in their course by affirming that man could not resist concupiscence even by the help of grace.

**VALESIUS** (va-le'zh'us), also called **DE VALOIS** (deh val-wah'), HENRY, was a celebrated French critic and scholar, born in 1603, at Paris, and educated under the Jesuits at Verdun, Paris and Bourges. He devoted himself, with singular zeal and application, to the study of history and antiquities, and recommended himself to the clergy of the diocese of Toulouse as a suitable person to edit the ancient ecclesiastical historians, which he accordingly did. On the publication of "Eusebius" he received from the king the appointment of historiographer of France. His notes appended to his edition of Eusebius are of much value. He also published an edition of Ammianus Marcellinus, with valuable notes.

**VALID BAPTISM** is usually defined the administration of the sacrament of baptism with the proper matter and the proper words, by whatsoever person, whether clergyman or layman. A distinction has been made between an *orderly* and a *valid* dispensation.

**VALLANCEY** (val-lan'se), CHARLES, LL.D., was born in England, in 1722. He rose to be a general in the engineer department. He resided for many years in Ireland, and he became an earnest student of Irish antiquities. He mastered the Irish language, wrote a grammar of that tongue, a work on the antiquity of the language, and "Ancient History of the Britannie Isles," a

"Dictionary of the Ancient Irish, comparing it with the Language of the Cuthi or Ancient Persians, with the Hindustanee, the Arabic and the other Chaldaean Languages." He thus anticipated much of the learning which has in the present day been given to the world on philology by Max Muller of Oxford. His work on the "Round Towers of Ireland" was much prized until their real origin and history were made known by Petrie. See PETRIE, GEORGE, LL.D. He died at Dublin in 1812, leaving behind him the character of an exceedingly learned, estimable man.

**VALLEY** (val'le). Valleys, in the proper sense of the term, the hollow tracts between parallel ranges of hills, are seldom found in Palestine. Ravines and those hollows through which streams flow in winter, while in summer their beds are almost or entirely dry, and which are now called *wadies* by the Arabs, occur from the structure of the country much more frequently. But our translators have unfortunately used the word "valley" with little discrimination, not only for these, but also for what might more accurately be called plains. Thus they have termed the extensive district of low land between the mountains of Judah and the Mediterranean coast, in which the Philistine cities stood, the "vale" or the "valley," Deut. i. 7; Josh. ix. 1. Several other words are also translated valley. *'Emek*, implying "deep," most nearly corresponds with our valley. This term is used to describe the valleys of Achor, Ajalon, Baca, Elah, Jezreel, Succoth, etc. *Ge*, signifying a "bursting" or a "flowing together"—that is, where waters congregate—is applied to a deep, narrow ravine. Thus we have the word designating the ravines or glens of the son of Hinnan, of Salt, etc. This is the name given also to the secluded spot in Moab in which Moses was buried, Deut. xxxiv. 6. *Nahhal* is the term which describes the course of a stream, the modern *wady*, as above remarked. Sometimes the torrent itself is so designated, and sometimes, when it dries up, the bed through which it flowed. Our translators, therefore, have occasionally been uncertain in what way to render it, as in Num. xiii. 23, 24, compare margin. Such *wadies* were Cherith, Eshcol, Sorek, Zered, etc. There is another word, *bi'kdah*, which properly means a "cleft" of the mountains, and often designates a wide plain, bounded, however, by mountains. The "valleys" of Jericho, Megiddo, etc., are described by this word.

**VALLOMBROSIANS** (val-lom-bro'zh'anz), the monks and nuns of the Order of Vallombrosa, a branch of the Benedictines.

**VALPY** (val'pe). There have been a number of eminently learned men of this name, all of whom excelled in the department of classics. EDWARD, D.D., who was educated in Trinity College, Cambridge, and a clergyman at Norwich, published an edition of the Greek New Testament, with theological and philological notes. RICHARD, D.D., was educated in Pembroke College, Oxford. He became rector of Stradishall, in Suffolk, and he is well known as the author of nearly twenty works of great value, in Greek and Latin. His son, the Rev. F. E. J. Valpy, was equally celebrated, and ABRAHAM JOHN, a brother of the latter, was still more famous. Among the twenty works connected with his name is a "Thesaurus" of the Greek language, which has held a deservedly high reputation.

**VAN HARLINGEN** (van har'ling-gen), JOHANNES MARTINUS, was born in 1724, near New Brunswick, New Jersey. He was descended from an ancient family in Holland, and he deserves a place in this work because of the fact that he was one of the fathers of the Reformed (Dutch) Church, who did a great work in connection with the descendants of the Dutch settlers in New Jersey. He was educated at Princeton, and he studied theology in Holland. He was ordained at Amsterdam, and on his return to this country he was settled at New Shannick and Sourland, in Somerset county, New Jersey, in 1762. He labored for thirty-two years with great faithfulness until his death. He was eminent for his ability as a preacher and for his faithfulness as a pastor, as well as for his sound learning. He was named as a trustee of Queen's College in the charter granted by George III. in 1770.

**VAN HARLINGEN**, JOHN M., was born in 1761, at Millstone, New Jersey. He entered Queen's College, New Brunswick, and graduated there in 1783, but his theological education was conducted chiefly under his uncle Johannes M. Van Harlingen. In 1786 he was licensed to preach by the classis of New Brunswick, and in 1787 he was settled as the pastor of the united churches of Six-Mile Run and Millstone. He retired from this charge in 1797, and devoted himself to the thorough study of theology, and in 1812 he was elected to the chair of Hebrew and ecclesiastical history in the theological seminary at New Brunswick. He was only permitted to labor in this sphere for a year, as he was suddenly and unexpectedly removed by death in 1813. He left behind him a translation from the Dutch of Van der Kemp's sermons on the Heidelberg Catechism, which were published in 1810. He was a scholar rather than a preacher, of undoubted piety and great excellence of character.

**VANIAH** (va-ni'ah), one who had married a foreign wife, Ezra x. 36.

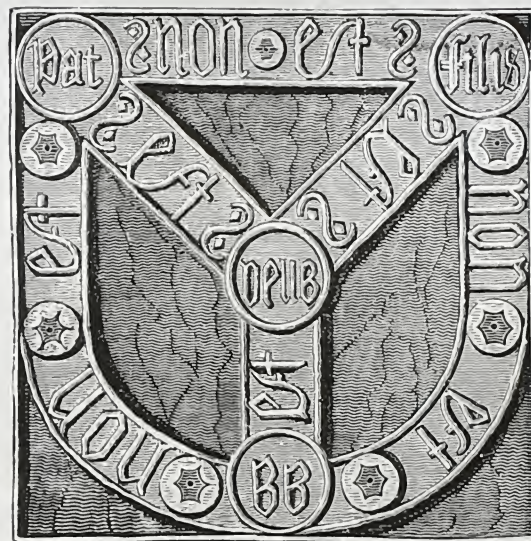
**VANINI** (va-ne'ne), LUCILIO, an atheistical writer, was born at Taurosano, in the province of Otranto, in 1585, and studied at Naples, Rome and Padua. He afterward traveled in Germany, France and England, and in the last-mentioned country he held disputations in favor of the Roman Catholic faith, and was imprisoned forty-nine days for it. He afterward taught philosophy at Genoa, whence he went to France, where he published "The Admiration of Nature." This work was condemned by the Sorbonne to the flames. In 1617 he went to Toulouse, where he was arrested by order of the parliament of that city, and in February, 1619, he was condemned to be burnt as a professed atheist.

**VANISTS** (van'ists). This name was given by Baxter to the Antinomians of New England, but whether Sir Henry Vane, who was governor of the colony when they sprang up there, was really associated with them may be doubted.

**VAN MILDERT** (van mil'dert), WILLIAM, D.D., was born in 1765, at London. He was educated in Oxford, at Queen's College, and in 1795 he became rector of Braddon, in Northamptonshire. In the next year the rectory of St. Mary

le Bow, in London, was given to him; and in 1812 he became vicar of Farmingham and preacher at Lincoln's Inn. Next year the regius professorship of divinity at Oxford was conferred on him, and in 1819 he was raised to the see of Llandaff. The following year saw him made dean of St. Paul's, in London, and in 1826 he reached the richly-endowed see of Durham. As Boyle lecturer he published an "Historical View of the Rise and Progress of Infidelity;" and as Bampton lecturer he published, in 1815, an "Inquiry into the General Principles of Interpretation of Scripture." His "Lincoln's Inn Sermons," to the number of fifty, were published, and in 1838 his "Charges," together with a number of occasional sermons and a "Life," appeared. He stood high among the prelates of the Church in his day. He died in 1836.

**VANNESST** (van-nest'), PETER, was born in 1759, in Bethlehem township, Huntingdon county, New Jersey. In early life he went to Philadelphia to reside, and here he came under deep religious impressions. He went to England, and in Bristol he



A REMARKABLE DEVICE IN YORK MINSTER SYMBOLIZING THE TRINITY.

was brought to see himself in the light of God's word, and led to call on God for mercy. Having joined a class, he was after three years' experience appointed a leader in the village of Bedminster. In 1796 he returned to his native country, was received by the Philadelphia Conference, and was appointed to the Salem circuit, New Jersey. From that time until 1821 (when he became a supernumerary) he preached through New Jersey, New York, Upper Canada, laboring in the work of the gospel in about twenty circuits. During the declining period of his strength he was able to write several articles for the "Christian Advocate and Journal," and thus he continued diligently serving his Master until his death, in 1850, in the ninety-second year of his age.

**VAN RENSSELAER** (rens'se-läre), CORTLANDT, D.D., was a son of Stephen Van Rensselaer of Albany, at which place he was born in 1808. In 1827 he graduated at Yale College, and in 1830 he was admitted to the bar as a lawyer. He began to feel that he had a higher vocation, and accordingly, in 1835, he was ordained to the ministry of the Presbyterian Church. Next year

he was settled as pastor at Burlington, New Jersey. He took a deep interest in the education of the colored race in the Southern States, for whom he did a great work until the close of his life. In 1846 he was appointed secretary to the Board of Education of the Presbyterian Church; and here his breadth of view, his great diligence and liberal use of his own means endeared him to all the ministry, by whom he was greatly and deservedly beloved. He was the editor of the "Presbyterian Magazine," "The Home, the School and the Church," or the Presbyterian Education Repository." He was the author of reports, sermons and many documents of great value, and after his death a selection of his works was published in 1861. He died in 1860, regretted by the whole Church. For benevolence, liberality, gentleness, love of truth, excellence as a preacher and earnest zeal in his Master's work he stood pre-eminent.

**VAN SANTVOORD** (van sant'voord), CORNELIUS, was a native of Holland, where he was educated and ordained. He came to this country in 1718 to take charge of the Dutch and French churches on Staten Island; and as he was master of Dutch and French, he preached in both languages. During his residence in Staten Island he translated the "Commentaries of Marck on the Book of Revelation," and he added a translation of the "Dissertation by Marek on the Slaughter of the Infants." After twenty-two years' service on Staten Island, he removed to the pastorate of the Dutch church in Seleneetady, and he remained in this charge until his death, in 1752. He had suffered from paralysis for some time before the close of his life. He was a well-read theologian and a solid preacher, justly esteemed for his earnestness in the work of the ministry.

**VARDEMAN** (var'de-man), JEREMIAH, was born in 1775, in Wythe county, Virginia. His father and paternal grandfather were natives of Sweden. By his mother's side he was of Welsh descent. His grandfather, who was an Episcopalian, lived to be one hundred and twenty-five years old. The family had much to suffer because of dangers from the Indians; and when the res-

idence was changed from Virginia to the neighborhood of Crab Orchard, in Kentucky, the danger was not lessened. The circumstances in which he was placed were unfavorable for education, but he acquired the elements of an ordinary English training; and when he was about seventeen years of age, he was brought under very serious impressions, and after due examination he united with the Cedar Creek Baptist Church, in Lindon county. Forthwith he felt that he should dedicate himself to the preaching of the gospel, and he yielded to a spirit of frivolity which endangered his spiritual life for a considerable time. At length, in 1799, he was so powerfully impressed by a sermon from the Rev. Mr. Hansford that his future life was decided. He began to preach, and his words had unusual power. Large meetings were held and sinners were greatly affected, and ere long he was recognized as an earnest, effective preacher. In 1810 he was called to the monthly pastorate of David's Fork Church, in Fayette county, and he resided here until he removed, in 1830, to Missouri. His ministrations in Kentucky were greatly blessed, and precious results followed his sermons which he



was accustomed to deliver during extensive tours which he made through Kentucky and Tennessee. After his removal from Kentucky, he settled in Ralls county, Missouri; and here he still continued to labor, collecting churches in destitute places. He was instrumental in leading his Baptist brethren in the State to adopt concerted measures for benevolent works, and he presided in a convention called to promote the great work of home missions. He died in 1842, after a life of unusual labor and of remarkable success in bringing sinners to the Saviour.

**VARIANT** (va're-ant), a diversity of reading in the Bible, whether in Hebrew, Greek or a translation.

**VASHNI** (vash'ni). This is given as the name of the elder son of Samuel in 1 Chr. vi. 28, but in 1 Sam. viii. 2 it is Joel, and this also reappears in 1 Chr. vi. 33, so that in all probability the Vashni of ver. 28 is a corruption for Joel.



BACK VEIL.—See VEIL.

**VASHTI** (vash'ti), the wife of Ahasuerus, king of Persia, whose refusal to present herself unveiled before the compotators of the king led to her degradation, and eventually to the advancement of Esther, Esth. i. 9-12.

**VATABLUS** (va-ta'bloos), FRANCIS, an eminent Hebrew scholar, was born at Gamache, a village in Picardy. He first distinguished himself in Greek literature; and when Francis I., in 1531, founded some royal professorships at Paris, Vatablus was appointed regius professor of Hebrew. He gave brief and clear explanations of the literal meaning of the texts, which, being taken down in notes by some of his hearers, were collected and added to Leo Juda's Latin version of the Bible printed in a column on one side, with the Latin Vulgate on the other. These notes were condemned by the theological faculty of the Sorbonne; but the University of Salamanca was more favorable, and caused the text and notes of this Bible to be reprinted in Spain. They have since been generally approved by men of learning. Vatablus is said to have been a staunch Romanist and

averse to the discipline and opinions of the Calvinists. He died in 1547.

**VATER** (va'ter), JOHN SEVERINUS, a distinguished philologist and theologian, was born at Altenburg, in Saxony, in 1771, and received his education at the University of Jena. In 1792 he went to the University of Halle, where he became an academical teacher. In 1796 he returned to Jena, where he was appointed professor extraordinary in the theological faculty. In 1800 he was appointed professor of theology and Oriental literature at Halle, where he devoted much of his time to the critical examination of the earlier books of the Old Testament and of ecclesiastical history. In 1809 he was appointed professor of theology and librarian to the University of Königsberg. In 1820 he returned to Halle as professor of theology, and was chiefly engaged in ecclesiastical history and the exposition of the New Testament. He died in 1826.

**VATICAN MANUSCRIPT.** See MANUSCRIPTS.

**VAUDOIS.** See WALDENSES.

**VAUGHAN** (vaw'n), CHARLES JOHN, D.D., was born in 1817, and after a good preparation at Rugby he entered Trinity College, Cambridge, where he greatly distinguished himself. He became senior classic and chancellor's medalist, and eventually he attained to a Fellowship, which he held for several years. The living of St. Martin's, in Leicester, was given to him, and from 1844 until 1859 he was master of Harrow, where he was recognized as exceedingly successful. In 1860 he declined the see of Rochester, but in 1869 he became vicar of Doncaster and master of the Temple. He also holds the chancellorship of York Cathedral, and he is one of the chaplains to the queen. He has been one of the most voluminous writers of the modern English clergy, as there are not fewer than thirty-five distinct works which have appeared from his pen, among which are his sermons at Harrow, London, Doncaster and elsewhere; his "Commentaries on the Epistles to the Romans, Philipians, Revelation of St. John," and "Lectures on the Acts of the Apostles." He belongs to the Broad Church party in the Establishment, and has shown himself to be a man of great vigor and earnestness.

**VAUGHAN**, ROBERT, D.D., was born in 1795, and educated at Bristol, in England. He became pastor of the Independent Chapel at Kensington, in London, and for some years he held the office of professor of ancient and modern history in London University. From 1842 until 1857 he was president of the Lancashire Independent College at Manchester. He originated the "British Quarterly Review" in 1845, and from the beginning he was editor and a prolific contributor to that eminent quarterly. He wrote a "Life of Wycliffe," "Memorials of the Stuart Dynasty," "Causes of the Corruption of Christianity," "The Protectorate of Oliver Cromwell," "Congregationalism," "History of England under the House of Stuart," "The Age of Great Cities," "Revolutions in English History," "English Nonconform-

ity," "Ritualism in the English Church," "Essays on History, Philosophy and Theology," and several other works which show the great range and fertility of his mind. He died in 1868.

**VEDAN** (ve'dan). This word does not occur in our version, but we find it in the original of Ezek. xxvii. 19, where our translators render "Dan also." Dan is here so manifestly out of place that critics are pretty generally agreed in considering the whole word a single name, instead of taking it as the Hebrew copulative, "and," "also." Vedan, then, may be said to be an Arabian city whence iron and cassia and calamus were brought to Tyre. Gesenius and others are disposed to identify this city with the modern *Aden*, more especially because Aden appears to have traded in the very articles mentioned by Ezekiel. Aden, in the province of Yemen, is now a British possession, with an increasing commerce.

**VEDAS**, the sacred books of the Hindoos. See HINDOISM.

**VEIL.** Several words so rendered in our version rather mean cloaks or shawls. See DRESS. It is indisputable, however, that veils, properly so called, were not unfrequently used among the Hebrews. Thus it was a "veil" with which Moses covered his face, Ex. xxxiv. 33-35. The word rendered "mufflers," Isa. iii. 19, designates a light veil. There is another term translated "locks," Song Sol. iv. 1, 3; vi. 7; Isa. xlvi. 2, which may reasonably be believed to mean a veil worn by a female when fully dressed. It is more doubtful whether the "kerchiefs," Ezek. xiii. 18, 21, were veils; some scholars of repute would decide in the affirmative. See KERCHIEFS.

But the face was frequently veiled by covering it with the fold of another garment. This probably was the case with Rebekah, Gen. xxiv. 65, and Tamar, Gen. xxxviii. 14, 19; they wrapped themselves altogether in a large mantle or shawl. It was evidently not the custom in ancient times for the Hebrew women and those of the neighboring nations to veil their faces, except on occasions, as in the case of Rebekah just referred, compare Gen. xxix. 25, when natural modesty would prompt it, or for concealment, as Tamar, or for special ornament. This is sufficiently proved by such passages as Gen. xii. 14; xxix. 10; 1 Sam. i. 12; Prov. vii. 13. The veil, moreover, is not found in the Assyrian or Egyptian monuments. It is true that St. Paul reproves the females who attended and prayed or prophesied in Christian assemblies with uncovered heads, 1 Cor. xi. 4-16, but this does not necessarily imply that their faces ought to be concealed by veils. The covering of the head was the decent token of subjection; a woman who threw off this seemed to proclaim herself independent, and so dishonored her head—that is, her husband, the man being the head of the woman, 1 Cor. xi. 3.

It is hardly necessary to say that in the East it has become a habit to veil the face, it being often deemed less indecent to expose almost any part of the person than the face. Some of the face-veils worn by ladies are highly ornamented and embroidered. They are made of white muslin, or occasionally black crape, and are often thrown over the horn worn in Syria.

**VEILING** (vayl'ing) **THE CROSS**, a custom in Lent, in which purple or black crape is placed over the cross or crucifix as a sign of mourning.

**VEIL OF THE TABERNACLE** or **TEMPLE**, the rich curtain which screened off the holy of holies. See TABERNACLE, TEMPLE. It was rent at the crucifixion, Matt. xxvii. 51. This was a type of the fact that access into God's presence, previously allowed only to the priest, was now obtained for all men by the great sacrifice.

**VELUM QUADRAGESIMALE** (vel'um kwa'dra-jes-e-ma'lay), a violet veil which in Lent is drawn over pictures, images and at the back of the altar. Veils were sometimes drawn between the nave and the choir and between the choir and altar in Lent; and, indeed, when such a principle of symbolism is admitted into worship under the Christian dispensation, there is no limit that could be set to such additions and innovations, as the fancy or the taste of men would then be the rule and limit of all observances.

**VENANTIUS** (ve-nan'sh'us), a Christian poet of the sixth century, was a native of Italy, and studied at Ravenna. He applied himself to rhetoric, grammar, poetry and jurisprudence, but he was most attached to rhetoric and poetry, and was honored by Hilduinus, the abbot of St. Denis, with the title of *Scholasticissimus*. He died about 609. His works consist of eleven books of poetry, mostly of the elegiac kind, and hymns adapted to the services of the Church.

**VENERABLE** (ven'er-a'b'l). 1. A title given to dignitaries of cathedrals of the old foundation, but now monopolized by archdeacons. See OLD FOUNDATION CATHEDRALS. 2. The lowest grade of canonization in the Romish Church.

**VENIAL** (ve'ne-al) **SIN** has been defined to be "that kind of sin which is not mortal or deadly, and does not place the doer out of a state of grace;" and yet all sin being the transgression of God's holy, righteous law, and therefore rebellion against God, it must follow that all sin is deadly and mortal unless its guilt be washed away by that blood which hath been shed for remission of sin.

**VENN**, HENRY, born in 1725, a divine of great learning and piety who held the highest place amongst the evangelical ministers of his day, wrote "The Complete Duty of Man" and other religious works. He was vicar of Huddersfield and rector of Yelling. He died in 1797.

**VENNER** (ven'ner), THOMAS, a wine-cooper, who turned fanatic, and proclaimed that human government was to cease upon earth; that Cromwell and Charles II. were alike usurpers, and that Christ himself was about to establish a "fifth monarchy." He was the leader in several riots, and was seized and executed with several of his followers in 1661.

**VENNING** (ven'ning), RALPH, born in 1620, was a divine who lectured in St. Olave's, Southwark, but was expelled in 1662 for nonconformity. He was the author of "Helps to Piety" and a treatise on "Paradoxes." He died in 1673.

**VENTURA** (ven-teu'ra), GIACCHINO, one of the finest preachers of his time, called deservedly "The Italian Bossuet," was born at Palermo, in 1792. Of high birth, and educated at the Jesuits' College of his native city, he joined the order of Theatines, and devoted himself to religious philosophy and to preaching. Some works, writ-

ten while yet young, gave him a reputation, and he was made censor of the press and member of the royal council of public instruction. On the death of Pius VII. he pronounced his funeral oration, which at once marked him the greatest pulpit orator of the day. Leo XII. promoted him to the chair of ecclesiastical law at Rome. He had, too, the good fortune to reconcile the pope and Châteaubriand. In 1830 he was elected general of his order, and for many years he engrossed public attention as a writer and a preacher. Placed at the head of the moderate reformers, he endeavored to induce Pius IX. to adopt his views; and in the midst of the political agitations of the time, he delivered the funeral oration on O'Connell and on the victims at the siege of Vienna, both of which produced extraordinary sensation. Failing to induce the pope to grant the people a constitution, he remained in Rome after the flight of Pius to Gaeta, endeavoring to calm the agitation, while he pronounced equivocally in favor of separating the spiritual from the temporal power, yet refusing

**VERGERIO** (ver-je'ri-o), PIER PAOLO, a bishop of the Romish Church, was a vigorous opponent of the principles of the Reformation, but while examining some of the writings of the Reformers for the purpose of refuting them became so impressed with their arguments that he was converted to Protestantism, and induced his brother, also an eminent ecclesiastic, to adopt the same course. He died in 1565.

**VERGIL**, or **VIRGIL** (ver'jil), POLYDORÉ, a very learned Italian divine and a great friend of Erasmus, was born at Urbino in 1470. In 1503 he was sent to England by Alexander VI. to collect the "Peter's pence," and he remained there till 1550, having several valuable preferences in the Church. Of the works which he wrote while in England the most important is the "History of England." He died in 1555.

**VERMIGLI** (ver-meel'ye), PIETRO MARTIRE, one of the early Protestant Reformers, a



RUINS OF THE TEMPLE OF VENUS, POMPEII.

place. On the French intervention he left Rome in 1849, and went to Montpellier, and in 1851 settled at Paris, where his preaching drew crowds of admirers. He died of dropsy at Versailles in 1861. His works, in Italian and French, display great powers of eloquence.

**VENUS** (ve'nus) was a Roman goddess generally regarded as identical with the Greek Aphrodite. In the "Iliad" she is represented as the daughter of Jupiter and Dione. Hesiod says she sprang from the foam of the sea and reached the island of Cythra, whence she went to Cyprus, where grass grew beneath her feet, and love and desire attended her. The Grecian sculptors and painters vied with each other in forming her image as the ideal of beauty. She was the Astarte of the Phenicians. Her images were usually nude, or but slightly draped.

**VERGER** (ver'jer). 1. The official who carries a verge or mace before a dignitary and fills some office connected with the corporation to which he belongs. 2. The official who takes care of the interior of the fabric of a church.

man of great learning and piety, was born in Florence in 1500. In his sixteenth year he entered the order of Augustines, which caused his father to disinherit him. He distinguished himself as a preacher, and by his lectures in literature and philosophy in various towns in Italy. Being sent to Naples, he became acquainted, through a Spaniard, with the writings of Bucer, Zwingle and Melancthon, with which he was much impressed; and on his return to Lucca he avowed his change of views, and was obliged to take refuge in Switzerland, whence he went to Strasburg, where he was appointed professor of divinity. In 1547 he went to England, and was appointed to lecture at Oxford, but on the death of Edward VI. he returned to his chair at Strasburg, which he left in 1556 to take that of Hebrew and theology at Zurich, where he remained till his death, in 1562. He wrote numerous learned commentaries on the Scriptures, which are still held in high esteem.

**VERMILION** (ver-mil'yun), Jer. xxii. 14. See COLORS.



**VERSCHOORISTS** (ver-shoor'ists), a Dutch sect which took its name from James Verschoor, of Flushing, who, about 1680, produced a party who adopted a mixture of the tenets of Cocceius and Spinoza. His followers were called Hebrews because of the attention which they gave to the study of the Hebrew language.

**VERSE.** With regard to our modern divisions of chapters and verses, the following appears to be briefly the history. About the middle of the thirteenth century Cardinal Hugo de Sancto Caro, or Hugh de St. Cher, having projected a concordance to the Latin Vulgate, distributed the Old and New Testaments into chapters; they are those we now have. He also distinguished smaller sections or verses (following in the Old Testament the Masoretic divisions), placing the letters A, B, C, D, E, F and G in the margin for facility of reference. A Hebrew concordance on the same plan was compiled by Rabbi Mordecai Nathan, a celebrated Jewish teacher, in the fifteenth century, who retained the cardinal's divisions, substituting Hebrew numeral figures for the marginal Roman letters. The Latin version of the Bible published by Xantes Pagninus at Lyons, in 1528, is the first in which verses are throughout marked by Arabic numerals. In the Hebrew Pentateuch, Megilloth and Haphtaroth, printed at Sabionetta, in 1557, every fifth verse was distinguished by a Hebrew numeral. Each verse of the Hebrew text in the Antwerp Polyglot of 1569-1573 has an Arabic numeral. In the New Testament, however, there were no Masoretic verses, and therefore Robert Stephen undertook the minuter subdivision, which he accomplished while on a journey from Paris to Lyons. He printed the first Greek Testament with his verses at Geneva in 1551. The English New Testament divided into both chapters and verses appeared at Geneva in 1557; and the first whole English Bible so divided is that executed at the same place by William Whittingham, Anthony Gilby and Thomas Sampson, published in 1560, and the same divisions have been adopted generally ever since.

It cannot be denied that the divisions in our ordinary Bibles are sometimes unskillful and erroneous. But it is more easy to point out the fault than to amend it. Attempts have been made to construct paragraph Bibles, so as to exhibit more clearly the connection and sense of Scripture. The motive deserves all praise, but the success of the attempts hitherto made is more than doubtful. And there is but too much reason for the grave censure of Dr. McCaul: "The sacred text has been either cut up into shreds with a separate heading, or a number of chapters welded together into one unmanageable mass, so as to perplex and weary the reader, especially as, from want of verses, these portions present one dull and disheartening mass of type, unpleasant to look at."

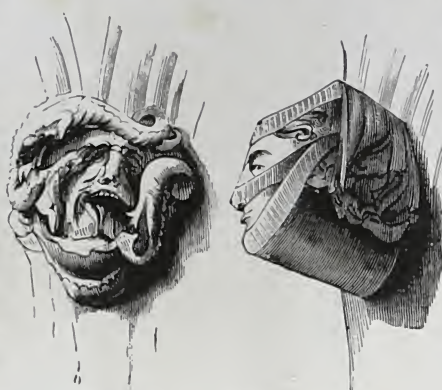
**VERSICLES** (ver'si-k'lz), short verses or texts said by the officiating priest or person, to which the people reply in another verse or text called a response.

**VERSIONS** (ver'sh'uns). Many translations have been made of the Holy Scriptures in both ancient and modern times. They are of the greatest service for both critical and hermeneutical purposes. They tend to show us the readings of the text which the translator used, and indicate the sense he put upon the words before him. The older the version, the more important obviously is

its critical value, as it leads us to the state of the text so much closer to the time of its original composition, the evidence in this respect being near akin to that furnished by ancient manuscripts. And then, as there are many words, especially in the Old Testament, which occur but once, of which the signification is to us dubious, we learn from ancient versions how they were interpreted at a time when, peradventure, the original language had not ceased to be a living tongue. As to modern versions, now so greatly multiplied, it cannot but be a cause of thankful joy that the various tribes of the earth may read in their own tongues the wonderful works of God.

It is proposed to give here a compendious account of the principal versions of the Scriptures; those of the most importance shall be described as fully as the limits of this work will allow; others can only be named. Of the first class there are of ancient translations the Chaldee Paraphrases or Targums, the Greek, including the Septuagint and other versions, the Syriac, the Latin, both the old Latin and the Vulgate, and of modern the English.

**THE TARGUMS.**—Targum is a Chaldee word which appears to signify "version" or "explanation."



BRACKETS IN YORK CATHEDRAL.

The captivity had necessarily an influence upon the national speech of the Jews. For though they brought back with them from Babylon their own Hebrew, which they had kept during a much longer time while they were in Egypt, yet their ears had been accustomed to another tongue, and their diffusion through the Assyrian and Babylonian provinces bringing them into contact with divers nations—far different from that Egyptian pressure which had kept them compacted in Goshen—introduced naturally other forms, till by degrees the language in which their ancient books were written was changed, and for common use lost. The law, however, and afterward other parts of Scripture, continued to be publicly read. But to make it intelligible it had to be expounded; and as interpretation became more and more needful, in process of time a body of interpreters sprang up, distinct from the public readers. And though at first their interpretations were oral, yet at length they were committed to writing, and thus the Targums have come down to us.

There are Targums to nearly the whole of the Old Testament. 1. The first to be mentioned is that which bears the name of Onkelos, and is on the Pentateuch. See ONKELOS. It is a pretty close version of the Hebrew text, clear and well adapted for its purpose; and it is noteworthy that

it interprets only two places, Gen. xlix. 10; Num. xxiv. 17, of the Messiah. The language is a pure Chaldee. 2, 3. There are two other Targums on the Pentateuch. One is generally known as the Pseudo-Jonathan, so called because it has been untruly fathered on Jonathan Ben Uzziel, the other as the Jerusalem Targum. The last named is fragmentary in its interpretation. These two are only different recensions of the same work, of Palestinian origin, the Jerusalem being the first, intended, perhaps, as notes and corrections to Onkelos, the other filling up and completing after the same manner what the earlier had left undone. This work is stored with legendary tales. It cannot be prior to the seventh or eighth century. 4. A Targum on the former and later prophets—i. e., Joshua, Judges, the books of Samuel and Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets—is ascribed to Jonathan Ben Uzziel, a disciple of Hillel the Elder. This is much in the style of Onkelos, and critics have supposed that one was acquainted with the work of the other, and have disputed which had the priority. Perhaps this of Jonathan was somewhat later; but as it is doubtful whether there ever was an individual Onkelos, so it may be doubted whether this was the work of the real Jonathan. Possibly something that he did write may have formed a groundwork, and have been afterward with other materials gathered in the third or fourth century at Babylon by some one person into the whole now existing, in which allegories, parables and legends are embodied. 5, 6. Targums on Job, Psalms and Proverbs, and on the *megilloth*—i. e., Ecclesiastes, Song of Solomon, Ruth, Lamentations and Esther—have been ascribed to Joseph the Blind, in the third century after Christ. They are probably by different hands of a far later date, some critics being inclined to place them as late as the tenth or eleventh century. 7, 8. There are two or more late Targums on Esther, heretofore supposed to be three; but of the three two are but different recensions of the same work. 9. A Targum on Chronicles is of comparatively modern discovery, being first edited in 1680. It is of late date, of Palestinian origin. 10. There is also a Targum on Daniel, probably of the twelfth century. And it may be added that there is a Chaldee translation of some of the apocryphal additions to Esther.

**GREEK.**—From the time of the first captivity and onward colonies of Jews were settled in Egypt. These had a temple of their own erected at Leontopolis, in the Heliopolitan nome, by Onias, son of the high-priest Onias, who, despairing of the pontifical dignity himself, fled into Egypt in the time of Antiochus Epiphanes, and obtained permission from Ptolemy Philometor to raise a temple and to consecrate priests and Levites for its service, under the plea that such an establishment had been predicted, Isa. xix. 18-21. A rallying-point was thus formed. The Egyptian temple was after the fashion of that at Jerusalem, and the rites were similar. Connection, however, with Palestine was by no means broken off; and a natural result of the residence of so many Jews in Egypt under the dominion of the Greek-speaking Ptolemies was the translation of their sacred books into Greek.

1. The principal Greek version is called the Septuagint. The history of this is involved in much obscurity. The popular account is contained in a letter said to be written by Aristæus, an officer of the court of Ptolemy Philadelphus. Seventy-two persons, at that monarch's request, in

order to furnish his library with the Hebrew sacred books, were commissioned by Eleazar, the high-priest at Jerusalem. These, on their arrival at Alexandria, were shut up in the island of Pharos, and accomplished their translation in seventy-two days. From the number of the interpreters the name "Septuagint" was derived. This story has been repeated with more or less embellishment, and was for long implicitly believed. But critical research has exposed its falsehood. The letter of Aristæus, though unquestionably of old date, is now admitted to be spurious. There is a more trustworthy authority, that of Aristobolus, who, writing in the second century before Christ, says that the Pentateuch was translated very early, for he supposes Plato to have drawn from it, and that Demetrius Phalereus, under Ptolemy Philadelphus, was the means of promoting the translation of the rest of the Old Testament. Without implicitly following this author, we may substantially accept his testimony; and we have corroboration of the fact that a translation of the entire Hebrew Scriptures was early in existence in the second prologue to Ecclesiasticus, written probably about 130 B. C. It is clear from an examination of the version itself that it was made in Egypt, for we find several Coptic words, and ideas purely Hebrew are rendered in the Egyptian manner. Moreover, from the observable differences of style and of acquaintance with the original language, different individuals, probably at different times, must have been engaged in the work; and sifting the whole matter, we may fairly conclude that the version made at Alexandria was begun in the time of the early Ptolemies, perhaps 280 or 285 B. C., and that the law alone was first translated, the other books following at uncertain intervals. There is, besides, no improbability in believing that a copy had its place in the royal library; but whether the version originated with the Jews, rendered necessary by the reading of the law and the prophets in their synagogues in a tongue they could understand, or whether one of the Egyptian kings, Soter or Philadelphus, commanded the translation, is more in doubt. Considering, however, the attachment of the Jews to their own tongue, and considering how long a language is often preserved for ecclesiastical use after it has ceased to be the medium of common intercourse, it may be thought on the whole most probable that the version was produced, in some measure at least, by the sovereign's desire. It grew into high consideration; and we may well suppose that the object of the pretended letter of Aristæus was to exalt its credit. Philo believed in its inspiration; Josephus generally used it, as also the earlier Christian Fathers. Its alleged miraculous origin is mentioned in the Talmud; and there is reason to conclude that it was read not only in Egyptian synagogues, but in those of Palestine and elsewhere. But some time after Christ the Jews, pressed by the arguments from prophecy, began to question and to deny the faithfulness of the Septuagint to the Hebrew original; they instituted a fast on the 8th of their month Tebeth to show their sorrow for its having been made, and ultimately adopted in preference the literal version of Aquila.

It has been already hinted that some of the Septuagint translators were but imperfectly acquainted with Hebrew. There are many mistakes, therefore; and there is a singular connec-

tion not yet fully explained between this and the text of the Samaritan Pentateuch. The Pentateuch is best rendered; the poetical portions are generally inferior to the historical. Of the prophets Jeremiah is the best given; yet there are remarkable variations in the version from the original; and generally many important predictions are obscured in the Septuagint. The translation of Daniel, supposed for long to be lost, but discovered and published at Rome in 1772, was considered so erroneous that that of Theodotion was substituted for it. Still, with all the errors, variations, misconceptions and corruptions of the Septuagint, it is of inestimable value for both the criticism and the interpretation of the sacred book. It is evident that the translators had before them a text differing from that of our oldest manuscripts, and some corrections may be obtained from it which we cannot hesitate in pronouncing just ones. And then its language is the pattern of that of the apostles and evangelists. Hebrew idioms appear in a Greek form; and we are led therefrom to understand the sense in which many words and phrases of the New Testament are used. The theological student who would fully under-



CAPITALS OF COLUMNS IN YORK CATHEDRAL.

stand the original of the New Testament must give all diligent attention to the Septuagint version of the Old.

By the frequency of transcription many errors crept into the Septuagint text. Origen, therefore, in the early part of the third century, undertook to collate it with the Hebrew and with other Greek versions, so as to produce a new and accurate recension. It is said that he spent twenty-eight years on this great work, which was called variously *Tetrapla*, *Hexapla*, *Octapla* and *Enneapla*. The Tetrapla comprised in four columns the translations of Aquila, Symmachus, the Septuagint and Theodotion; the Hexapla had two additional columns, the Hebrew text, and the same in Greek characters. Other columns were subsequently added for two other Greek versions of some parts of the Bible; hence the name Octapla, which, augmented by an additional translation of the Psalms and minor prophets, was ultimately the Enneapla. But it is not very probable that Origen himself edited more than the Tetrapla and Hexapla. He adjoined special marks and signs to indicate the variations of the Septuagint as compared with other versions and the Hebrew.

Two editions or exemplars of the Septuagint have been distinguished since Origen's time—that called the common text, such as it was before his

collation, and the hexaplaric text, that produced by his corrections. Numerous errors being introduced by copyists, three recensions were undertaken at nearly the same time. Eusebius and Pamphilus, about 300 A. D., published the hexaplaric text with Origen's critical marks; these, however, by transcription, became confused, and were afterward omitted. This edition was adopted by the churches in Palestine. Lucian, a presbyter of Antioch, martyred 311 A. D., and Hesychius, an Egyptian bishop, conducted other recensions, it is not agreed whether independently of Origen's labors, or whether the hexaplaric text, amended after the Hebrew, was the basis of both. They obtained acceptance, and were used, the first by the churches of Constantinople, Asia Minor and Syria, the other in Egypt. From these three principal recensions existing manuscripts and printed editions of the Septuagint are derived. That called the common text is the basis of the Vatican manuscript, while the Alexandrine has more of a hexaplaric character. Of printed editions there are reckoned four standards, the Complutensian, 1514, the Aldine, 1518, the Roman or Vatican, 1586, and the Alexandrine, 1707-9-19-20.

2. Aquila, a Jewish proselyte of Sinope, made a translation for the use of the Jews about the middle of the second century of our era. It is literal even to barbarism.

3. Somewhat later Theodotion, a Jewish proselyte of Ephesus, produced another version. It is a kind of revision of the Septuagint, holding a middle place between the servile closeness of Aquila and the freedom of Symmachus.

4. Symmachus, an Ebionite, who lived about 200 A. D., executed a free version, expressing the sense rather than the words of the original.

5, 6, 7. Three other ancient translations of parts of the Bible there were, of which the authors are not known. They are entitled the "fifth," "sixth" and "seventh," from the order in which Origen (if it were he) placed them in his columns.

8. There is yet another called the Venetian, because the manuscript of it was preserved in St. Mark's library, Venice. It is uncertain when it was made. The manuscript is considered to be of the fourteenth century, but it is not the original, merely a copy. It comprises the Pentateuch and several other books. This is a singular version; the style is a mixture of pure Attic with barbarisms, while the Chaldee of Daniel is rendered in Doric.

**SYRIAC.**—Christianity was early preached in Syria; naturally, therefore, several versions of Scripture were made into the language of that country.

1. The most celebrated of these is the *Peshito*, or Literal, so usually called on account of its close adherence to the original text. That of the Old Testament, which appears not to have comprised the apocryphal books, was probably executed by a Christian at Edessa, about the middle of the second century after Christ. Perhaps the version of the New Testament was made about the same time and at the same place. But the Revelation, 2 Peter, 2 and 3 John, Jude, John vii. 53 to viii. 11, also 1 John v. 7, are not found in the *Peshito*. It is a translation greatly and very justly valued. The New Testament was first printed at Vienna in 1555; the Old Testament appeared, not in a



very perfect state, in the Paris Polyglot in 1645, and was reprinted with the addition of some apocryphal books of a later version in Walton's Polyglot, 1657. The whole Bible was published under the care of Professor Lee, London, 1816-1823. Various recensions of this standard translation were made in process of time; that called the Nestorian exhibits little more than some variations in the points. Another is the Karkuphensian, because it is said to have been executed toward the close of the tenth century by David, a monk of the convent of St. Aaron, on Mount Sigara, in Mesopotamia, *karkupho* signifying the "summit of a mountain." It does not differ much from the ordinary Peshito text.

2. Among the Syriac manuscripts now in the British Museum, brought from the Nitrian monasteries, there is one containing large portions of the four Gospels in a version differing, as to the character both of the text and of the translation, from any Syriac version previously known. It is unquestionably of the highest antiquity. And there are linguistic differences in the different Gospels, that of St. Matthew varying from the rest. Hence it has been suggested by those who believe that the apostle wrote in Hebrew or Syro-Chaldaic that the version was made immediately from that original. It was published by the Rev. Dr. Cureton in 1857.

3. A Syriac translation of the New Testament was executed in 508 A. D. by Polycarp, at the suggestion of Philoxenus or Xenaias, bishop of Hierapolis or Mabug. It is called the Philoxenian version, and was revised about a century later by Thomas of Harkel, or Heraclen, also bishop of Hierapolis. Philoxenus would seem to have commissioned Polycarp to translate the Psalter likewise, but no translation of the entire Old Testament was made by any of the three persons just named. About the same time, however, that Thomas of Harkel was revising the Philoxenian, Paul, bishop of Tella, in Mesopotamia, at the instance of Athanasius, Monophysite patriarch of Antioch, made a very literal Syriac version of the Old Testament from the Greek hexaplaric text. A deacon, Mar Thoma, whom some have believed identical with Thomas of Harkel, is said to have been associated with Paul in his work. Portions of this translation have been lost; the rest has been printed at various times, with the exception of the apocryphal parts. The Philoxenian New Testament was published by Professor White, 1778-1803.

4. There is a lectionary in the Vatican library at Rome containing a Syriac version of some portions of the Gospels. These follow the order of the festivals on which they were read, some occurring more than once, other parts being wanting, either as not included in the ecclesiastical order of reading or as now defective in the manuscript. The dialect of this version is peculiar, and has been thought to resemble that of the Jerusalem Targum; hence it has been called the Jerusalem Syriac. It is uncertain when it was executed, possibly between the fourth and sixth centuries. It is of considerable critical value, but only a few fragments have been published.

5. It was noted above that some portions of the New Testament were not found in the Peshito. There have, however, been translations made of them, at times not well ascertained. The Revelation was published in 1627 by De Dieu at Leyden, from a manuscript in the university library of that city. The four catholic epistles were

printed also at Leyden by Poccoke from a manuscript in the Bodleian.

There are some other Syriac translations or recensions, of which but little is known.

**LATIN.**—It is certain that there existed in the second century a Latin version of the Scriptures, made in Africa and used by the African Fathers. It exhibited the characteristics of the Latin dialect of the Libyan province, and was probably the result of the fragmentary labors of different individuals. As a Latin translation became needed in other regions, this was more widely diffused. It can scarcely indeed be said that there was a standard text, for variations were introduced, and revisions seem to have been made in different churches. Yet there was but one acknowledged



AN ANCIENT ROMAN BRONZE FIGURE.—See SCULPTURE.

version, and copies, however much they disagreed, were but subordinate varieties of the single translation. This is proved by the peculiar words found in the citations of writers of far-distant provinces. The same staple of the text must have been everywhere in use. Yet the recension of Italy appears to have been the best, and to this the term *Itala* would seem to have been appropriated. The version of the Old Testament was made from the Septuagint, and it included some of the apocryphal pieces. That of the New Testament, on the other hand, did not probably at first comprise all the canonical books. But this fact is a corroboration of the high antiquity of the version.

In the course of time the text of the Latin version had become greatly confused and corrupted. To remedy the growing evil, Jerome, at the re-

quest of Damasus, bishop of Rome, undertook a systematic revision. He began with the New Testament about 382 A. D., and in two years presented Damasus with the four Gospels, which chiefly required a correcting hand. He afterward hastily revised the Psalter, producing what is called the Roman Psalter, because it was adopted at Rome. At a later period he corrected it again according to the hexaplaric text; this is termed the Gallican Psalter, being received by the Churches in France. In a similar way he revised other books by comparison with the Greek. But most of his work perished, he himself says by fraud. The two Psalters and Job alone are extant. Flaminio Nobili professed to gather fragments of the Old Latin, which he printed in 1588. Sabatier published them more accurately and more completely at Rheims, in 1743, and at Paris, 1749-1751. Some supplements have appeared since. Portions also, in various forms of text, are found in manuscripts, and several of these have been printed. The remains of Jerome's revised text are in editions of his works.

As Jerome proceeded with his task of revising the old version he was so strongly impressed with the inaccuracy of the Old Testament text as derived from the Septuagint that he resolved, urged too by friends, to translate it anew from the Hebrew. On this he was engaged from perhaps 385 to 405 A. D. He issued first the books of Samuel and Kings, to which he prefixed the *Prologus galileus*, in which he gave an account of the Hebrew canon. The other books followed, some of the apocryphal ones not being translated. It was only by degrees that this version gained its place in public estimation; there was great opposition to it at first, and much hostile criticism, but at length, by the approbation of Gregory I., it acquired such authority that since the seventh century, with some mixture of other ancient translations, it has been exclusively adopted (the Psalter, as above noted, excepted) in the Western Church, and has borne the name of the "Vulgate," or current text. By the Council of Trent it was ordained that the Vulgate alone should be esteemed authentic in the public reading of the Scriptures, in preaching and in expounding, and that no one should dare to reject it under any pretext whatever.

But prior to this, corruption had again crept in. By the multiplication of copies, and errors of successive transcribers, the text—a mixture, as has been just said—was in a very unsatisfactory state. Various scholars, as Alcuin, Lanfranc, Cardinal Nicholas and others, attempted to correct it, but it still needed revision when it was first printed, without place or date, in 1455. This edition is the famous Mazarin Bible, one of the noblest exemplars of typography. Another edition succeeded at Mayence, 1462. The Council of Trent ordered that an amended edition should be prepared. And after much delay this was published, under the sanction of Sixtus V., in 1590. It was soon, however, discovered to be very inaccurate, and another authentic Vulgate appeared in 1592, under Clement VIII. It was followed by the edition of 1593, in which a few alterations were made; and this is the standard of the Roman Church. It is unfortunate for that Church that the Sixtine and Clementine vary so remarkably. But with all its imperfections, the Vulgate is a noble version of Scripture, and can never be neglected by the theological student.

The very briefest notice must be taken of other

ancient translations. They will be arranged in alphabetical order.

The ANGLO-SAXON, ARABIC and ARMENIAN versions will be found under their respective heads.

**EGYPTIAN.**—There are three Egyptian dialects—the Coptic or Memphitic in Lower Egypt, the Sahidic or Thebaic in Upper Egypt, and the Bashmuric or Oasitic, also called the Ammonian, prevailing probably in an eastern district of the Delta. There is reason to believe that versions of the Scriptures existed in both Upper and Lower Egypt in the third or fourth century, made from the Septuagint. Wilkins published the Memphitic New Testament at Oxford in 1716, and the Pentateuch in 1731; the Psalter appeared first at Rome in 1744; the minor prophets were printed by Archdeacon Tattam in 1836, Job in 1846 and the greater prophets in 1852. Bardell published Daniel in 1849. Schwartz edited the Gospels at Leipsic, 1846-1847, and after his death Boetticher put forth the rest of the New Testament. A beautiful edition of the New Testament appeared in 1848-1852, under the Society for Promoting Christian Knowledge. Of the Thebaic and Bashmuric only fragments have been printed.

**ETHIOPIAN.**—The Ethiopic version of the Bible was made from the Greek. It probably dates from the fourth century, and may have been executed, in part at least, by Frumentius of Tyre, the first bishop of the country. The Psalter and Song of Solomon were published at Rome in 1513, and the New Testament at the same place in 1548-1549. A revised text was edited by Platt in 1826-1830.

**GEORGIAN.**—A Georgian translation in the ecclesiastical dialect of the country was executed from the Septuagint and the original Greek of the New Testament in the sixth century. The whole Bible, corrected from the Slavonic, was printed at Moscow in 1743.

**GOthic.**—This version was made from the Greek of both Testaments by Ulphilas. He subscribed the Arian confession; and here and there, especially in Phil. ii. 6, his theological views tinged his translation. The Gospels of this version were first published at Dort in 1665 from the *Codex Argenteus*, a manuscript most probably of the sixth century, now preserved in the university library at Upsal. The researches of Knittel and of Cardinal Mai brought almost all the Epistles and some fragments of the Old Testament to light. All the portions discovered of the Gothic version have been published by Gabelentz and Loebe in 1836-1845, by Massman in 1855-1856, and by Stam in 1858.

**PERSIC.**—The Scriptures were doubtless early translated into Persian, but the ancient version does not exist. A translation of the Pentateuch appeared at Constantinople in 1546. It was the work of Jacob Ben Joseph, surnamed Tawosi or Tusi, and has been thought to be only of the sixteenth century. There are other portions of the Bible in Persian, some yet unprinted.

**SLAVONIC.**—The Slavonians settled in Great Moravia received Christianity in the ninth century, mainly through the missionary labors of two brothers, Cyril and Methodius of Thessalonica. These translated perhaps only the New Testament and the Psalter into the Slavonian language, but the version of the Old Testament was afterward completed. Portions were printed at an early date, and the whole Bible at Ostrog in 1581. Some account must now be given of modern translations.

**ENGLISH.**—The Anglo-Saxon versions of Scripture.

ture have been briefly noticed above. When the language of the people began to assume the shape of what might be called English, the desire of having the gospel in it began soon to manifest itself. Metrical paraphrases of portions of the Bible were made; and in the earlier part of the fourteenth century Richard Rolle of Hampole appears to have executed a version of the Psalms, and translations or paraphrases of other parts of Scripture followed; and ere long the illustrious Wyclif, in conjunction with Nicholas Hereford, resolved to translate the whole Bible. Their work is said to have been revised by Richard Purvey about 1388; and there cannot be a doubt that, in spite of the attempts made to suppress it, it was repeatedly copied and widely circulated. The New Testament was printed in 1731 by Lewis, in 1810 by Baber, and the entire translation by Forshall and Madden at Oxford in 1850.

Early translations were based on the Vulgate. To Tyndale belongs the honor of first resorting to the original texts as the source of any satisfactory version. He printed the Gospels of Matthew and Mark at Hamburg in 1524, and the whole New Testament at Cologne and Worms in 1525; and many other editions followed, while he was laboring upon the Old Testament, of which he printed portions in 1530-1531. The entire English Bible first appeared in 1535, executed by Coverdale. This was in some respects retrograde, for it was based on Latin and German versions, with a certain use of Tyndale's. That of Matthews succeeded in 1537. The name of Matthews was assumed; the real editor was John Rogers, martyred in Queen Mary's reign. The whole of the New Testament, and the beginning of the Old to the end of 2 Chronicles, with parts of the prophetic books, were Tyndale's version; the rest was supplied from Coverdale with sundry corrections. Part of this book was printed abroad, the rest in London. It was brought under the notice of Cranmer, and had his warm approval, and by him through Cromwell the king's license was obtained, and an order issued that a copy should be provided for every parish church. This, therefore, was the first authorized English Bible. Others followed, as those called Cranmer's and Taverner's, both appearing in 1539. They were little more than revisions of Matthews'. The accession of Mary of course checked the circulation of the Scriptures in England. But there were English exiles who heartily carried on the work abroad. Whittingham, with Gilby, Sampson and others, produced a version of which Tyndale's was the basis. This was called the Geneva Bible; the New Testament, the first in which the verses are marked by numerals, appeared in 1557, the entire Bible in 1560. This translation was frequently reprinted. When the Protestant faith was restored in England, Archbishop Parker promoted another version. This, called the bishops' Bible, because eight of those engaged on the work were bishops, was avowedly based on Cranmer's, and was published in 1568.

But these various versions and editions did not give entire satisfaction. At the Hampton Court Conference, in 1604, the objections were produced by the Puritans to the bishops' Bible. And King James I. yielded to the demand and sanctioned a new translation. The most learned men in the kingdom were to be engaged on it, and fifty-four were selected, but some of these died or were prevented by other causes; only forty-seven, therefore, actually labored in the work. The bishops' Bible was to be the basis, but other translations

were to be followed when more conformable to the original. Suggestions were invited from every quarter, and any scholars might be consulted and every means adopted that the whole might faithfully set forth the true word of God. The translators were divided into various companies, who met at Cambridge, Oxford and Westminster. Andrews, then dean of Westminster, Barlow, dean of Chester, and the king's professors of Hebrew and Greek at the two universities were appointed directors, and the final revision was entrusted to Bilson, bishop of Winchester, and Miles Smith, afterward bishop of Gloucester; the last named wrote the dedication and preface. The work was begun in the spring of 1607, and was completed at press in 1611. This is our present authorized version, which, whatever imperfections



BRONZE STATUE OF MINERVA.—See SCULPTURE.

may be imputed to it, is one of the noblest in existence.

It may be added that the Roman Catholics printed an English translation of the New Testament at Rheims in 1532, and one of the Old at Douay in 1609-1610.

**FRENCH.**—Jacques le Fèvre of Etaples published a French version of the Bible in consecutive portions between 1512 and 1530. Olivetan's appeared first in 1535; having been revised, it was printed in 1588 as the "Geneva Bible;" corrected editions of which were put forth by Martin, 1696-1707, and by Ostervald, 1724.

**GAELIC.**—In 1767 the New Testament was translated and printed by James Stuart of Killin, whose son Dr. John Stuart, and Dr. Smith, translated the Old Testament. This was published in portions, 1783-1801, and a revised edition issued in 1807.



**GERMAN.**—The first German version from the Vulgate was printed in 1466. Luther's Testament appeared 1522, and his translation of the Bible was completed in 1530.

**IRISH.**—The New Testament was printed in 1602 by William Daniel, or O'Donnell, archbishop of Tuam, assisted by Mortogh O'Ciongá or King. With the same person's help, Bishop Bedell completed a version of the Old Testament in 1640, and printed in 1635.

**ITALIAN.**—The earliest Italian translation is that of Malermi or Malherbi, printed at Venice in 1471. That of Brucioli appeared 1532, Diodati's in 1607.

**LATIN.**—Several scholars put forth corrected editions of the Vulgate, as Clarius, in 1542, Paul Eber, 1565, Andrew Osiander the elder, 1522, Luke Osiander, 1574-1586, Andrew Osiander the younger, 1600. The version of the Pagninus was published in 1528. Protestant translations are those of Munster, 1534-1535, Leo Juda, 1543, Castalio, 1551, Junius and Tremellius, 1575-1579 (the New Testament appeared afterward), Schmidt, 1696, Erasmus translated the New Testament in 1516, Beza in 1556.

**MANX.**—Bishop Wilson commenced a translation, and St. Matthew's Gospel was printed in 1748. Bishop Hildesley carried on the work, and the New Testament appeared in 1767, the Old in 1772.

**SPANISH.**—The Old Testament, translated by Spanish Jews, was printed at Ferrara in 1553. A version in the Valencian dialect had previously been set forth at Valencia in 1478. In Castilian the earliest edition was the New Testament of Enzinas, printed at Antwerp in 1543. The entire Bible by Cassiodoro de Reyna appeared in 1569.

**WELSH.**—A Welsh Testament, chiefly translated by Salesbury, was printed in 1567. Dr. Morgan, afterward bishop of St. Asaph, published the whole Bible in 1588. A revised edition by Bishop Parry appeared in 1620.

The influence of missions in modern times in promoting translations of the Scriptures has been exceedingly great, for wherever the gospel has been carried by Protestant missionaries a vigorous effort has always been made to give the Word of God in a language that can be understood, to the people among whom they have been laboring. Hence it has come to pass that in nearly all the languages, and in many even of the dialects of Asia, Africa, America and the scattered islands of the ocean, as well as in the tongues of European nations, the Scriptures may be read in admirable translations which have been executed with great care and learning. A list can only be given here of the languages, without attempting a statement of the extent of territory in which they prevail and of the number of people respectively by which they are spoken.

The First Class is monosyllabic, and includes the Chinese, and under the Indo-Chinese the following, viz.: Burmese, Arakanese, Siamese, Peguese, Karen, Manipora, Khassee; and under the Thibetan branch, the Thibetan and the Lepcha.

The Second Class is Semitic, and includes Hebrew, Samaritan, Syriac, Chaldee, Syro-Chaldaic, Modern Syriac, Arabic, Carlsun, Mogrebbin, Gheez, Tigre, Amharic.

The Third Class: the Indo-European, including the Medo-Persian, which comprehends Persian, Pushtos or Afghan, Beloehee, Kurdish, Ossetian, Ancient Armenian, Modern Armenian, Ararat Armenian; and the Teutonic branch, which comprehends Gothic, Alemanic or old High Ger-

man, German, ancient Low Saxon, Anglo-Saxon, English, Dutch, Flemish, Swedish, Danish, Faroese. The Sanscrit branch comprehends Sanscrit, Pali, Magadha, Hindustani or Urdu, Hinduwee, and under it the dialect Brúj, Canoj, Kousulu, Bhojopora, Hurriana, Bundelcundee, Bughelcundee. In Central Indian dialects: Oojein, Harrotee, Oodeypoor, Marwar, Juyapoor, Shekawutty, Bikaneera, Buttancee, Bengalee, Tirhitiya, Assamese, Orissa, Coutehee, Sindhee, Moultan, Punjabee, Cashmerian, Nepalese, Parbutti, Palpa, Gurwhal, Kumaon, Gujerattee, Mahratta, Kunkuna, Romanly or Gipsy, Cingalese, Maldivian. Of the languages of the Deccan: Tamul, Telinga, Karnata, Tulu, Malayalim. The Greco-Latin branch includes Albanian, Greek, Romaic or modern



STATUE OF VESTA.

Greek, Latin, Catalan, dialect of Toulouse, Provençal, Vaudois, Piedmontese, Romanese, Italian, French, Normanian dialect, Burgundian, Spanish, Judeo-Spanish, Curaçoa, Portuguese, Indo-Portuguese, Daco-Romana or Wallachian. The Slavonic branch includes ancient Slavonic, Russian, Servian, Croatian, Bosnian, Bulgarian, Carniolan, Bohemian, Polish, Judeo-Polish, Lithuanian, Samogitian, Lettish, Upper Wendish, Lower Wendish, Hungarian Wendish. Celtic branch: Irish, Gaelic, Manks, Welsh, Cornish, Breton or Armorican.

The Fourth Class embraces the Finnish, Carelian, Olonetzian, Dorpat Esthonian, Revel Esthonian, Laponese, Norwegian Laponese, Tseheremissian, Mordvinian, Zirian, Wotagian, Hungarian or Magyar, Wogulian, Ostiaean. The Euskarian branch comprises French Basque, Span-

ish Basque. The Tungusian includes Mantehu and Tungusian proper. The Mongolian includes Mongolian proper, Calmuc, Buriat; and the Turkish branch comprehends Turkish, Karass or Turkish Tartar, Orenburg Tartar, Crimean Tartar, Trans-Caucasian Tartar and Tschuwasschian. Ancient and modern Georgian belong to the Caucasian branch, while the Samoide belongs to the Hyperborean branch.

The Fifth Class, or the Polynesian or Malayan, comprehends, under the first branch, Malay, Formosan, Batta, Javanese, Bima, Bugis, Macassar, Malagasse and Dajak. The Further Polynesian branch comprises Maori or New Zealand, Samoan, Tahitian, Rarotongan, Hawaiian, Marquesan, Tonga, Feejeean, Aneiteum, New South Wales.

The Sixth Class begins with the Egyptian branch, under which are Coptic, Sahidic; and under the Libyan branch are Berber and Ghadamsi. The Mandingo branch has Woloff or Jalloof, Suso, Bullom, Sherbro-Bullom, Bassa, Grebo, Aecra, Fantee, Ashantee; and Dewalla, with Ediyah, Yebu, Isubu, Howssa, belongs to Western Nigritia. The Caffrarian or Nilo-Hamitic stock comprehends Kaffir, Sechuana, Sidlapi, Sisuta, Dammara, Zulu; and on the Zanzibar coasts, Kiswaheli, Kikambi, Kinika and Namaqua; while Galla or Ormo belongs to the Afric-Abyssinian branch.

The Seventh Class is American, and Esquimaux and Greenland constitute the Northern tongues. The Algonquin branch comprises Cree, Ottawa, Chippeway, Ojibway, Pottawattomie, Mohawk, the Eastern dialects being Miemac and Abenaki; while along the Atlantic were the Massachusetts, Virginian, Mohegan, Delaware, Shawanoe. The Seneca belonged to the Iroquois branch, and to the Sioux or Dakota were the Dakota and the Iowa. To the Appalachian belongs Choctaw and Cherokee, while Pawnee belonged to the Panis-Arrapahoes branch. The Karif or Carib and the Arawack are classed under the Carib-Tamanaque branch, and the Mosquito was distinct. Mayan also is a branch of itself, and under Mexican is comprehended Aztec, Misteca, Zapoteca, Tarasco and Otomi. The Peruvian has Quichna or Peruvian, and the Guarani branch comprises Guarani proper and Brazilian or Tupi.

This long catalogue is given as an evidence of the extent of the work undertaken by the missionaries of the Gospel, whose zeal has carried them to the widely-scattered nations of the earth who have been dwelling in darkness; and also to show that their main object is to make the heathen understand what the message of peace is by showing it to them in the word of God, instead of merely proselytizing them by teaching them the doctrines and commandments of men.

**VERT** (vayr), DOM CLAUDE DE, a learned Benedictine, was born at Paris in 1645, and entered the congregation of Cluni at the age of sixteen. He was afterward sent to Avignon to study philosophy and theology at the Jesuits' College. In 1676 he was elected treasurer of the abbey of Cluni, and was nominated with another monk to the office of reforming the Breviary of the order. In 1690 he published a letter to the Calvinist minister Jurieu, who had treated the ceremonies of the Romish Church with contempt, and his services procured for him the dignity of vicar-general to the cardinal de Bouillon, and a promotion to the priory of St. Peter at Abbeville. He is chiefly known by his "Exposition of the Ceremonies of the Church." He died in 1708.

**VESEY** (ve'ze), WILLIAM, was born in 1674, in Braintree, Massachusetts. He was educated in Harvard, where he graduated in 1693, and his theological study was conducted by the Rev. Samuel Myles, of King's Chapel, Boston. In 1695 he was laboring before his ordination at Hempstead, Queen's county, New York, and he there commended himself to the leading men who aimed at erecting a new church in New York. Governor Fletcher granted a charter for churchwardens and vestrymen, the church to be known as Trinity Church, and the parties elected under the act of 1693 were designated as the civil vestry and those under the charter granted by Fletcher were known as the church vestry. They called Vesey, who embarked in 1697 for England with a view to ordination, and on the 16th of August in that year he was ordained by Dr. Henry Compton, the bishop of London. Governor Fletcher also, in addition to many benefactions to the church, granted a tract of land called "The King's Farm;" but his successor, the earl of Bellmont, prevailed on the king to annul the grant. As the bishop of London had appointed Mr. Vesey his commissary, he found his hands filled with work; but he was a man of undoubted energy, and accordingly he called in the aid of schoolmasters and catechists, whose salaries were provided by the Society in London; and he brought into the ministry a considerable number of assistants who rendered him efficient aid. So diligent was he in his work that he was able to report the fact that he had twenty-two churches which were in a flourishing condition in his jurisdiction.

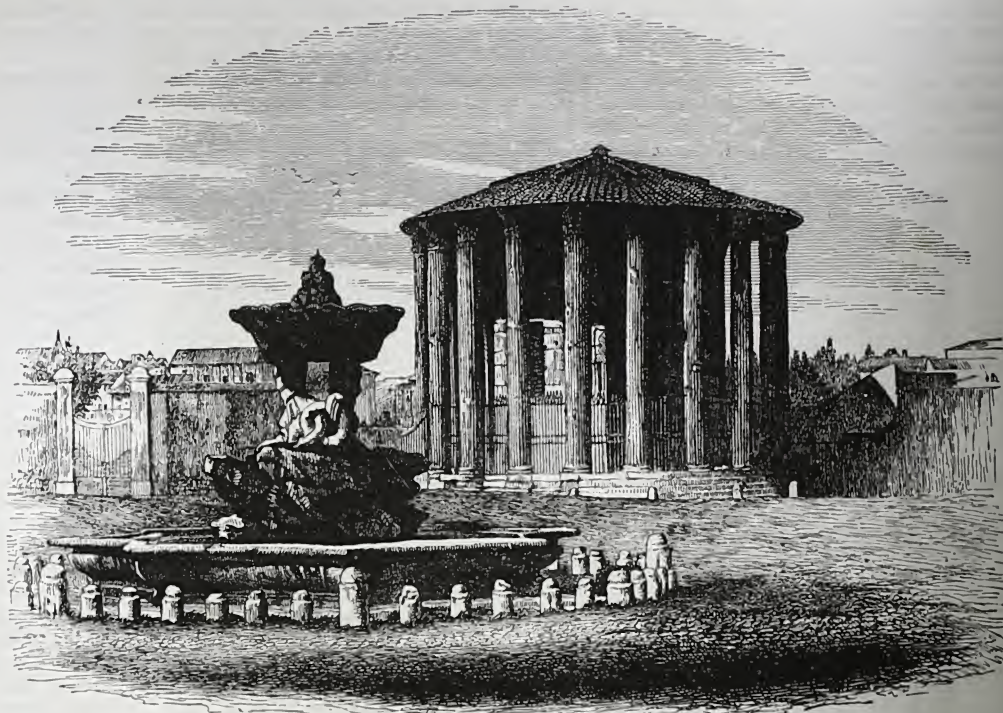
He died in 1746, in the seventy-second year of his age, having held a prominent place in the Church, and being recognized as an able, zealous administrator, who gave a great stimulus to the cause of the Church in the city of New York.

**VESICA PISCIS** (ves'ka pis'sis), a symbolical figure made by two intersecting segments of circles. The formation may be seen in the illustration on page 393. Windows of that shape were often placed in the upper part of the gables of churches in the Early English period. They are known as "fish-windows," and they were used as an emblem of our Lord, derived from an acrostic of our Lord's name and offices contained in the Greek word *ichthus*, "fish"—i. e., Jesus, Christ, Son of God, Saviour.

**VESPASIAN** (ves-pa'zh'an), TITUS FLAVIUS SABINUS, Roman emperor, was born A. D. 9, of obscure parentage, and entering the Roman army, passed through various grades to high office, and obtained great military renown. He held command in Britain A. D. 43, and subdued Vectis, now the Isle of Wight. He was sent by the emperor Nero, A. D. 66, to conduct the war against the Jews, and commenced the siege of Jerusalem, but was recalled A. D. 69 to assume the seat of empire, and left the war to be carried to completion by his son Titus. His rule was beneficial to Rome, and his personal character was

high, but he has been accused of parsimony, without sufficient foundation. He died A. D. 79.

**VESTA** (ves'ta) was a Roman goddess, the same as Hestia among the Greeks. The family hearth where the members of the household assembled was considered sacred, and both Greeks and Romans held that it was under the guardianship of this deity. She was the daughter of Saturn and Rhea, and instead of marriage Jupiter gave



TEMPLE OF VESTA.—See article.

her to sit in the middle of the mansion and to be honored in all the temples of the gods. The temple of Vesta was round; it contained no statue of the goddess, but a sacred fire was kept burning in it, attended by six virgin priestesses, called vestals.

**VESTMENT** (vest'ment). 1. Any priestly garment. 2. In old inventories the vestment means the whole set of eucharistic robes—amice, alb, girdle, maniple, stole and chasuble; and sometimes it includes also the deacon's and subdeacon's vesture and the altar frontal.

**VESTRY** (ves'tre). 1. A room attached to a church where the vestments are kept and where the clergy dress themselves. 2. The assembly of the whole parish, met together in some convenient place for the despatch of parish business, is thus called in England. Such meetings were customarily held in the vestry attached to the church, and hence the name.

**VETHAKE** (veth'a-ke), HENRY, LL.D., was a native of Essequebo, in British Guiana, South America. He was brought to this country in his childhood, educated in Columbia College, New York, and afterward began the study of law. He taught mathematics in Columbia College for a short time, and in 1813 he removed to Rutgers College, New Brunswick, where he was professor of mathematics and natural philosophy. From 1817 until

1821 he acted as professor of mathematics, natural philosophy and chemistry in the College of New Jersey, at Princeton. He was next called to Dickinson College, Carlisle, where he acted as professor of mathematics and natural philosophy; and again he was removed to a similar chair in Princeton. In 1832 he was transferred to the University of New York; after which he was professor for some time of intellectual and moral philosophy in Lexington College, Virginia, of which institution he



COIN OF VESPASIAN.

in that year he became professor of the higher mathematics in the Polytechnic College of Philadelphia. He was an admirable scholar and an eminent teacher, deserving a place in this work because of the influence which he exerted on the education of our country and his high literary standing and great personal worth. His lectures on political economy have had a great circulation; and in addition to many pamphlets and essays on the different departments of education, he wrote the greater part of the fourteenth volume of the *Encyclopædia Americana*. He died in 1866, aged seventy-four years.



**VEYSEY** (vi'ze), JOHN, was an eminent prelate in the English Church at the beginning of the sixteenth century. He was born at Sutton Coldfield; and having entered the Church, he rose from one preferment to another, until at length, in 1519, he succeeded Oldham in the see of Exeter. Oldham had been associated with Bishop Fox in founding Corpus Christi College, in Oxford, and these men were all famed for their distinguishing qualities. Veysey was so much esteemed by Henry VIII. that the king appointed him governor and tutor to his eldest daughter Mary. In 1551 Edward VI. called on him to surrender his see, and as a reward for his compliance he granted him a liberal annuity. On the accession of his pupil Mary he was restored again, but he only lived a year afterward. On the very day when he resigned his see to Edward VI. the celebrated

such scenes and among such men Veysey lived until he had reached the advanced age of one hundred and three years. He was buried at the church of Sutton Coldfield, his native place.

**VIAL**, 1 Sam. x. 1, a flask. The same word is rendered "box" in 2 Ki. ix. 1, 3. Golden vials are spoken of in Rev. v. 8; xv. 7. See CENSER.

**VIA MEDIA** (ve'ah mā'de-ah). 1. In doctrine the term is used to indicate a middle course in which there is no tendency to carry theological tenets to extremes. 2. It is often applied to the Church of England to indicate the idea that it occupies a middle position between the Romish Church and other Protestant denominations.

**VIATICUM** (ve-at'e-kum). 1. Provision for

ual, by the authority and under the direction of the bishop—as visitation, correction of manners, granting institutions and the like, with a general inspection of men and things, in order to the preserving of discipline and good government in the Church.

**VICAR OF CHRIST**. 1. An ancient title of bishops. 2. A title claimed by the bishop of Rome.

**VICARAGE**. 1. The spiritual living of a vicar. 2. The official house in which he lives.

**VICARIOUS** (vi-kā're-us), substitution of one person for another, as of Christ when he was made sin for sinners, expiating guilt and suffering death in their stead.

**VICARS** (vik'arz), JOHN, born in 1582, a Presbyterian zealot who, in the time of the civil wars, denounced alike king and commonwealth. He was the author of several treatises of a religious character, collected under the title of "The Parliamentary Chronicle." He died in 1652.

**VICARS CORAL** (kor'al), priests or laymen who are members of a cathedral choir.

**VICARS OF THE POPE**, bishops on whom, either for the eminence of their sees or their personal merits, the pope bestowed certain prerogatives and jurisdiction, of which the pallium was the distinctive badge. See PALLIUM.

**VICTOR** (vik'tor), the name of a line of popes. The first succeeded Eleutherius in 193. He had a controversy with the churches of Asia respecting the proper time for celebrating Easter. He died about 197. Some say that he suffered martyrdom. He was succeeded by Zephyrinus. The second succeeded Leo IX. in 1055. He was an active pontiff, and earnestly devoted himself to the reformation of his clergy. He died in 1057, and was succeeded by Stephen IX. The third was elected after the death of Gregory VII., in 1086. In August of the following year he held a council at Beneventum, in which he anathematized the antipope Guibert, who was supported by the emperor Henry IV. He died in 1088, and was succeeded by Urban II. The fourth, or antipope, was set up after the death of Adrian IV. in 1159 by a small faction of cardinals, supported by the emperor Frederick I. in opposition to Alexander III. He died in 1164.

**VICTORIAN PERIOD** (vik-to're-an peer'yud), a cycle of five hundred and thirty-two years invented by Victorinus of Aquitaine, at the end of which any given day will fall on the same day of the year, month, moon and week as the selected day.

**VICTORINUS** (vik-to-re'nus) is held to have promoted the heresy of Praxeas by the author of the work against all heresies appended to Tertullian's well-known work on the "Heretics." Nothing is known about him, but Fabricius and Ehler conjecture that it must have been Victor, bishop of Rome when Praxeas was there, to whose name the last two syllables of his successor's name, Zephyrinus, have been added by a careless scribe.

**VIEL** (ve-ayl'), CHARLES MARIA DE, a converted Jew, was a native of Metz, in Lorraine, and first embraced the Roman Catholic faith and

took orders. His "Commentary on Mark and Luke" gave such satisfaction that he was desired to write against the Protestants, which, however, had the effect of opening his eyes to the errors of popery. He then went to Holland, and thence to London, where he was received into the Established Church. He next turned Baptist. He died in 1700.

**VIENNE** (ve'ong) was one of the most celebrated of the early Christian churches in the South of France. An account of the persecutions of the members of this church and of the church at Lyons, in A. D. 177, written at the time and preserved in Eusebius, is worthy of note, as exhibiting the constancy of the followers of the Saviour and the savage cruelty of the relentless heathen who persecuted them. Antoninus Pius had treated the Christians with forbearance, but his successor, Marcus Aurelius, became a cruel persecutor, though in other respects an exemplary ruler. He was a lover of literature, but he mistook the constancy and attachment of the Christians to their faith as obstinacy and rebellion to his authority. He encouraged spies and informers, and he used the most awful forms of suffering to oblige the Christians to recant. Formerly, when any one confessed himself a Christian, he was at once condemned to death; but now torture was employed to induce him to withdraw his confession. Humanity shudders at a recital of the hellish devices. Sometimes a delicate female was tossed by a wild bull until ready to expire, and then offered life on condition of apostasy; sometimes starvation was employed; and in other cases a prisoner was placed on a heated iron chair and threatened with being roasted alive should he not renounce the gospel. The memorial which has been preserved from this church shows that the treatment of Christians in the reign of Marcus Aurelius contains some of the most revolting details of human suffering to be found in the annals of Christian martyrdom.

**VIEYRA** (ve-i'ra), ANTONIO, a Portuguese missionary, was born at Lisbon, in 1608. He was early taken by his father to Brazil, where he became a Jesuit, and applied himself to theology with such zeal that he was made professor of theology at Bahia. Being sent to Portugal in 1641, Juan IV. was so impressed with his learning and ability that he entrusted him with missions to England, Holland, France and Naples, and with difficulty was induced to permit his return to evangelize the native Indians of America. He again visited Portugal, to be received with honor, and finally returned to Bahia, where he spent the rest of his life. His death occurred in 1697.

**VIGAND** (ve'gand), or **WIGAND**, JOHANN, a Lutheran divine, was born in 1523. He took part in the production of a voluminous work, entitled "The Centuries of Magdeburg." He was made president of the churches in Pomerania. His death took place in 1587.

**VIGIL** (vij'il), the day before a feast of the Church. To be a vigil, however, it should, properly speaking, be a fast. There are now exceptions to this rule; for example, the vigil of Ascension day, which is a day of abstinence, not a fast; and in the Western Church the vigils of several saints' days have been abrogated, and the Wednesdays and Fridays in Advent kept instead of them.

**VIGILIUS** (vi-jil'e-us), an African bishop, flourished toward the close of the fifth century, and wrote several works against the heresies of his time.

**VIGILIUS, POPE**, was by birth a Roman, and elected in 537, at the instance of the empress Theodosia, to succeed the deposed pope, Silverius, after whose death, in 538, he was universally acknowledged. At first he sanctioned the doctrine of Anthimus, but subsequently censured him, and provoked the anger of Theodosia. In the affair of "The Three Chapters" he refused to condemn the writings of the three bishops, and was in consequence banished to Proconnesus, from which he was recalled in 554. He died in 555.

**VINCENT, NATHANIEL**, a celebrated English nonconformist of the seventeenth century. He was educated at Oxford, and settled in the parish church of Langley-Mareh, in Buckinghamshire, from which he was ejected in 1662. He was the author of several works well known for their great spirituality and fervor of tone, among which may be mentioned "The Conversion of a Sinner," "The Spirit of Prayer," "A Hell or Heaven upon Earth, or a Treatise upon Conscience," "The True Touchstone," "The Good of Afflictions," "The Cure of Distractions." He published several sermons also, and he contributed to the "Philosophical Transactions," for he was a learned man; and he acted as editor of "The Morning Exercises against Popery." He died in 1697.



RUINS OF TEMPLES IN NUBIA.

Miles Coverdale was placed in it; but ere long, on the accession of Mary, he was ejected and sent to prison. After being confined eighteen months, he was released, and at the earnest solicitation of the king of Denmark he was permitted to emigrate to that country. When Mary died, he returned to England; but by that time his views of Church order had been modified, and he refused to be reinstated. He had been an Augustinian monk in early life, but as he advanced in knowledge he embraced the doctrines of Protestantism, and he became one of the most ardent translators of the Scriptures. When in prison, he was one of those who, with Ferrar, bishop of St. David's, Taylor, Philpot, Bradford, Hooper and other martyrs, drew up and signed a confession of their faith, dated May 8, 1554. He died in his eighty-first year, and was buried in St. Bartholomew's Church, the earl of Bedford, the duchess of Suffolk and other eminent persons attending his funeral. In

a journey. 2. The term has been applied to the eucharist when given to dying persons, inasmuch as it has been viewed as preparing the recipients for their journey from time to eternity.

**VICAR** (vik'ar), the minister of a parish in which the predial tithes are appropriated or held by another person, or by a chapter or religious house; and the person who discharges the parochial duties receives only the small tithes or a stipulated salary, and he is called a vicar.

**VICAR APOSTOLIC** (a-pos-tol'ik), a missionary bishop or priest in the Romish Church who has power delegated to him by the pope, and not by any metropolitan.

**VICAR GENERAL** (jen'er-al), the official assistant of a bishop or archbishop, the exercise and administration of whose jurisdiction is spirit-



RUINS OF TEMPLES IN NUBIA.

**VILLAGE** (vil'lag). The term is used to denote the unwall'd suburbs outside walled towns, as well as in the sense in which we employ it, Lev. xxv. 31, 34; Esth. ix. 19; Ezek. xxxviii. 11. According to the Talmud, a village was a place where there was no synagogue.

**VINCENT** (vin'sent) OF LERINS, an ecclesiastic of the fifth century, was a Gaul by birth, and originally followed the military profession; but feeling a vocation to quit the world and adopt a religious life, he retired to the monastery of Lerins, in Provence, where he entered into priest's orders. He obtained a high reputation for piety and learning; and after his death he was canonized by the Romish Church. This honor was conferred upon him chiefly on account of a work entitled "A Warning against Heretics."

**VINCENT, DE PAUL, SAINT**, the eminent French philanthropist, was born at Ranquines, in the department of the Landes, April 24, 1577. After studying in a convent of the Cordeliers, he went to the University of Toulouse, and in 1600 was ordained priest. On a voyage from Marseilles to Narbonne he was captured by pirates and sent to Tunis, where he was in slavery for two years under three masters, the last of whom he reconverted to Christianity, and escaped with him to France, in 1607. He soon after settled at Paris, devoting himself to works of charity. He was named almoner to Margaret of Valois, held for a short time the cure of Cliehy, and in 1613 became tutor to the sons of Philippe de Gondi, one of whom was afterward celebrated as the cardinal de Retz. In 1616 he began the course of labors as a missionary which occupied so large a part of his life, and



the next year he founded the first brotherhood of charity, model of so many others afterward established. His next great task was the reform of the condition of criminals condemned to the galleys; for which great service he was appointed almoner-general of the galleys. This unwearied philanthropist founded, in 1623, the Congregation of the Mission, which was constituted by royal letters patent, and approved by the pope. In 1634 he instituted the "Sisters of Charity," the most widely known perhaps of all his foundations. But the charitable institutions which owed their origin to him are too numerous to be even named here. He attended Louis XIII. on his deathbed, took part in the controversy between the Jesuits and the Jansenists, against the latter; and died in the convent of the Lazarists, September 27, 1660. He left several theological writings, and was canonized by Pope Clement XII. in 1737.



TEMPLE OF BUDDHA, JAPAN.

**VINCENT, THOMAS**, was an English non-conformist clergyman, brother to Nathaniel Vincent. He was also educated at Oxford, and settled at St. Mary Magdalene's, in London, whence he was ejected in 1662. Being cast out of his church, he commenced the formation of a congregation at Hoxton, near London, and he preached here until his death. His works include—1. "God's Terrible Voice in the City by Plague and Fire;" 2. "Christ's Certain and Sudden Appearance to Judgment;" 3. "Fire and Brimstone;" 4. "Explicatory Catechism;" 5. "True Christian Love of the Unseen Christ." All these works are remarkable for their great spirituality, their depth of experimental knowledge and their clear views of evangelical truth. He was famed for his services during the plague in London, and his work on that visitation is characterized by great power, and is quite above the ordinary treatises which deal with the providences of God, and it is still sought after by those who know the rarest gems of that age. He died in 1678.

**VINCENT, WILLIAM, D.D.**, was born in 1739, at London. He passed through Westminster School, and was sent to Trinity College, Cambridge, where he became a distinguished scholar and reached a Fellowship in 1761. He returned to Westminster School in 1762 as usher, and in 1771 he became second master. He was made rector of All Hallows the Great and Less, in London, in 1778, and in the same year he rose to be master of Westminster School. In 1801 a prebendal stall in Westminster was given to him, and he was raised to be dean in 1802, in consequence of his valuable work on "Public Education." His "Sermons on Faith, on Doctrines and Duties" appeared in 1817, after his death. His classical publications and his treatises on important subjects connected with the "Trade, Navigation, Discoveries and Settlements of the Ancients" are exceedingly valuable. He died in 1815.

**VINE, THE**, with its fruit, the grape, as well as wine, is very frequently mentioned in Scripture, as might be expected from its being a native of the East, well known to ancient nations, and highly esteemed. It was one of the most valuable products of Palestine, and of particularly fine quality in some of the districts. Those of Esheol, Sorek, Jibmah, Jazer and Abel were particularly distinguished. The men sent from Kadesh-barnea to explore the Promised Land brought back as a sign of its fertility—what would be sure to be appreciated by men who had been sojourning in the desert—a bunch of grapes from Esheol, near Hebron, which they carried between them on a stick, probably to prevent its being bruised, but no doubt also on account of its great size.

A fruitful vine is often adduced as an emblem of the Hebrew nation, and also the vine that was brought out of Egypt. A period of security and repose is figured by every one sitting under his own vine and fig tree; and prosperity by "Judah, a lion's whelp, binding his foal to the vine and his

ass's colt to the choice vine," both indications of Eastern manners, where sitting in the shade is most pleasant, and tying cattle in similar situations a common practice. Of the vine there were no doubt several varieties, as of all cultivated plants, but that of Sorek is especially distinguished, Gen. xlix. 11; Jer. xi. 21. Rosenmüller supposes this to be the variety called *serik* or *sorik*, which is cultivated in Syria, Arabia and the North of Africa. It appears to be the variety called *kishmish*, or the Persian *bedana*, which signifies "without seed."

The vine must have been cultivated in very early times, as we are informed in Gen. ix. 20 that Noah planted the vine immediately after the deluge, and bread and wine are mentioned in Gen. xiv. 18. In Egypt also we have early notice of it, Gen. xl. 9, 10, as Pharaoh's chief butler saw in a dream a vine with three branches; and the Israelites complain, Num. xx. 5, that Moses and Aaron had brought them out of Egypt into that dry and barren land, where there were neither figs nor vines. The wines of Syria were in early times also highly esteemed; and though the growth of the vine has much decreased, from the diminished population and the Mohammedan rule, yet travellers still speak with enthusiasm of some of the wines, as of the vino d'oro of Lebanon.

**VINE OF SODOM.** In Deut. xxxii. 32 it is said of the enemies of Israel that "their vine is the vine of Sodom." This has been supposed to refer to some natural production, and the so-called apples of Sodom have been generally regarded as the production referred to. What these were is very uncertain, but on this question we need not enter here, for it is wholly improbable that a fruit in shape and appearance resembling an apple should be called a vine. The vine of Sodom, if there was any such plant, must have been a trailing or creeping plant resembling a vine, probably one of the gourd species. But it is more than doubtful whether any natural production is referred to in the passage quoted. It is more probable that, as in Ps. lxxx. 8, 14; Isa. v. 2, 7; Hos. x. 1, the people as such are called a vine; so here the enemies of Israel represented by a vine are described as so depraved and reprobate that they are as the people of Sodom.

**VINEGAR.** See WINE.

**VINES (vinz), RICHARD**, who became exceedingly eminent as a preacher, was born at Bladon, in Leicestershire, and educated in Magdalen College, Cambridge. He was settled at Weddington, in Warwickshire, whence he was removed to St. Clement Danes', London, and he held the vicarage of St. Lawrence Jewry. He served as one of the divines in the Westminster Assembly, and in 1645 he was made master of Pembroke College, Cambridge. This position and his vicarage he resigned in 1650 because of "The Engagement," which he refused to sign. He was one of the great preachers of the age, and a zealous Presbyterian. His works have appeared in the form of sermons, in quarto, some volumes containing twelve, some twenty, some thirty-two; and thus a great amount of theology was published by him. Dr. Jacomb has properly said of him, "He was a burning and a shining light, mighty in the Scriptures, and an interpreter one of a thousand." He died in 1655.

**VINET (vi'net), ALEXANDRE RUDOLPHE**, a distinguished Swiss theologian and

historian of French literature, was born at Lausanne in 1797. He was professor of French literature at the gymnasium of Basel for twenty years, only quitting it in 1837, on his appointment to the professorship of practical theology at the Academy of Lausanne. He had been a minister of the Protestant Church since 1819, and on his settlement at Lausanne took an active part, as member of the government commission, in preparing a new constitution for the Church; but a change in his views induced him in 1840 to secede from the Church, and at the same time to quit the chair of theology. Thenceforth he was known as the earnest but temperate advocate of entire freedom of religious worship, and of the separation of Church and State. Vinet's writings are very numerous, and are partly theological and partly literary. Among the former is his eloquent "Essay on the Separation of Church and State." The year before his death he prepared and got adopted a constitution for the free church of the canton of Vaud. He died May 10, 1847.

**VINEYARD.** See VINE.

**VINTAGE.** See SEASON, VINE.

**VINTON (vin'tun), FRANCIS, D.D.**, was born in 1809, at Providence, Rhode Island. He was educated at West Point, where he distinguished himself very highly. He studied law at Harvard University, after which he went through a course of theology in the General Theological Seminary, New York. From 1830 until 1839 he served as a lieutenant of engineers in the United States army, and he acted as an engineer on several railroads. In 1839 he was ordained to the ministry of the Protestant Episcopal Church. He settled as rector of Grace Church, Brooklyn Heights, in 1847, in which year he declined the bishopric of Indiana. In 1855 he became assistant minister of Trinity Church, New York. He was appointed professor of ecclesiastical polity and law in the Episcopal General Theological Seminary in New York in the year 1869. He is the author of sermons, pamphlets, "Lectures on the Evidences of Christianity" and orations on literary subjects. He died in 1872. His brother, **ALEXANDER H., M.D., D.D.**, has risen to be one of the most eminent men in the ministry of the Protestant Episcopal Church in the United States. His mental power, his great acquirements, his admirably clear mode of expression and luminous style have made him a celebrated preacher. He was settled in Boston, whence he was removed to Holy Trinity Church, Philadelphia, from which he was transferred to St. Mark's Church, in the city of New York. In addition to several volumes of sermons, he has published "Lectures on the Evidences of Christianity." After a very successful ministry in New York he was again settled in Boston as the rector of Emmanuel Church.

**VIOL (vi'ol), Amos vi. 5.** See MUSICAL INSTRUMENTS.

**VIOLET (vi'o-let), Esth. i. 6, margin.** See COLORS.

**VIPER (vi'per), Matt. iii. 7.** See ADDER.

**VIRET (ve-ray'), PETER**, an eminent assistant in the Reformation, was born in 1511, at Orbe, in the canton of Berne, and studied at Paris, where he became acquainted with Farel, whose conditor

he was in propagating the Reformed doctrine in several towns in Switzerland. He accompanied him to Geneva in 1534, and ably assisted him in his efforts for the abolition of popery in that city. Lausanne having embraced the Reformation in 1536, Viret was invited to exercise the ministry there, in which office he gave great satisfaction. From Lausanne he was called to serve the churches of the Reformed at Nîmes and Montpellier; and at length he settled at Lyons, where he fulfilled his minis-

try of inhabitants in a place as a female, so the "daughter" of a land (the people) is said to be a virgin, Isa. xxiii. 12; xlvii. 1; Jer. xviii. 13. The term is also used to indicate moral purity, Rev. xiv. 4.

**VISION.** See PROPHECY.

**VISITATION (viz-it-a'shun)**, an inspection by a higher authority for the government of the



"THE VIRGIN WITH THE CARNATION."

This celebrated Madonna by Correggio is in the Vatican at Rome.

terial duties with zeal and fidelity during the difficulties arising from civil war and pestilence, till he was obliged to quit his station in consequence of the edict of Charles IX. in 1563, prohibiting his subjects of the Reformed religion from having ministers not born in the kingdom. He died in 1571. His principal work is "An Exposition of the Doctrine of the Christian Faith."

**VIRGIN (ver'jin)**, the Virgin Mary. See MARY, 1. In respect to the prophecy that a virgin should conceive, Isa. vii. 14, see IMMANUEL. The Hebrews were in the habit of personifying the

church and the correction of offences. Visitations of parishes and dioceses were instituted in the ancient Church so that all possible care might be taken to have good order kept in all places.

**VISITATION OF THE SICK**, an office used in the house of sick persons. The Romish form includes the seven penitential psalms, versicles, responses, collects, an exhortation to repentance, examination of the sick persons, faith, confession and absolution. The service in the Prayer-Book of the Protestant Episcopal Church is substantially the same, though shortened.



**VISITOR** (viz'it-or), an officer external to a corporate body to whom belongs the right of inquiring into all charges of malversation or breach of rules and of examining into the general efficiency of the society. Thus all the colleges of Oxford have visitors, and they may be called in to examine and decide in matters of dispute or neglect in the government and administration of the different houses.

**VITALIAN** (ve-tahl'yun), **POPE**, a native of Signia, succeeded Eugenius I. in the see of Rome, in 657. In 666 a controversy took place between Vitalian and Maurus, archbishop of Ravenna, who refused to acknowledge the supremacy of the see of Rome. They both appealed to the emperor Constans II., who decreed "that the church of Ravenna should be ever after independent of every other ecclesiastical authority, and especially of that of the patriarch of old Rome." In 668 Vitalian consecrated Theodore of Tarsus as archbishop of Canterbury and sent him to England to establish and enforce unity of discipline in the



PEARL MOSQUE, AGRA, INDIA.

churches of Britain—an object which Theodore effected, though not without much difficulty, at the Council of Hertford, A. D. 673. Vitalian died in 672, and was succeeded by Deodatus II.

**VOET** (vo'et), or **VOETUS** (vo-e'tus), was born in 1593, at Heusden. He became a distinguished Dutch theologian who opposed the Arminians with great vehemence. He wrote with great zeal against Cocceius and the philosopher Descartes, whom he accused of being a Jesuit. He was professor of theology and Hebrew and other Oriental languages at Utrecht. His followers were called Voetians in opposition to the Cocceians, who followed Cocceius. He died in 1677. His works are fallen into oblivion.

**VOIGHT** (voit), **JOHN LEWIS**, was born in 1731, in Mansfield, a town in Prussian Saxony. He received a regular education for the ministry, and for a number of years he was engaged as a teacher in the Orphan House at Halle, in which institution he rose to be inspector. His high attainments led him to be chosen as a missionary to this country. He was ordained, left Prussia for London, whence he sailed to Philadelphia, which

he reached in April, 1764. Germantown, Providence and New Hanover were the spheres of his labors, but eventually he was settled at Germantown, and the church at Barren Hill was annexed to his charge. He continued in this field until the close of 1765, when he removed to the Trappe Church, at the same time serving the church at New Hanover. In a short time he assumed the duties of the church at Vincent (the modern name of this place being Phoenixville), and he labored in this region to the close of his life. He was greatly esteemed for his simplicity of manners, his great piety and earnestness in his work, and among his brethren he was recognized as a valuable coadjutor in building up the Lutheran Church in Eastern Pennsylvania. He died in 1800, in the seventieth year of his age.

**VOLANUS** (vo-la'nus), **ANDREAS**, a Polish Protestant who acquired great celebrity by his controversy with the Jesuits, was born in 1530, in the province of Posen, and was pastor of the Reformed church at Vilna, where he died in 1610.

He wrote against the Socinians and the Lutherans, but he failed in his efforts to bring about a union between the Augustan and the Helvetian confessions in Poland.

**VOLTAIRE** (vol-tayr'), **FRANCOIS MARIE AROUET DE**, the celebrated French deist, was born at Chatenay, February 20, 1694. He was educated by the Jesuits, and in early life gave indications of his future celebrity as an atheistical champion. He was put to the law, but preferred literature, and produced a considerable number of dramas, miscellaneous writings and poems. His life and talents were spent in assailing the Christian religion and all its representatives with boundless virulence, all the while blind to the holy light of it, seeing nothing but books, institutions and official persons, having no deep, original word to say against them, but only repeating and popularizing what had been said for generations past. All Voltaire did or could do, being what he was, was to deny and to destroy. To affirm and build up is the task of men that see and love truth for its own sake, and in its service forget themselves. He was warmly patronized for a time by Frederick the Great of Prussia, but

the temporary friendship resulted in a quarrel of equal vehemence. The end of Voltaire's career was remarkable and singularly appropriate. At the age of eighty-four, yielding to the importunities of his niece, who grew sick of the dull monotony of Ferney, where he had been residing, he once more visited Paris, and his whole journey and his reception there was one continuous splendid triumph. He was everywhere attended by crowds, occupied the director's seat at the academy, was crowned at the theatre, and then, exhausted by the excitement and loss of sleep, took opiates, and after great sufferings fell into a lethargy, and so died, May 30, 1778. The curé of St. Sulpice refused the rites of burial, and the body of the "great" mocker was interred by night in the abbey of Sullyères, whence it was removed at the revolution and deposited in the Pantheon. The works of Voltaire, in the most complete edition, fill seventy volumes, and range over almost all subjects.

**VOLUME.** See MANUSCRIPTS, WRITING.

**VOMERES** (vo'me-res). The hot bars were so called upon which, in the olden time, persons walked, who thereby undertook to prove their innocence of such charges as were made against them.

**VOPHSI** (vof'se), father of the spy chosen from Naphtali, Num. xiii. 14.

**VORST**, **CONRAD**, an eminent German theologian, was born of a Roman Catholic family at Cologne, in 1569. With his father and the rest of the family he became a Protestant, studied at Dusseldorf and Cologne, and later at Herborn. He graduated as doctor of divinity at Heidelberg in 1594, visited Switzerland and gave lectures at Geneva, and in 1596 accepted the post of professor at a new theological college at Steinfurt. He acquired a wide reputation, but suspicions of his orthodoxy were spread, and he had to defend himself before the theological faculty of Heidelberg. In 1610 he published his "Tractatus Theologicus de Deo," which at once brought a storm of persecution on him as an adherent of Arminius. He was the same year called to succeed Arminius as professor of theology at Leyden; and notwithstanding the bitter opposition of the Gomarist party, he accepted the chair. But he was beaten. The book was intolerable to the Calvinists; it was denounced even by James I. of England, and by his order burned at London, Oxford and Cambridge. Vorst had to appear before the states, then to flee the country, and after the Synod of Dort to hide himself and his family, and in 1622 he took refuge in Holstein. But he died there the same year, and was buried at Friedrichstadt.

**VOSSIUS** (vos'she-us). The name of two eminent Dutch theologians. 1. **GERARD**, was born near Heidelberg, in 1577, and was educated at Dort and the University of Leyden. He became director of the College of Dort, and in 1614 director of the theological college at Leyden. The latter office he had to resign in consequence of suspicions arising as to his theological views. He was the warm friend of Grotius, and had published a history of Pelagianism, and was therefore supposed to favor the doctrinal system of Arminius, which was condemned by the Synod of Dort. Vossius accepted the chair of eloquence and chronology, and was soon conditionally restored to his

theological rectorship. He was twice invited to England, and through the influence of Laud was made prebendary of Canterbury. On a visit to that country in 1629 he was created doctor of laws at Oxford. In 1633 he was called to the chair of history in the gymnasium of Amsterdam, and there spent the rest of his days. His most important writings are "Aristarchus" and a treatise on grammar. The manner of his death was singular. He fell from a ladder in his library, and was found dead, 1649.

2. **ISAAC**, son of the preceding, was born at Leyden, in 1618, and possessing great natural talents, very early acquired a high reputation among the learned. He went to Sweden in 1648, and spent ten years at the court of Queen Christiana. He returned to his own country, and in 1670 he went to England, and obtained from Charles II. a canonry of Windsor, and the degree of doctor of laws from the University of Oxford. He died in 1688. His works are numerous and erudite. He was rude in his manners and skeptical in his religious notions, but so credulous in other matters that Charles II. said, "He is a strange man for a divine, for there is nothing which he refuses to believe except the Bible."

**VOTIVE TABLETS** (vo'tiv tab'letz), an offering made to a church in thanksgiving for mercies received, such as a model of a ship in case of preservation from shipwreck.

**VOW** is represented by a Hebrew word which signifies to "promise," and may therefore be defined as a religious undertaking, either, 1. Positive, to do or perform; 2. Or negative, to abstain from doing or performing a certain thing. The morality of vows we shall not here discuss, but merely remark that vows were quite in place in a system of religion which so largely consisted of doing or not doing certain outward acts with a view of pleasing Jehovah and gaining his favor. The Israelite, who had been taught by performances of daily recurrence to consider particular ceremonies as essential to his possessing the divine favor, may easily have been led to the conviction, which existed probably in the primitive ages of the world, that voluntary oblations and self-imposed sacrifices had a special value in the sight of God. And when once this conviction had led to corresponding practice, it could not be otherwise than of the highest consequence that these sacred promises, which in sanctity differed little from oaths, should be religiously and scrupulously observed. Before a vow is taken there may be strong reasons why it should not be made; but when it is once assumed, a new obligation is contracted which has the greater force because of its voluntary nature; a new element is introduced which strongly requires the observance of the vow, if the bonds of morality are not to be seriously relaxed.

Vows, which rest on a human view of religious obligations, assuming as they do that a kind of recompense is to be made to God for good enjoyed, or consideration offered for good desiderated, or a gratuity presented to buy off an impending or threatened ill, are found in existence in the antiquities of all nations, and present themselves in the earliest Biblical periods, Gen. xxviii. 20; Jud. xi. 30; 1 Sam. i. 11; 2 Sam. xv. 8. With great propriety, the performance of these voluntary undertakings was accounted a highly religious duty,

Jud. xi. 35; Eccles. v. 4, 5. The words of the last vow are too emphatic, and in the present day too important, not to be cited: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay," compare Ps. lxxvi. 13; lxxvi. 11; cxvi. 18. The views which guided the Mosaic legislation were not dissimilar to those just expounded. Like a wise lawgiver, Moses, in this and in other particulars, did not attempt to sunder the line of continuity between the past and the present. He found vows in practice; he aimed to regulate what it would have been folly to try to root out, Deut. xxiii. 21, 22. The words in the 22d verse are clearly in agreement with our remarks: "If thou shalt forbear to vow, it shall be no sin in thee."

**VULGATE** (vul'gate), the Latin version of the Bible authorized by the Romish Church. A combination of the old Italic, which translates

Latin usage, and he only corrected when the former translation misrepresented the sense. Thus he dealt with the Gospels, and next he began with the Psalter, at first following the common text of the Septuagint, but afterward that in the *Hexapla* of Origen. He then set himself to revise all the books of the Old Testament, following the *Hexapla* text, and he went through Job, the writings of Solomon and the Chronicles.

These efforts led on to his undertaking the gigantic work of translating the entire Old Testament from the Hebrew. He began with the books of Kings, and then in succession he issued the prophets, the writings of Solomon, Job, the Psalms, Ezra, Nehemiah, Chronicles, the Pentateuch, Joshua, Judges, Ruth and Esther. In the books of Esther, Jeremiah and Daniel he retained the apocryphal additions, though he did not himself approve of them. In this great work he was engaged for twenty years, from A. D. 385 until 405.



MODERN ORIENTAL PALACE AT ALLAHABAD, INDIA.

literally from the Septuagint, and the amended version of Jerome forms the Vulgate of the Council of Trent. The last authentic edition of the Vulgate was published in 1592 by Clement VIII. The Vulgate has exerted the same influence on Latin or Western Christendom which the Septuagint did on the Eastern Church.

In consequence of the ignorance, the carelessness and unskillful emendation, the old Italic Version had become so corrupted that it became generally and strongly felt that something should be done to rescue the Latin churches from the evils to which they were exposed, and to secure for their use a more correct version of the holy Scriptures. At the request of the Romish bishop Damasus, but with considerable hesitancy, Jerome was induced to undertake the work. He saw how many thoughtless would be likely to assail his work, and he began with caution. He selected Greek codices which did not differ much from the

In such places as he found the Septuagint correct he adhered to the rendering of that version, but generally he translated directly from the Hebrew.

Though he prosecuted his work under the leading authorities in the Church, his labors were not viewed with cordiality by the Christian community. He loudly complained of this, but after his death the prejudices with which he had been viewed began to disappear; and in the time of Gregory the Great, about the end of the sixth century, it was used along with the old version, which it gradually superseded, and from the middle of the seventh century it may be recognized as the authorized version of the Western Church. It has received its name *Vulgate* from the fact that it was the version in "vulgar" or common use in Western Christendom.

**VULTURE.** See EAGLE, GLEDE, KITE.



## W.

**WADDEL** (wad'del), JAMES, D.D., was born in 1739, at Newry, in the county of Down, Ireland. His parents emigrated to this country and settled at White Clay Creek, in the southeastern part of Pennsylvania. He was educated in the famous school of Dr. Finley, at Nottingham, and here he came under the deepest religious impressions. He attained to such proficiency in classics that Dr. Finley took him as an assistant for a time; and he also acted in the same capacity in the academy of Dr. Robert Smith, at Pequea, in Lancaster county, Pennsylvania. Removing to Virginia, he heard the eminent preacher Samuel Davies, and under his influence he turned his attention from medicine to theology, and in 1761 he was licensed to preach by the Old Presbytery of Hanover. His first charge was formed by the united churches of Lancaster and Northumber-

magnificent in his wonderful, flexible and yet powerful voice, impassioned in his temperament and yet thoroughly master of all his powers. James Waddel, "the blind preacher," was one of the most eloquent of men. He caused all his manuscripts to be destroyed. He died in 1805, leaving a name behind him that has been precious in the Church and in the State of which he was one of the brightest ornaments.

**WADDEL, MOSES, D.D.**, was born in 1770, in Iredell county, North Carolina. His parents had emigrated from Belfast, in Ireland, and after a short stay in Charleston, they removed to the South Yadkin River, before the birth of their famous son. He was tender and feeble in his early years, but he was able to attend an academy opened in the neighborhood by the Rev. James

**WADDELL, HOPE MASTERTON**, was born in the county of Monaghan, in the province of Ulster, Ireland. He was educated for the ministry of the Secession branch of the Irish Presbyterian Church, and he was among the first of the Presbyterian ministers of the Irish Church to recognize the claims of the heathen. He offered himself to the Scottish Missionary Society; and being accepted, he settled in Jamaica, where he labored with great zeal among the slave population. Here he had great success; and being eventually persuaded that the claims of the African continent were paramount to those of any West Indian island, he removed to Old Calabar, in Upper Guinea, where he labored to the close of his life. His reports from the mission-field were fraught with great interest, and did much to awaken a missionary spirit. His largest work, which was published in 1863, was entitled "A Review of Missionary Work and Adventures, from 1829 until 1858." It is filled with much that is interesting, but the matter is loosely arranged.

**WADDING** (wad'ding), LUKE, was born in 1588, at Waterford, in Ireland. He became celebrated in the Order of St. Francis as founder of the College of St. Isidore, in 1625, and in 1630 he was made procurator of the order. In 1645 he rose to be vice-commissary; and having refused a cardinal's hat, he died in 1657, leaving an immense number of works behind him, most of them bearing on the incidents and details which were of note among the members of his order.

**WADDINGTON** (wad'ding-tun), GEORGE, D.D., was born in 1793, and educated at Cambridge, in Trinity College, where he became a Fellow. In 1840 he was made dean of Dublin. He was the author of a work on Greece, of "Lectures on Education," but his most important contribution to literature was the well-known "History of the Church from the Earliest Ages to the Reformation." It was published in 1833; and in 1841 he published in three volumes "The History of the Reformation on the Continent." He died in 1869.

**WADSWORTH** (wadz'wuth), BENJAMIN, was born in 1669, at Milton, Massachusetts. He graduated in Harvard College in 1690, and then entered on the study of theology. In 1693 he was invited to preach once a month in the First Church, in Boston, and in 1696 he was inducted as colleague in this church with the Rev. Messrs. Allen and Baily. In 1725 he was chosen president of Harvard, a position which he accepted, but he often preached in his former charge. His health declined after he entered on his collegiate duties, but by great care he was able to attend with regularity to all the weighty engagements of his charge; and after twelve years of a successful presidency, he died in 1737, in the sixty-eighth year of his age. His publications were in the form of sermons, published separately, and as many as forty of these were printed from year to year.

**WADSWORTH, THOMAS**, who was well known in his day as an English nonconformist divine, was born in 1630. He was minister of Newington-Batts and of St. Lawrence, Pountney. His chief works are—"Faith's Triumph over the



ANCIENT SYRIAN WARRIOR AND HIS ARMOR-BEARER.—See WAR.

land, in Virginia; but owing to continued attacks of remittent fever, he resigned his charge and removed to the valley of the Shenandoah in the year 1776. He next preached to the churches at Tinkling Spring and Staunton, and in 1785 he removed to an estate which he had purchased on the east of the Blue Ridge; and here he preached at several places where the gospel was not enjoyed by the growing population. Shortly after his removal to this place he began to suffer from cataract, and eventually he lost his sight altogether. His preaching became all the more impressive from the circumstances in which he was thus placed; and as his faculties continued vigorous, he was enabled to enter fully into theological discussions and to discharge the functions appertaining to ministerial life. Few men have ever possessed a more wonderful power than this blind preacher did when he occupied the pulpit. He was evangelical in matter, lucid in style, correct in diction, rhetorical in the form of his sentences,

Hall, and after encountering the difficulties connected with the Revolutionary war, he eventually succeeded in reaching Hampden-Sidney in 1790, where he remained only about nine months; and he was licensed to preach by the Hanover Presbytery in May, 1792. He taught for several years in Columbia county, Georgia, whence he removed to Willington, near Vienna; and in 1819 he accepted the presidency of the University of Georgia. For ten years he displayed great vigor in this position, and he raised the institution to great eminence. His preceptorial life continued for forty-five years; but he continued to preach after he had ceased the labors of an instructor. He died in 1840, leaving behind him a reputation that had grown brighter and brighter from his youth. He was a close student, and he enjoyed the honor of preparing upward of four thousand pupils, of whom many entered the ministry, and of the others many rose to the chief places of civil life.

Fears of Death, 1670;" the "Immortality of the Soul Explained and Proved by Scripture and Reason, 1670;" and "Sermons on 1 Pet. iii. 18-20;" together with a few short treatises which were printed after his death. His work on the "Immortality of the Soul" is a most admirable performance. He died in 1676.

**WAFER** (wa'fer), Ex. xvi. 31; Lev. ii. 4; Num. vi. 15, 19, a thin cake. See BREAD.

**WAFER**. The bread which is used in the eucharist by Romanists and Lutheran Protestants is so called. It is made in the form of round thin cakes resembling large wafers. In the primitive Church the bread used at the eucharist was leavened, and it was taken from the oblations of common bread and wine which the faithful were accustomed to make at every service. About the twelfth century, however, when such offerings began to decline in frequency, the priests began to provide for the service of the Lord's Supper; and Cardinal Bona holds that a change was then made from leavened to unleavened bread, and that a change also took place in the form, from a loaf that might be broken to that of a thin wafer formed like a *denarius*, or penny, to represent the coin for which our Lord was betrayed. This wafer was not leavened, and it is still used in the Romish Church as the established form of eucharistic bread.

**WAGES**. The wages first mentioned were paid in kind, or by the gift of a daughter in marriage, Gen. xxix. 15-20; xxx. 28; xxxi. 7, 8, 41. Money-wages occur in the New Testament, Matt. xx. 1-14. Strict injunctions were given by the Mosaic law as to the punctual payment of wages, Lev. xix. 13; Deut. xxiv. 15. And there were judgments threatened against those that disregarded these commands, Jer. xxii. 13; Mal. iii. 5; compare Luke x. 7; James v. 4. See HIRELING.

**WAGON** (wag'un). This word does not often occur in our version. It is the rendering in several passages, Gen. xlv. 19, 21, 27; Num. vii. 3, 7, 8, of the word elsewhere generally translated "cart." This was for peaceful purposes. But there is one place, Ezek. xxiii. 24, where it represents another Hebrew word, and where it must be understood to denote the war-chariot. See CART.

**WAGSTAFFE** (wag'staf), THOMAS, a learned nonjuring divine, was born in Warwickshire in 1645, and educated at New Inn, Oxford. He was ordained in 1669, and was instituted to the rectory of Martins-Thorpe, in the county of Rutland. In 1684 he was presented by Charles II. to the chancellorship of the cathedral of Lichfield, together with the prebendary of Alderwas, in the same cathedral. At the Revolution, being deprived of his preferments for not taking the new oaths, he practiced medicine for several years in London. In 1693 he was consecrated bishop by the bishops of Norwich, Ely and Peterborough, at the latter's lodging at Southgate. He died in 1712. He published few sermons, but wrote many able pieces in defence of the constitution both in Church and State, according to the tenets of the nonjurors.

**WAHAB** (wa'hab), ABDEL, the founder of the sect of Wahabees, was a Mohammedan sheikh of Arabia. He studied divinity at Bosrah, made pilgrimages to Mecca and Medina, was a strict observer of religious ordinances, and conceived

the idea of reforming the abuses of Mohammedanism. Marrying the daughter of Ibn Saud, the latter became his disciple, and aided in the propagation of the reformed faith, which differed little from pure deism. It spread widely and rapidly among the Arabs; and the Wahabites, a warlike and zealous sect, have made frequent incursions through the Turkish provinces. He died in 1787.

**WAIL, WAILING**. See MOURNING.

**WAINWRIGHT** (wane'rite), JONATHAN M., D.D., was born in 1792, at Liverpool, in England. His father and mother, who were English, had settled in this country and returned on a visit to their native land, and thus the future divine was born in Liverpool. He was educated at Ruthin, in Wales, at Sandwich Academy, Massachusetts, and at Harvard, where he graduated in 1812. In 1816 he was ordained a deacon in the Protestant Episcopal Church. Christ Church,

organizations. In addition to the matter of the controversy already alluded to, his publications are chiefly sermons which were published at intervals. These, a work on the Holy Land and two or three biographical memoirs were all that he left behind him, as his life was a continued devotion to parochial care.

**WAKE**. 1. A feast held on the eve or on the anniversary of the dedication of a church. 2. A funeral feast. Wakes were usually observed with feasting and rural sports, and often they did not tend to promote godliness. When churches were dedicated, they received the name of some saint, and the feast of the saint thus became the festival of the church. Gregory the Great advised that Christian festivals should be introduced in the place of the heathen Roman festivals, and that booths of branches should be erected around the churches, in which the people might be merry, and yet with innocence. Feasting came to be abused



ORIENTAL CHIEF ADDRESSING HIS MEN.—See WAR.

Hartford, Connecticut, was his first charge, and here he was instituted rector in 1818. Next year he became an assistant minister of Trinity Church, New York, as successor to the Rev. T. C. Brownell. Here he remained until 1821, when he accepted the rectorship of Grace Church, New York; and in this charge he spent thirteen years of his active life. In 1834 he was induced to accept the rectorship of Trinity Church, in Boston, a position which in three years' time he resigned to return to Trinity Church, New York, again. At this time he took part in an interesting controversy with the Rev. Dr. Potts, of New York, on the subject of episcopacy, and in 1852 he attended the celebration in Westminster Abbey at the close of the third jubilee of the venerable Society for the Propagation of the Gospel in Foreign Parts. In the same year he was chosen provisional bishop of the diocese of New York, to which office he was consecrated on the 9th day of November. His episcopate was brief, as he was attacked by fever, and died in September, 1854, greatly regretted. He was prominent in the Church as a trustee or manager or director of most of the Episcopal

even to intemperance, and consequently in England many of these "wakes" were discontinued, especially in the East and West; but even yet there are remnants of them in the northern counties among the villagers and the country people, who assemble for amusement and rural games.

**WAKE, WILLIAM**, an eminent English prelate, was born in 1657, at Blandford, in Dorsetshire, and educated at Christ Church, Oxford. He was successively preacher to the Society of Gray's Inn, chaplain-in-ordinary to King William and Queen Mary, dean of Exeter, bishop of Lincoln and archbishop of Canterbury. He was distinguished as a theological and controversial writer, and was the author of "An English Version of the Genuine Epistles of the Apostolic Fathers." He died in 1737.

**WAKEFIELD** (wake'feeld), GILBERT, an eminent scholar and critic, was born at Nottingham, in 1756, and educated at Jesus College, Cambridge. On entering into orders, he held a curacy at Stockport, in Cheshire, and next at Liverpool;



but he grew dissatisfied with the doctrines of the Church of England, and left it to become classical teacher in the academy at Warrington. In 1790 he removed to the dissenting college at Hackney, his connection with which he ended in about a year. Soon after this he published a pamphlet against public worship which startled many of his most ardent admirers, and was answered chiefly by Dissenters. He wrote some pamphlets against the government, of which no notice was taken, until his letter to the bishop of Llandaff appeared, when the attorney-general instituted a prosecution against him and the publisher. He was sentenced to be imprisoned two years in Dorchester jail, was liberated in May, 1801, but died of a fever in September following. The principal of his works are a "Translation of the New Testament" and an "Inquiry into the Opinions of the Christian Writers of the Three First Centuries concerning the Person of Jesus Christ."



ANCIENT WARFARE.—See WAR.

**WAKEFIELD, ROBERT**, a learned and eminent divine, was born in the North of England, and was educated at the University of Cambridge, whence he went abroad to study the Oriental languages. He made considerable progress in Hebrew, Chaldee and Syriac, and taught those languages at Paris and in Germany. In 1519 he was made Hebrew professor at Louvain; but in a few months he returned to England and became chaplain to Dr. Pace, then dean of St. Paul's. When the controversy relating to Henry VIII's divorce commenced, Wakefield is said to have been of the queen's party, and thought the divorce unjustifiable; but he was afterward induced to be of the king's opinion, and wrote a work in favor of the divorce. In 1530 the king sent him to Oxford and made him public professor of Hebrew. In 1532 he was made a canon of Wolsey's College. He died in 1537.

**WAKEMAN** (wake'man), JOHN, was the last abbot of Tewkesbury and chaplain to King Henry VIII. He was made the first bishop of

the see of Gloucester, being appointed on the 3d of September, 1541. This was one of the six sees founded by Henry VIII. out of the confiscations of the religious houses, and they are usually called the sees of the "new foundation." Wakeman was eminent for his learning. He was one of the men appointed to inspect and prepare the translation of the New Testament, the Revelation of St. John being the portion assigned to him. He was succeeded in the see by the unfortunate Hooper, who was consecrated in 1550 by Archbishop Crammer and the bishops of London and Rochester.

**WALÆUS** (wa-le'us), ANTHONY, an eminent Protestant divine, was born in 1573, at Ghent. He officiated as pastor at different places, declared in favor of the counter-remonstrants, and was one of those who drew up the canons of the Synod of Dort. He became afterward professor of divinity at Leyden, and died in 1639. The greatest part

of the Flemish translation of the Bible, made by order of the States, and which first appeared in 1637, was executed by him, and almost the whole of the New Testament.

**WALCHER** (wal'cher) is the name of a bishop of Durham in the time of William the Conqueror. The bishop and clergy of Durham had to flee to Lindisfarne island to escape the vengeance of William, but in time the clergy returned to Durham, and at the hands of William they received Walcher as their bishop. He was of a noble family in Lorraine, and he purchased the earldom of Northumberland from William, and thus the see became a palatinate, the bishop being a civil prince as well as an ecclesiastical ruler. His double honors brought him more trouble than they were worth; for the people, being accustomed to look on their bishop with veneration, became disgusted when they saw him carrying out legal severities in civil matters. At length they became so enraged that on the 14th of May, 1080, they rushed suddenly upon him at Gateshead and mur-

dered him while engaged in the discharge of his civil jurisdiction.

**WALDENSES** (wal'den-sez). Of the various religious bodies that have been known as opponents of the dominant power of the clergy since the twelfth century, the Waldenses are the most celebrated, not only on account of the purity of their moral character and their freedom from errors, but for their sufferings for their faith. Many disputes and endless questions have been raised about the connection between the Vaudois of Piedmont and the ancient Waldenses of Southern France—about the origin of the name, its meaning also, and about the antiquity of the people to whom it has been applied. Some contend that as a denomination, sect or Church the Waldenses date from the time and originated in the labors of Peter Waldo of Lyons, who about the year 1160 employed a priest named Stephanus de

Evisa to translate the Gospels and other portions of the Scriptures from the Latin into French; and on perceiving the teaching of the word of God to be so exceedingly different from that of the Romish Church, he abandoned his mercantile pursuits, surrounded himself with persons who had adopted his views, and in 1180 commenced to labor as a public teacher. There can be no doubt, however, that the Waldenses did not derive the views of divine truth which they held from Peter Waldo. Reinerius Waldo, the inquisitor, admits that the Waldenses flourished five hundred years before Waldo. Robinson holds that the word Waldenses signifies "inhabitants of the valleys," and that it applies to those who, because they resisted the oppressions which they had to bear from the tyranny of the growing power of Rome, were obliged to flee for asylum to the valleys of the Alps and the Pyrenees. Gilles, Perrin, Leger, Sir Samuel Morland and others hold the same view; and Dr. Allix, in his "History of the Churches of Piedmont," says "that for three hundred years or more the bishop of Rome attempted to subju-

gate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples, inasmuch that the bishop of the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called 'Vallenses,' 'Wallenses,' or 'the people in the valleys.'"

They claim for themselves a high antiquity. It has even been maintained that their Church was founded by the apostle Paul, and that they alone

Turin, who took the side of the Iconoclasts in the time of Charlemagne, but there is no historical evidence of any such association; and his opposition to images was the one point that Claudius had in common with the Waldenses. All these accounts are but partial statements of what no doubt was the fact—that there were a people in the valleys of the Alps who held the primitive forms of doctrine and Church order centuries before the time of Waldo, and that they only received an impulse from him and from his fol-

tain fastnesses they held to that faith, while in Italy and elsewhere the work of transition was going on. In Rome, in the plains of France, in Spain and elsewhere doctrines were added, superstition advanced apace, but our fathers, with a death-grasp, held to primitive simplicity and purity. Tyranny drove adherents to the mountains from the plains; and thus these "witness-bearers" amid the snows and rocky fastnesses of the Alps are the descendants and representatives of the people who in apostolic times, in Northern



ANCIENT WARFARE.—See WAR.

have preserved primitive faith and discipline through the corruptions of the Dark and Middle Ages up to the present time. Another account of their origin is that when Constantine established and endowed the Church under Sylvester, bishop of Rome, the inhabitants of these valleys, headed by one Leon, from whom they were called Leonists, rejected the unholy alliance, and kept themselves aloof from the rest of the Latin communion, remaining unknown in their obscure valleys and mountain-passes until attention was drawn to them in the twelfth century. They have, moreover, been associated with Claudius, bishop of

lower. It is well known that mountaineers are eminent for the tenacity with which they cling to opinions and customs; they have a strong regard for the faith and manners of their ancestors. The Waldenses are particularly eminent in this respect. They point to Christianity as it is portrayed in the Scriptures and as it is professed and held by themselves, and they point to the doctrines and the complicated ritual which grew up in the Romish communion, and which became what the world now sees in the lapse of ages. They say Christianity as it is exhibited in the Scriptures was received by our fathers, and in their moun-

Italy and Southern France, were the first recipients of the Christian faith.

As to the name, it may be observed that in the Provençal language "val" was a valley, which in oblique cases assumed the form of "van"—in the plural "vaux," where it would be impossible for the "d" to get in. As a matter of fact, there was a tribe of Vallenses in the Graian Alps, but they were called by the French Les Vallais. The name of Vaudois or Waldenses must have been derived from the fact that the people of the valleys had sympathized in doctrine with a man so remarkable as Waldo was, or possibly, as in the



case of the Pays de Vand, in Switzerland, from the forest or woodland character of their country. Reinerius derives the name from Waldo, and Beza was the first to trace it to the "vallées" in which they reside.

Peter Valdo, or Waldo, was a merchant of Lyons. It has been thought that he was called Valdo because he was born in Valdum, in the marquisate of Lyons; or again, from the district of Walden; but probably Waldo was his real surname. He had led for some time an ordinary secular life, when the sudden death of a companion at a meeting for devotion made a powerful impression upon him, and induced him to consecrate himself to the cause of religion. He gave up his large property to the relief of the poor,

the duties of the clergy. When they further pressed for permission, they were coldly referred to their own clergy; but had the pope acted otherwise, Waldo might have anticipated St. Francis and founded an order of preaching itinerants within the Church. Still, as doctrine was then recognized, and as the hierarchy ruled, the proceedings of such preachers would soon have been brought to an end. The archbishop of Lyons now formally prohibited their preaching; but Waldo replied that they ought to obey God rather than man, and he continued to act as before. The charge against them was that, being laymen, they continued to preach; but their reply was that the pope had not forbidden them. Under the following pope, Lucius III.—a pontiff, it may be ob-

having also a right faith in all the things of God and the articles of the creed, though they only reviled the Church of Rome and the clergy. The errors ascribed to them afterward range themselves under three heads—those against Rome and the clergy, those against the sacraments and the saints, and those against ecclesiastical customs.

They threw off the authority of the pope and the Romish bishops generally. Those of Italy, indeed, allowed that Rome was a Church, but corrupt; those of France maintained that she had apostatized, and was Babylon the harlot. They asserted the right of laymen to preach. They refused to pay tithes, and they protested against the temporal power of the clergy. They abolished much of the ritual in baptism. They de-



ANCIENT WARFARE—SHOWING THE USE OF THE BATTLE-AXE, ETC.—See WAR; also, see ARMS, ARMOR.

chose the life of poverty and spent his time in instructing others. He hired a poor scholar to translate into the vernacular some of the books of Scripture and approved sentences from the Fathers, and as his followers increased he sent chosen disciples out, two by two, to preach in the neighborhood, to the great indignation of the archbishop and clergy of Lyons. They were to go in poverty after the example of the apostles, and to work with their own hands for their support. Ordinarily they were known as the poor men of Lyons, but they were often called "Sabatati," from the large sabots or wooden shoes which they wore. Immense opposition was raised against this lay-preaching; but two of them appeared at Rome in 1179 and petitioned that they might be allowed to preach. Alexander III. received them in the Lateran Council; he approved of their poverty, but condemned them for their interference with

served, of no mark—they were, in 1183, anathematized, together with others denounced as heretics in Southern France. This widened the breach, and they continued to preach with earnestness and vigor, so that their followers were widely spread through France and Lombardy. By the admission of their opponents, they were of pure life, free from the stain of formal heresy; and thus they won many who were dissatisfied with the existing state of corruption in high places, and yet shrank from the heresies which infected others who had been accused of Manichean errors. Hence they speedily became numerous, and produced great alarm in the Church; and yet Reinerius, a Dominican inquisitor who had much to do with them, says that while other sects filled their hearers with horror by their foul blasphemies, the Leonists—men of Lyons—had a great show of piety, so as to live uprightly in the sight of all;

and that in the eucharist any transubstantiation took place in the hands of the priest. They deprecated extreme unction, and they held that the apostles were the only saints who ought to be held in honor, but they denied that they ought to be invoked. They opposed all alms, masses, fasts and prayers for the faithful departed as useless. They denied purgatory, and they maintained that the dead go at once to heaven or hell. They opposed the use of crosses, images and ornaments in churches; the ceremonies of Candlemas and Palm-Sunday; all benedictions, dedications, etc.—in fact, all traditions and ecclesiastical customs not expressly contained in Scripture. They aimed at great simplicity and absence of luxury; and that they were favorably distinguished for high moral character appears in their celebrated "Noble Lesson," a poem in rhyming verse written in the Provençal dialect. It contains a Biblical history

both of the Old and New Testaments, interspersed with moral precepts, and it ends with an attack upon the errors of papacy, persecutions, masses, prayers for the dead, simony and papal absolution. As to its date, A. D. 1100 appears in it; but it is probable that this is somewhat vague. In the library of Cambridge University there is a copy which has this date; but there are marks of erasure, and probably it is not older than A. D. 1400.

Between A. D. 1307 and 1323, out of six hundred and seven sentences to various punishments passed by the Inquisition in France upon heretics, ninety-two were upon the Waldenses. They grad-

but here they paved the way for the Reformation. But it was in Italy, under their modernized name of the Vaudois, that they made themselves most famous by their celebrated constancy, their fierce resistance in arms to persecution and their continuance as a distinct body to the present day. Severe as were the sufferings of those who lived on the French or western side of the Alps, they did not fare so cruelly as their brethren who were subject to the duke of Savoy. They occupied the district between Mount Viso and Mount Genevre, a tract consisting of secluded valleys and of towering crags upon which the persecuted often found shelter from their pursuers. It was perhaps for-

by a body of troops that had suffered defeat from the Italian Vaudois, who thus avenged themselves in their retreat. As has already been stated, the sufferings of the French Vaudois after the revocation of the Edict of Nantes were of the most awful character; but since the Revolution, and especially in modern times, their circumstances have changed, and at present each district has its pastor, its house of residence, and its place of worship.

The history of the Italian Vaudois is much more complicated, and comprehends a series of fierce invasions from without, of gallant defenses followed by the shameful defeat and retreat of the



ANCIENT WARFARE—SHOWING "LYERS IN WAIT" (OR AN AMBUSCADE).—See WAR; also, engravings on pages 572 and 650.

ually declined in that country, so that at the present time only a remnant is found on the western slopes of the Alps, in Dauphiné. The rapines, murders, burning and devastations which this simple, inoffensive people endured from the soldiery of Louis XIV. after the revocation of the Edict of Nantes are among the most memorable incidents in history—memorable as an instance of what ferocious bigotry and intolerance can do in urging on a hard-hearted and relentless band of murderers, and of the endurance of an oppressed and suffering people who count the faith of the Christian and the hope which the gospel inspires more worthy than life. As they suffered and declined in France they extended themselves into Lower Germany, especially Brandenburg, Pomerania and Mecklenburg, where many were burnt;

fortunate that they lived under two governments, for there were times when the French kings were engaged with more important undertakings than persecuting them; but the dukes of Savoy were ever ready to assail those on the eastern side. Often when attacked on one side of the mountains they were able to flee to the other; but sometimes an attack was made on both sides at once, and then their condition was truly miserable. It is said by Gilly that they had to pass through the horrors of no fewer than thirty-seven persecutions from their own dukes, in which neither age nor sex was spared. The French Vaudois offered no resistance to their persecutors as the Italians did; but when flight was impossible, they opposed patience and long-suffering to violence. In 1433 the people of Val Louise were entirely exterminated

assailants, and varied by the records of almost incredible persecutions. Many papal bulls were fulminated at them without inflicting injury; but the establishment of the Inquisition at Turin brought the danger nearer to them. They were accused by Pope John XXII, in 1332, of having murdered William, the rector of the parish of Engravia, in the diocese of Turin. In 1403 their district was entered and an attempt was made at their conversion. At length a crusade, in 1477, was preached against the Vaudois by Innocent VIII. Plenary indulgences were granted to all who should join in it, with liberty to appropriate whatever property of the heretics they might seize. Eighteen thousand regular troops and six thousand volunteers were poured into the country to plunder and lay waste; but Philip VII., the



duke of Savoy, interfered on behalf of his subjects, and for once protected them.

In 1556 they sent a confession of faith to the Reformers of Germany containing the following articles:

1. They expressed their belief in the Old and New Testaments and in the Apostles' Creed.

2. They acknowledged the holy sacraments instituted by Christ according to the true meaning of their institution.

3. They received the creeds sanctioned by the

representations at Turin cheeked persecution for a considerable time. Consequently, in 1655 the Vaudois identified themselves with the Protestant bodies and accepted the Confession of Augsburg.

One of the most bloody massacres which they ever endured was perpetrated after this time by means of treachery. The marquis de Pianesse assailed them in the valley of Angrogna with fifteen thousand men, but he was twice repulsed. He proposed peace, stipulating that for the sake of order a regiment of infantry and some cavalry

afford a fund for continued use, but unfortunately it was lost through the influences of political events.

In 1685, Louis XIV. and Amadeus II., the duke of Savoy, united and made a vigorous effort to exterminate them, and at first the assailants on both sides of the mountains were repulsed, but in the end the Vaudois had to surrender. Numbers perished in dungeons, and the remainder, to the number of about three thousand, were banished. Their lands were given to Italians and to Irishmen who, in



MOSES RELIEVING THE FAMISHED PEOPLE.—See WATER.

first four general councils and that of St. Athanasius.

4. They admitted the Ten Commandments as a rule of life.

5. They professed submission to the superiors placed over them by God.

Two years later an edict was passed against them by Emanuel Philibert, and they had to defend themselves against a fierce invasion. They placed their women in caves and defended themselves on the mountain-tops; and the count, having failed to force Angrogna, suffered a severe defeat in the Val de Tour. For the first time the Protestants of Germany came to their aid, and by their

should be quartered among them for a short time. The unsuspecting Vaudois consented; and the soldiers being let loose on them, a horrible massacre took place, as neither age nor sex was spared. A remnant escaped to the mountain-tops, and there they were able to defend themselves. It was now that Oliver Cromwell interfered on their behalf, and induced Cardinal Mazarin to make a joint and threatening remonstrance, before which the duke was obliged to give way, and peace was restored. Large contributions were made on their behalf in different States, and in England the sum of forty thousand pounds was collected, of which the half was transmitted, and the remainder was held to

the time of Cromwell, had been obliged to leave their own country, and who came to the Alps to engage in the slaughter of the Vaudois. Scattered as the Vaudois were in Switzerland, Holland, Brandenburg and the Palatinate, they never ceased to mourn and to long for their mountain home. The settlers in the Palatinate also suffered from the murderous attacks of the soldiery of Louis XIV., which obliged so many of the Protestants to flee from their native land for safety, and eventually about eight hundred of them projected a plan whereby they might return to their own land. The scheme was matured with such secrecy and completeness that they succeeded in coming to

gether from Holland, Switzerland and elsewhere into a compact body, and in forcing their way across opposing mountains to their old home, where they entrenched themselves. The incidents of this "glorious return," as it has been called, under the command of Henri Arnaud, are of a character so brilliant and strange that they would be thought wild and extravagant even in the pages of romance. Eventually, a quarrel between Louis and Amadeus led the latter to cease in his mad career, and since that time no serious effort has

they were excluded from the established hospitals. But a change has taken place in their condition, and new counsels now prevail. Owing to the influence of eminent Englishmen who took up their cause, restrictions have been abolished, houses have been erected for their pastors, and salaries have been secured for them also. Schools have been built in many places, and a college is founded at La Tour.

The late political changes which have taken place in Italy have tended to promote their wel-

tors from two or more candidates who are nominated by the parish. The Liturgy of Geneva is used, having superseded an older one of their own, but it is the *unreformed* liturgy, the one which was in use in Geneva before the entrance of Socinianism. The pastors are ordained by the laying on of hands by the moderator. They have offices for communion, baptism and marriage, but they have no burial service, and their ordinary public worship does not materially differ from that of other Protestants, being Presbyterian in its general tone and



A CARAVAN IN THE DESERT ARRIVING AT A DRY BROOK.

been made against them, but a course of petty persecution and vexatious restriction was adopted which continued in force until lately. Under Napoleon I. they received aid to maintain their pastors, and many of the restrictions were removed, but on his fall the old state of things was restored.

They were confined to their own poor and circumscribed territory, which became inadequate to their support, and hence they became poorer. No books were permitted to be printed in Piedmont for their use. They were not allowed to practice medicine or law beyond their own territories. All civil and military offices were closed to them, and unless they would renounce their own communion

fare. They have been permitted to settle in the large cities and towns of the country, and to erect or procure edifices in which they may worship God. Accordingly, the Vaudois Church is rapidly growing, and it is taking its place as the evangelical or reformed Church of Italy. In their discipline and forms they approximate very closely to the type of Protestantism as it exists in continental Europe, only they are free from the Socinianism of the Swiss and the rationalism of the French and German Protestants. They are governed by a synod composed of the pastor and one layman from each parish, presided over by the moderator; and the synod, as vacancies occur, elects the pas-

character. It may now be looked on as one of the ordinary Protestant and Presbyterian bodies, interesting, indeed, on account of its antiquity, the persecutions its people have often had to endure from their dukes, and the heroic and patriotic resistance which they opposed to them.

**WALDENSIS** (wal'den-sis), THOMAS, an English Carmelite, whose real name was Netter, was born at Walden, in Essex, about 1367. He studied at Oxford, and in 1409 was sent as a champion of the Church against heretics, by Henry IV., to the Council of Pisa. Henry V. reposed entire confidence in him, made him his con-



fessor, sent him to the Council of Constance, in 1415, and died in his arms at Vincennes. He became no less a favorite with the young monarch, whom he attended to France, and died there in 1430. Waldensis was the author of a work entitled "Doctrinale Antiquum Fidei Ecclesie Catholice."



A POTTER AT HIS WORK.

**WALKER** (wawk'er), CLEMENT, author of "The Compleat History of Independency," was born at Cliffe, in Dorsetshire, and educated at Christ Church, Oxford. Afterward, leaving the university without a degree, he retired to an estate he had at Charterhouse, in Somersetshire, where he lived in good repute, especially for his loyalty and hatred of the Puritans, in both which respects he appears soon after to have changed his mind.

Before the civil war he had been made usher of the exchequer; but when the Puritans or Presbyterians seemed to carry all before them, he closed with them, and was elected to Parliament in 1640. Afterward he became a zealous Covenantor, and had a share in the violent measures of the times, until the Independents began to get the upper

against the forces of James II., was a native of the county of Tyrone, and was educated at Glasgow. On the approach of James' army, Walker took refuge in Londonderry, where the English were gathered in some force. The town was almost destitute of defence, and Lundy, the governor, counseled surrender; but Walker, then an aged clergyman, encouraged the townspeople to fight to the last and hope for a rescue. Reduced to the last extremity, the spirited people always rallied and recommenced their brave defence when roused by the sermons Walker preached, or inspired by his example when he headed the charges of the sallying-parties. The town was relieved by the British fleet entering the harbor. Walker then went to London, where the court cordially received him, the House of Commons thanked him and the king created him bishop of Derry. But the bishop would not rest in his diocese. He was killed, in July, 1690, when leading on a troop at the battle of the Boyne. He wrote "A True Account of the Siege of Londonderry."

**WALKER, JAMES BARR, D.D.**, was born in 1806, at Philadelphia. He is the author of one of the most remarkable volumes ever written by any American minister, a work which has made him known in nearly every civilized land. It is entitled "The Philosophy of the Plan of Salvation, by an American Citizen;" and it is a remarkable fact that this book is more thoroughly prized and more freely circulated in England than it has been in the United States. In ten years after it appeared in England, it went through nineteen editions by the London Tract Society, and other publishers had to undertake several issues of the book. It has been translated into German, Italian, French and Welsh, and into Hindostanee for circulation by the missionaries in India. In 1855 he published "God Revealed in Nature and in Christ, including a Refutation of the Development Theory;" and in 1857 he gave to the public "The Philosophy of Skepticism and Ultraism," in which he combated the views of Theodore Parker and other Rationalists. In 1862 he published "The Philosophy of the Divine Operation in the Redemption of Man," and in 1869 "The Living Questions of the Age." He has also produced several pieces in poetry, and he established "The Ohio Observer," "The Watchman of the Valley" and "The Watchman of the Prairies." The above list of thoughtful works indicates the character of Dr. Walker's mind, and shows him to be fitted to deal with the important questions which are at issue between the rationalist and the skeptic on the one hand and the Christian believer on the other.

**WALKER, JESSE**, was beyond doubt one of the most remarkable and effective of the preachers in the Methodist denomination in the United States in the early years of the present century. He is usually styled "of the Missouri Conference;" and he deserves the title because of his remarkable efforts in St. Louis, which were crowned with success beyond anything that the most sanguine of his brethren had expected. He was born in North Carolina, but the date of his birth is uncertain. He had few advantages of education, for in his boyhood he had to labor for his own support in dressing deer-skins. About the close of the last century his father's family removed to Tennessee; and it appears that Jesse Walker was admitted in 1802 to the Western Conference, and appointed to the Red River circuit in that State. In 1806 he was sent to Illinois, and he had the whole terri-

**WALKER, GEORGE**, an Irish divine and the heroic defender of the city of Londonderry

tory before him, and in his first year two hundred and eighteen members were reported by him. Missouri was his next sphere, and in 1820 he formed the design of planting Methodism in St. Louis. His efforts in this enterprise displayed great prudence, indomitable zeal, remarkable faith and a persistency such as few men have ever evinced. Others were despondent, and even hopeless, but he persevered amidst discouragements which would have repressed other men, and he succeeded. He next directed his efforts to the conversion of the Indians on the Upper Mississippi, and here also he effected a remarkable work. He continued in his missionary career until his health failed, in 1834, when he retired to a farm which he had procured in Cook county, Illinois; and here in the following year he died in the full peace and hope of the Christian believer. He was not a man of learning; but he was vastly better, for his great good sense, his courage combined with wisdom, his ardent, substantial enduring piety, enabled him to do a great work for the glory of God.

**WALKER, JOHN**, an English divine, was born in Devonshire and educated at Exeter College, Oxford, where he became a Fellow. He was rector of the parish of St. Mary-the-More, in Exeter; and when Calamy published his account of ejected ministers for nonconformity, Walker undertook a similar work for the Church of England, which he published in 1714, with the title of "An Attempt toward recovering an Account of the Numbers and Sufferings of the Clergy who were Sequestered in the Grand Rebellion." For this performance he received the degree of doctor of divinity from the University of Oxford. He died in 1730.

**WALKER, JOHN**, was born in 1732, at Colney-Hatch, in Middlesex, near London. He was of Presbyterian parentage, but he entered the Church of Rome. For some years he was on the stage as an actor, but he retired and began an academy at Kensington Gravel Pits, from which he retired to follow the business of a lecturer on elocution. He traveled through Great Britain and Ireland, and gained a great reputation. He published a great number of works on elocution, grammar, pronunciation of English and Classical terms, composition and kindred subjects; but his chief work, which continues to be in demand, was his "English Dictionary." An edition appeared in 1774. Next year a modified edition appeared, and in 1791 the "Critical Pronouncing Dictionary and Expositor of the English Language" was published in quarto, and edition after edition of this work has been called for, and it is prized for its correctness as a guide in pronunciation. He died in 1807.

**WALKER, JOHN**, who became a Fellow of Trinity College, Dublin, attracted attention by the character of his theology, and about the year 1800 he was expelled from his Fellowship and from the college. He continued to preach in Dublin, and originated the sect known as "The Church of God." During his tenure of the collegiate position he distinguished himself greatly by the number of works which he published in classics and mathematics. He died in the year 1833.

**WALKER, JOHN**, was born in 1787, in Washington county, Pennsylvania. He was educated at Jefferson College, whence he passed for the study of theology to the care of the well-

known Dr. Anderson. His first settlement in the ministry was in Mercer county, Pennsylvania, and in 1814 he removed to Harrison county, Ohio. Here he preached in four charges which were scattered almost as widely as an episcopal diocese. Through his remarkable energy and great perseverance he secured a charter for the institution since known as Franklin College, a seminary which he did much to foster and sustain. He died in 1845, after an arduous, unselfish and diligent ministry, having done much in his day to sustain the cause of the Associate Church in the district of the country where he was settled.

**WALKER, OBADIAH**, an English divine, was born at Worstborough, Yorkshire, in 1616, and educated at University College, Oxford, where he obtained a Fellowship. In 1648 he was ejected; on which he went abroad, and is supposed to have been reconciled to the Church of Rome. Notwithstanding which, he accepted the headship of his college in 1676. At the accession of James II. he avowed himself a Roman Catholic, and had mass said in the college. He also set up a printing-press, from which he sent forth a number of books against the Protestant religion. At the Revolution he was sent to the Tower, but was soon after released. He died in 1699. He published "A Brief Account of Church Government" and "Life and Death of our Saviour." The sale of the latter work was prohibited by the university, on the ground of its alleged popish tendency.

**WALKER, SAMUEL**, was born in 1714, at Exeter, and educated at Oxford. He entered the Church, and for many years held the curacy of Truro, in Cornwall, where he became celebrated for the deep spirituality and remarkably evangelical character of his preaching. His writings soon carried his name through the Church, and they became known in Scotland, in this country, and indeed wherever evangelical truth is appreciated. He died at Blackheath, near London, in 1761. In 1755 he published "The Christian; being a Course of Practical Sermons." These had an immense circulation; and in 1763 he gave to the press his "Fifty-two Sermons on the Baptistal Covenant, the Creed, the Ten Commandments and other Important Subjects of Practical Religion." This work still further increased his fame. Two years later he published "Practical Christianity Illustrated;" and after his death "Christ the Purifier," a work on sanctification, and "The Covenant of Grace" were printed, while large editions of his collected works were issued. Those who know the value of his works always ask for "Walker of Truro," to distinguish him from others of the name.

**WALKINSHAW** (wauk'in-shaw), HUGH, was born in 1803, in the county of Antrim, Ireland. In 1819 his father's family emigrated to this country and settled in Belmont county, Ohio, and the young son, who had commenced the study of Latin before leaving Ireland, entered Franklin College, where he graduated in 1827. He studied theology under Dr. Black of Pittsburg and Dr. Wylie of Philadelphia, settling after his licensure in the united congregations of Brookland, North Washington, Union and Pine Creek. He was ordained in 1835. In 1841 he ceased to preach in all these places, devoting his time and labor to Brookland

and North Washington, where he continued to the close of his very laborious and useful life. He died in 1843, having only reached the fortieth year of his age.

**WALL. See CITIES; FORTIFICATIONS.**

**WALL, CHARLES WILLIAM, D.D.**, whose name stands in the front rank of modern Irish scholars, was educated in Trinity College, Dublin, in which he greatly distinguished himself in his undergraduate course. He attained a Fellowship; and continuing his connection with the college, he reached the dignity of a Senior Fellow, was made professor of Hebrew in the university, and subsequently vice-provost of Trinity College. His first work of importance was an "Examination of the Ancient Orthography of the Jews and the Original State of the Text of the Hebrew Bible," a treatise which comprised three volumes. His next was entitled "Proofs of the Interpolation of the Vowel Letters in the Text of the Hebrew Bible, and Grounds thence derived for a Revision of the Authorized English Version." The appearance of this learned work contributed greatly



ANCIENT WATER-CARRIERS.

to prepare the leading men in the Churches to undertake the work of revision which has been commenced.

**WALL, WILLIAM, D.D.**, who became a celebrated English divine, was born in 1646. Having entered the Church after the usual education, he became vicar of Shoreham, in Kent, a position which he held for fifty-two years. He was a voluminous and learned writer, chiefly on the sacrament of baptism. In 1674 he published his first work, which was entitled "Infant Baptism Asserted and Vindicated." In 1691 "Baptism Anatomized" appeared, and in 1706 "Conference between Two Men that had Doubts about Infant Baptism." In 1705 his greatest work appeared in its first form; it was a "History of Infant Baptism, in Two Parts." Defences of this work were published by him subsequently, and various editions have been prepared by different annotators, and in Germany and France it attracted great notice. After his death a posthumous work was published, entitled "Brief Critical Notes, especially on the Various Readings of the New Testament Books," and "Critical Notes on the Old Testament." These notes are of especial value, as they are brief and indicative of great learning



and judgment. He died at Shoreham, in 1728, aged eighty-two years.

**WALLACE** (wal'les), **ROBERT**, was born in 1772, in Loughgilly parish, county Armagh, Ireland. He joined the Reformed or Covenanting Church because of his disapprobation of the "regium donum," which was given to and accepted by the ministers of the Synod of Ulster and the Secession body. He graduated in Glasgow University in 1810, emigrated to this country, studied theology under the eminent Dr. Wylie, of Philadelphia, and was settled near Chillicothe, Ohio, over two churches. In 1820 he resigned one part of this charge. He was exceedingly zealous as a pastor and as a missionary, and in the latter capacity he was enabled to form the congregation of Salt Creek, which presented him with a call, and he settled in that church in 1822. Thus he continued to labor, his own charge regularly expanding until it became a great church; and yet he abated not in his missionary toil. He met with an accident going to preach by a fall from his horse, and his strength decreased until his death, in July, 1849. He was a conscientious, zealous, excellent, faithful pastor and a much-esteemed man.



VERY ANCIENT WATER-VESSELS.

**WALLER** (wal'ler), **SIR WILLIAM**, an eminent general of the Parliamentary army in the reign of Charles I., was born in 1597, in Kent, and was educated at Magdalen College and Hart Hall, Oxford. On his return from Germany, where he had served in the army of the Protestant princes against the emperor, he was elected a member of the Long Parliament. He belonged to the Presbyterian party, and on the breaking out of the war was made second in command under the earl of Essex. The West of England was the scene of his principal exploits, and in the early part of his career he fought with signal success, but was ultimately defeated. The Self-denying Ordinance removed him from service, and he became so much an object of suspicion to the republicans, that he was twice imprisoned. He died in 1668. He wrote "Divine Meditations" and a "Vindication of his Character and Conduct."

**WALLIN** (wal'lin), **JOHANN OLOF**, a Swedish clergyman distinguished as a poet and a preacher, was born in 1779. His hymns have as high a popularity as those of Watts in England. His pulpit eloquence was of the highest order. Many of his sermons and all his hymns have been published. He died in 1839.

**WALLIS** (wal'lis), **JOHN**, an English divine and eminent mathematician, was born in 1616, at Ashford, in Kent, and educated at Emmanuel College, Cambridge. In 1643 he obtained the sequestered living of St. Gabriel, in London, and in the

next year he became secretary to the Westminster Assembly of Divines. In 1649 he was appointed Savilian professor of geometry at Oxford; and he removed thither from London, where he had long resided, and by his efforts assisted in laying the foundation of the Royal Society. In 1658 he was appointed keeper of the university archives. At the Restoration he was received with kindness by Charles II., made his chaplain, and not only confirmed in his academical offices, but selected as one of the divines to review the liturgy. He died at Oxford, October 28, 1703. His principal works are "Animadversions on Baxter's Aphorisms" and "Animadversions on Lord Brooke's Nature of Truth."

**WALLOON** (wal'loon) **PROTESTANTS**, a branch of the French Calvinists imported into the Netherlands at the revocation of the Edict of Nantes. They differ from the general body of Dutch Calvinists only in the use of the French language and the Geneva Catechism. Numbers of them fled to England from the persecution of the duke of Alva, the governor of the Low Countries for Philip II. of Spain. A church was given to them by Queen Elizabeth at Canterbury, and some of their posterity still remain in that part of England.

**WALMESLEY** (waumz'le), **CHARLES**, a Roman Catholic divine and an eminent mathematician, was born in 1721. He was a doctor of the Sorbonne, a monk of the Benedictine order and vicar apostolic of the western district of England. He died at Bath in 1797. He was a member of the Royal Society and the author of several mathematical treatises.

**WALPOLE** (wal'pole), **RALPH** **DE**, who rose to be bishop of Norwich, was an eminent builder. To him the cathedral is indebted for the magnificent spire which crowns the central tower; and it is universally admitted that the tower and spire are by far the most important external features in the cathedral. He began his work about 1295. About two years before his death he built the chapter-house, which was afterward destroyed, and he began the cloisters, which were not finished until 1480. Bishop Walpole held the see from 1289 until his death, in 1299.

**WALSH** (walsh), **PETER**, a learned Roman Catholic priest, was born at Moortown, in the county of Kildare, Ireland, entered into the Order of Franciscans and became professor of divinity at Louvain. On his return to Ireland as procurator of the clergy, he persuaded many of his brethren to subscribe a declaration disclaiming the pope's supremacy in temporal. For this he incurred the resentment of his superiors to such a degree that he was obliged to retire to London, where he died in 1687.

**WALTER** (wal'ter). There were two ministers of this name who became distinguished among the Trinitarian Congregationalists of New England. **NEHEMIAH** was born of English parents in Ireland, in 1663. He displayed great talent in his early life, as he was able to speak Latin fluently when he had reached the age of thirteen years. In 1679 his father and the family settled in Boston, and here the education

of the son was carried on, and he graduated at Cambridge in 1684. He went to Nova Scotia for the purpose of learning French, and he became so proficient in it that he was able to preach in the French church in Boston in the absence of the pastor. He resumed his studies at Cambridge, and became a Fellow. He was settled in Roxbury as colleague with John Eliot, being ordained in 1688, when he was in his twenty-fifth year. Owing to a severe illness, his memory failed him, and he was obliged to take his manuscript into the pulpit, contrary to the custom of the day; but eventually his health and faculties were restored. After twenty-eight years of service, his son, Thomas Walter, was appointed as his colleague. He was born in 1696, and graduated at Harvard in 1713. In 1718 he became colleague to his father, and he died in 1724. He wrote on "Infallibility," on "Church Music," "The Scriptures the Only Rule of Faith and Practice," and he published several sermons. His father, who died in 1750, wrote on "Indwelling Sin in the Regenerate," "The Holiness of Heaven," "The Wonderfulness of Christ," and he published several sermons. Both these men were fine scholars and renowned preachers, displaying great vivacity and splendid eloquence in the pulpit. The elder of the two was pastor of Roxbury for more than sixty years.

**WALTER BRONSCOMBE** (bronz'-kum) was one of the most celebrated of the English bishops of the thirteenth century. He was born in Exeter, of humble parentage, and was one of the most eminent of the prelates of his day. His parents, by the aid of friends, had him sent to school and to Oxford, where he became a proficient in learning. His great acquirements obtained him patronage, and he became canon of Exeter and archdeacon of Surrey before he was in priest's orders. On the 24th of February, 1258, he was elected bishop of Exeter. He was a man of uncommon abilities and prudence, for during the wars between Henry III. and his barons he conducted himself so discreetly as to obtain both the confidence of his sovereign and the respect and esteem of the barons. His signature stands the first to the *Dictum* of Kenilworth, dated the 31st of October, 1266. In the year 1274 he assisted at the fourteenth general council held at Lyons, as is shown by his register. This register proves the great number of churches which Bishop Bronscombe dedicated in Devonshire and Cornwall. In one year only—viz., in 1268—he consecrated no fewer than forty. At Glasney, in Cornwall, he founded and richly endowed the college of St. Thomas the Martyr for thirteen secular canons. He restored to the church of the Holy Cross at Crediton its possessions and endowments. At Clyst he built a large and commodious palace which became a favorite residence of his successors. He died on the 22d of June, 1280, after governing his diocese with great ability for more than twenty-two years. He was buried in St. Gabriel's Chapel, which he had built for the place of his sepulture, and a magnificent monument was erected to his memory.

**WALTER OF CARLISLE** (kar-lil'), in the reign of Henry I., was a Norman priest who, by the authority of the sovereign, was made governor of Carlisle, and who began a monastery there which the king endowed. This was the only episcopal chapter in England of the Order of St. Austin. Athelwold, chaplain and confessor to Henry I., was by that monarch appointed the first prior

of Carlisle; and in the thirty-third year of his reign, by the counsel of Athelwold, he erected a bishop's see at Carlisle and made the said prior first bishop of it. "The see was erected," says Willis, "April 11, 1133, and Athelwold consecrated at York on the 14th of May in the same year." Carlisle, therefore, is not one of the ancient sees of England. It was taken out of Durham; and the cause, says Hutchinson, "alleged for dismembering Carlisle and constituting there a see, was on account of the distance from Durham;" and Camden says, "The monks of Durham looked upon this act of the sovereign as a grievous infringement of their ancient rights and privileges."

The records of the building of the present cathedral are very scanty. When entire, it must have been a noble and magnificent edifice; but the Puritans in the time of Cromwell destroyed the greatest part of the nave in order to erect guard-houses and batteries with the materials. The transept and the remains of the nave are evidently coeval with the foundation of the priory church, and therefore with Walter and Henry I. The choir and its aisles are in a totally different style of architecture, and Camden dates this part about the year 1350, which agrees very well with its form and details. In the reign of Henry II. the city was laid waste by the Scots; and it is said that in the year 1292 an accidental fire consumed the church, with half the city. In this fire the nave could not have been much injured, for it preserved its original Norman style and appearance down to the time of the civil wars in the seventeenth century. The choir no doubt suffered, as it was taken down and rebuilt as soon as a sufficient sum could be raised for the purpose, and indulgences were sold very freely for this object.

The west front and ninety-two feet of the nave are gone, as only forty-three long of the nave remain; and this part is plain, heavy and wanting in ornament. The windows are round-headed, of one light, and those of the clerestory are stopped up. The north transept has a door in the west wall, and in the end of the transept a window of six lights of the perpendicular character has been inserted. The choir is entirely different in cha-

racter from the remains of the nave. The eastern gable is lofty and well proportioned, and it contains a window which has justly been considered the most superb in England. It has nine lights and is filled at the top with tracery of an exceedingly rich and elegant design. The tower is perhaps the worst feature in the cathedral, as it rises only one story above the ridge of the choir-roof,

tioned, and in all its details rich and elegant. The columns are clustered and have beautiful sculptured capitals of leaves and flowers. The arches are highly pointed and adorned with a great variety of deeply-cut and elegant mouldings, among others that graceful one so common to this age of the Pointed style which resembles a flower of four petals turned back toward its stem. Gorgeous as



ORIENTAL WELL.—See WATER.

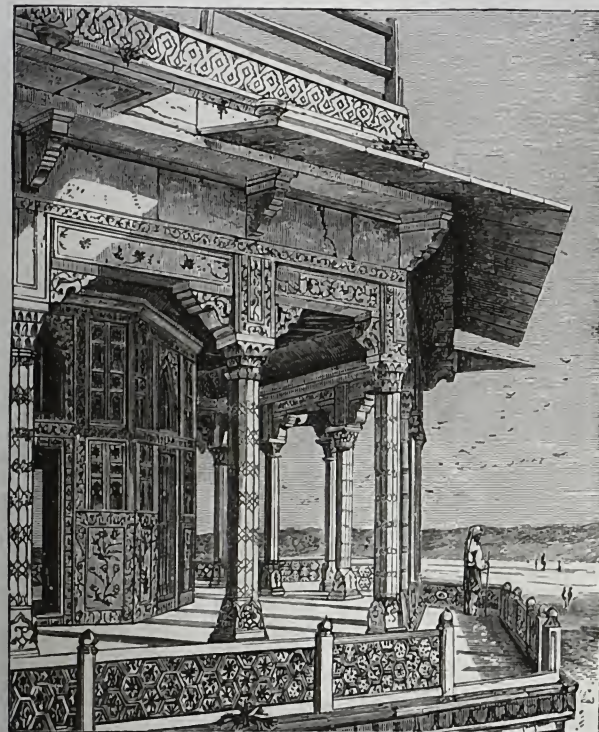
and but two above those of the transept and the nave. On entering the cathedral, the visitor finds the remnant of the nave filled with pews and fitted up as a parish church. The choir is entered by an arch doorway in the centre of the organ screen, which is placed between the two eastern piers, which support the tower. Passing into the choir, the scene is changed at once, as the beholder has now before him a view of one of the finest choirs in England. It is spacious, lofty, well propor-

all the parts of this fine choir are, the eye is at once fixed on the splendid eastern window, of which too much cannot be said in commendation, as it is viewed with rapture and left with regret. Among the list of the great men who filled the episcopal throne in this cathedral, one of the foremost was the celebrated Usher, a man of deep erudition, a zealous Protestant, without bigotry and fanaticism. When primate of all Ireland, he had to leave his see because of the condition of



Ireland; and when appointed to Carlisle, he lived for a time on the revenues of the see, until Parliament seized on them and used them for public purposes. Of the more modern bishops Edmund Law, D.D., was one of the most eminent; and one of his sons became bishop of Bath and Wells, another rose to be bishop of Elphin, in Ireland, and another was ennobled as Lord Ellenborough, and for many years served as lord chief-justice of the King's Bench.

**WALTER, HUBERT**, bishop of Salisbury, archbishop of Canterbury and chancellor of England. He accompanied Richard I. to the Crusade, was one of the three who commanded before Acre, and was mainly instrumental in procuring the truce with Saladin. On Richard's return Walter was high in his confidence, and assisted at his second coronation. By his advice



BALCONY OF ZENANA MOSQUE, AGRA, INDIA.

weights and measures were regulated and laws against fraud ordained. He crowned John, who made him chancellor. His death occurred in 1205.

**WALTER DE LANGTON** (deh lang'tun) became eminent among the English prelates at the close of the thirteenth century. He was consecrated to the see of Lichfield in 1296, and he became a great benefactor to the cathedral and the city of Lichfield. He began the Lady Chapel at the east end of the cathedral, and vaulted the transept of it, thereby adding much to the appearance of the building. He continued his efforts to perfect this beautiful edifice until his death, in 1321. His successor, Roger de Norburg, followed his example; but not until 1420, under the administration of Bishop Heyworth, was it completed.

**WALTER DE STAPLEDON** (deh sta'p'l-dun) was one of the greatest men of his time in England. He was professor of canon law, precentor

of Exeter and chaplain to Pope Clement V. He was elected bishop of Exeter in 1307, and enthroned in the year following with great pomp and magnificence. His great talents gained him the favor of Edward II., to whom he attached himself. When that weak monarch died, he left the government of the metropolis in the hands of Bishop Stapledon. This charge led to the death of this loyal but ill-fated prelate; for the populace, rising in arms in favor of the queen, after first plundering his new residence outside of Temple Bar, seized the bishop himself as he was proceeding through the city, and dragging him from his horse into Cheapside, proclaimed him a public traitor, a seducer of the king and a destroyer of the liberties of the city. Then, stripping him of his armor and other apparel, they cut off his head and fixed it on a long pole as a trophy and a warning. Two of his attendants underwent the same fate, and their bodies were thrown into the river, together with the bishop's, though they were afterward taken out by the order of the victorious queen and buried in the neighboring church of St. Clement Danes'. The remains of the bishop were, however, finally conveyed to Exeter and interred on the north side of the choir near the altar in 1327, about six months after his violent death. He was a great benefactor to the cathedral; and he founded and liberally endowed Hart's Hall and Stapledon Hall (now Exeter College), in Oxford, one of the largest colleges in the university, besides leaving funds for establishing a preparatory school for that college in St. John's Hospital, in Exeter.

**WALTER, WILLIAM**, D.D., was born in 1737, at Roxbury, and educated at Harvard College, where he graduated in 1756. He determined on entering the Episcopal Church, and in 1764 he sailed to England with a view to ordination by the bishop of London. On his return he was settled in Trinity Church, Boston, a charge which he held until 1776, when he left for Halifax, Nova Scotia. He was settled at Shelburne, where he held the office of dean; but in 1791 he was again in Boston, and next year he was inducted to the rectorship of Trinity Church, a position which he filled until his death, on the 5th of December, 1800. He was on most intimate and friendly terms with the brethren in the Baptist and Congregational Churches, and all classes united in bearing testimony to the excellence of his character. He was humane, eminently benevolent and a great friend of learning—a pastor distinguished for his diligence and care of the flock.

**WALTON** (wal'tun), **BRIAN**, D.D., a learned English prelate, was born in 1600, at Seamer, in the district of Cleveland in Yorkshire; in 1616 he was admitted a sizar of Magdalen College, Cambridge, whence he removed to Peterhouse in 1618,

and took his degree of master of arts in 1623. He left college for a curacy and mastership of a school in Suffolk, but was soon afterward removed to London, where he was first assistant in the church of All Hallows, Broad street, and afterward, in 1626, rector of St. Martins Orgar, with which he conjoined the rectory of Sandon, in Essex. He was involved in the troubles which arose from the contest of king and Parliament, was deprived of his preferment and was obliged to take refuge in Oxford. There he formed the plan of his great work, "The London Polyglot," and there probably he made some preparation for it. It was not, however, till he returned to London that any active steps were taken toward carrying his design into effect. A prospectus of the work was issued in 1652; the assistance of the most eminent Oriental and Biblical scholars of the day was engaged, and in 1653 the printing was begun. The first volume appeared in 1654, and the whole work was completed before the end of 1657. Of the merits of this invaluable work it is needless here to speak. It remains an imperishable memorial of the learning, assiduity and ability of the editor and his coadjutors. After the Restoration, Walton was, in 1660, made bishop of Chester, an office which he filled only for a few months, his death occurring November 29, 1661.

**WANDERING** (wan'der-ing). After the Israelites were delivered from Egypt, and had triumphantly passed the Red Sea, it was intended, when a covenant had been made with them, and statutes were prescribed them, that they should proceed to occupy the land promised to their fathers, Num. xiii. But in consequence of their rebellious fear to encounter the Canaanites, they were condemned to wander in the wilderness till the men of that generation perished, Num. xiv. 26-35. The sentence was rigorously executed, and forty years (in the whole) expired before the Jordan was crossed and the occupation of Palestine began, Josh. iv. 19; v. 6.

The itinerary of their journeyings is given with much particularity in Num. xxxiii. 1-49, and incidental notices of the direction they pursued, and the places at which they halted, are found in other parts of the Pentateuch. Generally, it is clear that after passing the sea their course was south or south-east to Sinai, and then nearly due north to Kadesh, from which place they had to turn southward to Ezion-geber, and that it was by a circuit round the Edomite territory that they at length came to the so-called "plains of Moab," nearly opposite to Jericho. But it is hard to identify many of the stations; the exact site of Sinai itself is disputed. There are few notes of time, and nearly thirty-eight years of the whole period are passed over with the record of little that occurred in them.

The present article can deal but briefly with the wanderings; it would demand a volume to discuss the various points of interest which present themselves.

The possibility of the Israelites spending so long a time in the region traversed may be first noticed. We find them repeatedly murmuring for want of water and of food. And though a supply of both was supernaturally vouchsafed, yet, when we recollect that they possessed large herds and flocks, we must allow that the nation could not have subsisted in a region utterly desolate. Now, if we suppose that the fastnesses of Horeb are sterile—though even there the monks of St. Catherine at the present day have cultivated gar-

dens, and early travelers speak of green plains where now everything is bare—if we admit that Arabia is an arid region unfit for habitation, yet large tracts of the so-called wilderness were rather open downs, suitable for and occupied by nomad tribes. The wilderness is traversed still by large pilgrimage caravans, and there are unmistakable traces in many parts of ancient fertility. There are the ruins of cities, and there is the memory preserved of many more; there are indications of water in different wadies, a proof that, had not the trees been so recklessly destroyed, vegetation could have flourished. Besides, various peoples inhabited the region, the Amalekites, for instance, when the Israelites passed along; so that, though there were districts wild and solitary enough, yet there was not through the whole sweep of country the utter desolation which some have imagined. And, be it observed, it was a wise providence which chose their way. The training Israel received in the desert told admirably on their future character.

After the passage of the Red Sea they took their journey thence by the wilderness of Shur to Marah, perhaps 'Ain Howdrak, and to Elim, Wady Ghurundel, or Wady Usei, Ex. xv. 22-27. They then reached the wilderness of Sin, el-Kda, and proceeded by Dophkah and Alush to Rephidim, perhaps Feirdan, and Sinai, Ex. xvi. 1; xvii. 1; xix. 1, 2; Num. xxxiii. 9-15. The group of Sinaitic mountains is well known, though differences of opinion exist as to the exact summit on which the glory of God appeared. See SINAI.

After the giving of the law began the march to Kadesh, which was hard by the wilderness of Zin and Paran, Num. x. 33; xi. 3, 34, 35; xii. 16. There appear to have been sixteen halting-places between Horeb and Kadesh, the first and second of which are not named, Num. x. 33; xxxiii. 16-30, Moseroth being near to Kadesh, and as some think another name for Mount Hor. For the identification of Kadesh, on which opinions vary, see KADESH. It was from Kadesh that the spies were sent into Canaan, and at Kadesh on their return that the fatal refusal to march on occurred, when sentence of penal wandering was passed upon the obstinate nation, Num. xiii. 26; xiv. 23, 34. We know (as before said) little of the history of those years. The rebellion of Korah occurred during the period, and certain additional statutes were given, Num. xv.-xix. We have also a brief record of stations on the way from Kadesh to Ezion-geber, and from Ezion-geber to Kadesh. It is probable that the time was occupied by marches and counter-marches between these points, till at last, in the fortieth year, they came once more to Kadesh with better hopes, and encamped in the wilderness of Zin to the east of the city, Num. xx. 1; xxxiii. 36.

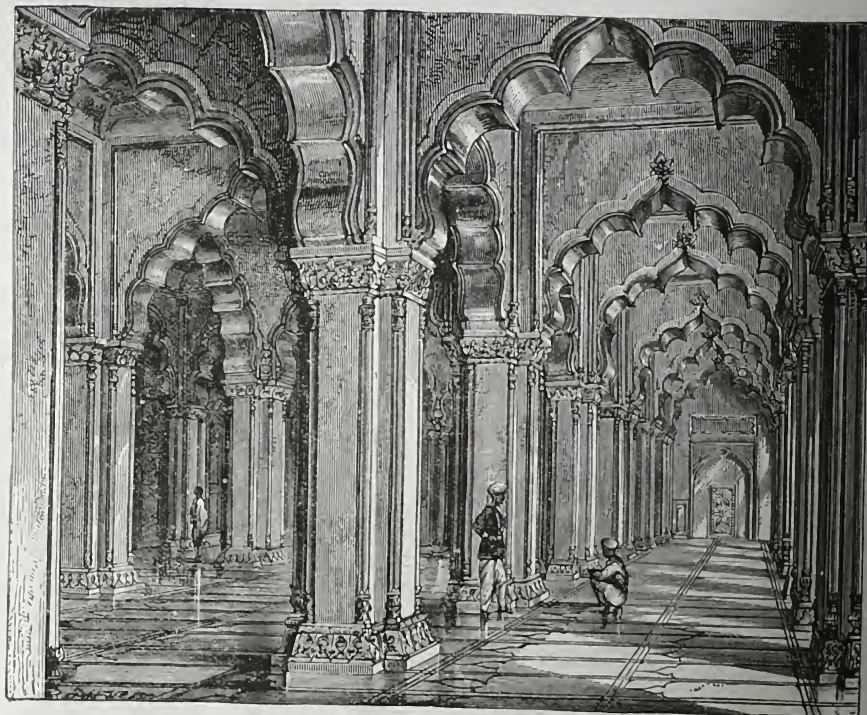
There was still to be the tale of suffering, sin and death. Miriam died. The people murmured for water, and Moses and Aaron offended, and were told they should not enter the promised land. But the march must not be delayed. Application was therefore made to Edom for a passage through their country, but was churlishly refused. Accordingly, Israel "turned away" from Edom; and when near Mount Hor, Aaron died, Num. xx. From Hor they journeyed down toward the Red Sea, much to the discomfort of the people, crossed the Arabah from west to east, compassed the land of Edom, passed the brook Zered to the east of Moab, and at length came north of the Arnon into a district that had once belonged to Moab, and still retained its name,

though now appropriated by the Amorites, Num. xxi. 4-13, 18-20; xxii. 1; Deut. ii. 8, 13, 14, 24. Many eventful passages were there during this circuit—the plague of fiery serpents and the destruction of Sihon and Og—their conquests being pushed through Gilead and Bashan, before the Israelites sat down by the Jordan opposite to Jericho, Num. xxi. 21-35. And there was yet the attempted curse of Balaam and the chastisement of Midian, Num. xxii.-xxv., and then the last solemn charge of Moses, Deut. i. 1, recapitulating God's law and his wonderful dealings with his people; and then the great lawgiver died, the last event before they crossed the Jordan into their inheritance, Deut. xxxiv.

Little more can be added. It is but a general sketch which has been given of Israel's journeyings, of the country they traversed so long and of the events that befell them there. Great was their perverseness, and great the Lord's mercy to-

The Israelites were much engaged in war. At their entrance into Canaan they had to take possession of their allotted inheritance by conquest; and as they spared many of the clans whom they were to exterminate, and frequently by their sins brought down God's chastisement upon them, generally in the shape of being subjected by some neighboring nation, they were consequently seldom long without having recourse to arms; but had they been faithful to the national holy covenant, they would have been sure to be victorious.

In advancing against an enemy, terms of surrender were to be offered, except in the case of the devoted Canaanitish nations, and only if these terms were refused was the assault to be made, Deut. xx. 10-18. The impending onset of battle was announced by the sound of the sacred trumpets, Num. x. 9, and by the shoutings of the troops, 1 Sam. xvii. 20. Sometimes, too, the men were encouraged by an address from the com-



INTERIOR OF THE MOSQUE.

ward them, Ps. xcv. 7-11. And their history in the wilderness remarkably presignifies the future fortunes of the Church traveling through the wilderness of the world toward her heavenly home. In our pilgrimage we many times provoke the Lord; but oh how graciously does he deal with us! sparing us like a kind father, providing us with bread to eat and giving us water for our thirst, continually beckoning us onward to a better Canaan. "Let us therefore fear, lest, a promise being left us of entering into his rest, any should seem to come short of it," Heb. iv. 1.

**WAR.** Much has been already said upon this topic, and the reader must be referred to previous articles—for a description of the weapons used to ARMS, ARMOR, for the mustering and marshaling of troops to ARMY, for the mode of attacking and defending towns to ENGINES and FORTIFICATIONS, for the spoil and its distribution to SPOIL, for the treatment of the conquered to CAPTIVE. A few general notices only remain to be added here.

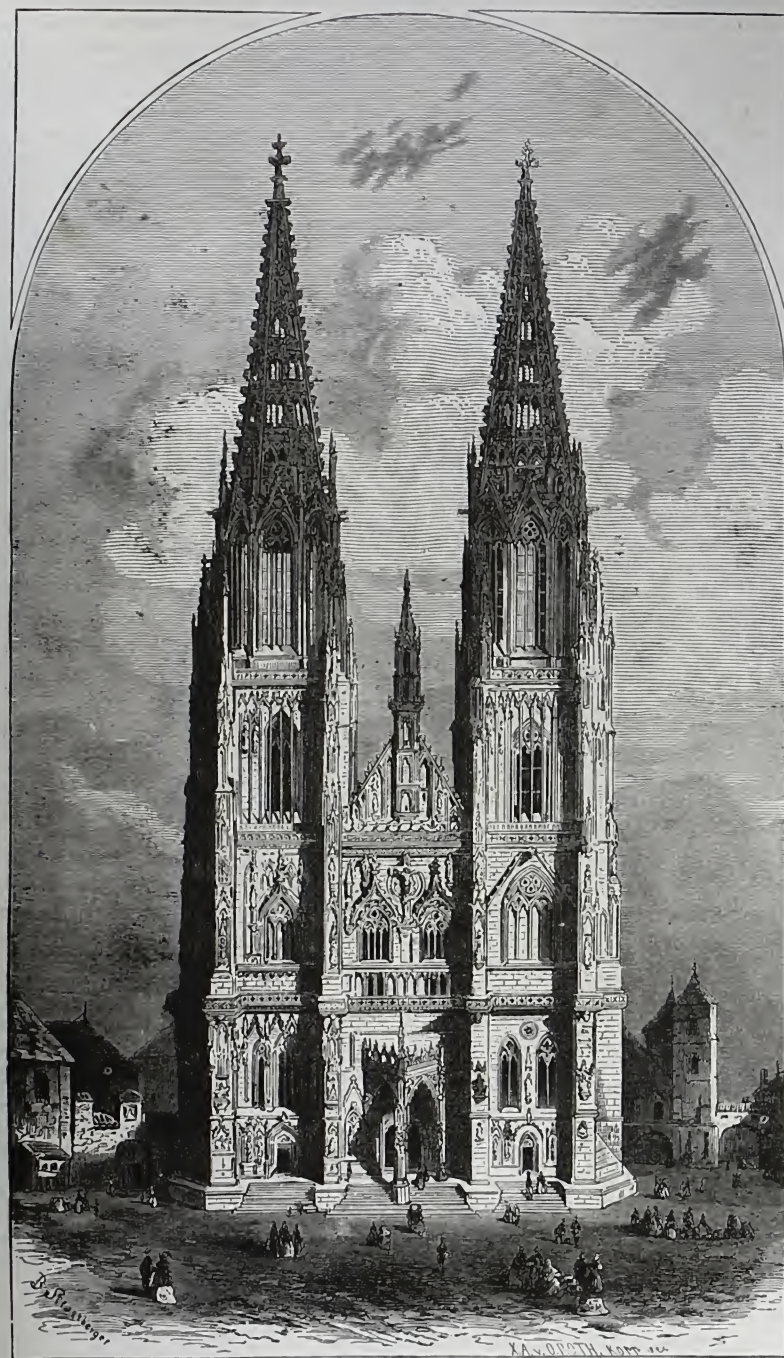
mander-in-chief, 2 Sam. x. 11, 12; 2 Chr. xx. 20. Stratagems were practiced, spies sent out, Josh. ii. 1, and ambushes contrived, Josh. viii. 4, 9. In besieging a city, banks were cast up and military engines placed on these to batter the walls, 2 Ki. xix. 32; Isa. xxix. 3, or attempts were made by scaling-ladders to climb over them; while the besieged took all the precautions they could, stopping the supply of water, etc., 2 Chr. xxxii. 2-5. Sometimes fire was employed to destroy the gates of a town or fortress, Jud. ix. 48, 49, 52. A victory was celebrated with great rejoicings, Jud. xi. 34; 1 Sam. xviii. 6, 7; 2 Chr. xx. 26-28; and as those who had distinguished themselves were specially praised, so for the dead in battle dirges were composed and lamentations made, 2 Sam. i. 19-27; 2 Chr. xxxv. 25. Trophies were set up when a victory was gained, and the arms of the vanquished were kept in the sanctuaries of the conquerors, 1 Sam. vii. 12; xv. 12; xxi. 9; xxxi. 10. But the then customary ferocities were much mitigated in the case of the Hebrews, who were charged to



show more mercy to their enemies during the hostilities, and afterward, than could be obtained from other victors, Deut. xx. 14, 19, 20; 1 Ki. xx. 31, 32.

We very often find the incidents of war intro-

1 Thess. v. 8; 2 Tim. ii. 3, 4, with a reference to those which decked Messiah himself, Isa. xi. 5; lix. 17; and the final blessedness of Christ's followers is described as attained by such as have been conquerors in a hard-fought battle, Rev. iii. 21.



CATHEDRAL OF REGENSBURG.

duced with a figurative meaning. The Deity is described as a warrior, and Messiah predicted under the same symbol—*e. g.*, Ps. xiv. 3; ex. 5, 6; Isa. xxvii. 1; xxxiv. 5; lix. 16-18; lxiii. 1-6. Further, the faithful are warned that they have a battle to fight and enemies whom they are to subdue, and the Christian graces are occasionally represented as arms or pieces of armor, Eph. v. 10-20;

**WARBURTON LECTURES.** The eminent Dr. Warburton, bishop of Gloucester, who died in 1779, bequeathed five hundred pounds in trust to Lord Mansfield, Sir Eardly Wilmot and Mr. Charles York to found a "Lecture," in which a course of sermons would be preached, to prove the truth of revealed religion and of Christianity in particular, from the prophecies of the Old and

New Testaments which relate to the Christian Church, with an especial view to the apostasy of papal Rome. Many of these lectures have been of great value, such as those of Hurd, Halifax, Bagot and others, and they deserve to take their place along with the Bampton and the Hulsean courses.

**WARBURTON** (war'bur-tun), WILLIAM, an eminent English divine and theological writer, was born at Newark-upon-Trent in 1698. He practiced for some years as an attorney, but quitting the legal profession, and having properly qualified himself, was presented to the rectory of Brand-Broughton, in Lincolnshire. He published a work on the "Alliance of Church and State" which attracted great attention. In 1737-38 was published the first part of his great work on "The Divine Legation of Moses," which is regarded as one of the masterpieces of the most famous period of English theology. He defended Pope's "Essay on Man," and became an intimate friend of the poet. In 1760 the bishopric of Gloucester was bestowed on him. Toward the close of his career his mind became prostrated, and the loss of his son brought on his death, which took place in 1779. Dr. Warburton was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry with wonderful extent and variety of knowledge; but he was proud of his literary powers, and treated all who opposed him with haughty disdain.

**WARD.** This word, besides its ordinary sense of a prison or imprisonment, Gen. xi. 3, 4, signifies sometimes the place of a watch or station, Isa. xxi. 8, and sometimes the guards themselves, Neh. xiii. 30.

**WARD, SETH**, a learned prelate and mathematician, was born at Buntingford, in Hertfordshire, in 1617, and educated at Sidney-Sussex College, Cambridge, of which he became Fellow. In 1644 he refused to take the covenant, and joined with some others in drawing up a treatise against it. In consequence of this refusal he was deprived of his Fellowship. He was afterward appointed Savilian professor of astronomy at Oxford, but was obliged to take the oath of allegiance to the Commonwealth, called the Engagement. On his coming to Oxford one of his chief cares was to bring into repute astronomical lectures, which for a long time had been entirely neglected. He was one of those philosophers who had stated meetings at the apartment of Dr. Wilkins, in Wadham College, which afterward gave rise to the Royal Society; and on the establishment of the latter he was nominated a Fellow in 1661, and for several years had the honor of being the second president of that learned body. On the Restoration he was presented by the king to the vicarage of St. Lawrence, Jewry, in London. Soon after, he was elected dean of Exeter; and in this situation he ingratiated himself so much with some persons of high rank that they procured for him the episcopal chair of that diocese. In 1667 he was translated to the see of Salisbury, to which he was a great benefactor, by causing the office of chancellor of the Order of the Garter to be restored and annexed to it for ever, after it had been withheld from his predecessors for a hundred and thirty-two years. But the noblest monument of his munificence was the College of Matrons in Salisbury, founded by him in 1682, for the reception and maintenance of ten women, the widows of ortho-

dox ministers in the diocese. He died in 1689. Among his works is "A Philosophical Essay toward an Eviction of the Being and Attributes of God."

**WARD, WILLIAM**, was one of the earliest Baptist missionaries to India, and was a contemporary of Cary, Marshman and other distinguished men. Mr. Ward was deeply read in Hindoo literature, and his work on the Hindoos, published in 1822, contains an immense mass of information regarding their religious and social system. He died in 1823.

**WARDEN** (war'den). In certain colleges the head of the establishment is thus named, the term being "the warden and Fellows," while in others it is "the master and Fellows," or the provost or the principal, as the case may be.

**WARDEN, CHURCH**, a lay-officer who attends to the ecclesiastical affairs of a parish. Such officers were appointed to protect the church, to execute parochial regulations and to act as the legal representatives generally of the parish. Easter week is the time, according to a long-prevalent custom, when church-wardens are chosen.

**WARDLAW** (ward'law), HENRY, bishop of St. Andrew's and founder of the university there, was preferred to that see by Pope Benedict XIII. in 1404. Though a man of strict morals and great simplicity of character, he was a still greater enemy to what he believed to be heresy than to immorality, and he condemned to the stake those who questioned the doctrines of the Romish Church. He died in 1440.

**WARDLAW, RALPH, D.D.**, an eminent nonconformist divine, was born in Dalkeith in 1779, and studied at Glasgow for the ministry in connection with the United Secession Church, for which he felt an hereditary attachment; but when on the eve of being licensed, he avowed his preference for Congregationalism, and in 1803 was ordained in North Albion Street Chapel, where he continued to labor for about twenty years, when he and his congregation removed to a splendid chapel in West George street, which they had erected at a large cost. About seven years after his ordination he became tutor in the Glasgow Theological Academy, a position which he filled with much efficiency and acceptance till his decease; and for many years he discharged his professional duties without fee or reward. His fame as a theologian attracted students of all evangelical denominations to his class-room. Dr. Wardlaw was a voluminous and varied writer. He wrote on the "Socinian Controversy," "Infant Baptism," "Christian Ethics," "Church Establishments," etc., published several volumes of discourses and many single sermons, besides a "Treatise on Congregationalism." In private life he was greatly beloved. His manners were unaffected and conciliatory, and he was a genuine pattern of the refinements, accomplishments and virtues which mark the scholar and Christian gentleman. He died in 1853.

**WARE.** There were three ministers of this name in New England who rose to eminence; the father, Henry Ware, D.D., Henry junior, D.D., and John, his two sons. The father, Henry Ware, was born in 1764, in Sherburne, Massachusetts, and entered Harvard College in 1781. Leaving college, he became a teacher in Cambridge, and

entered on the study of theology. A tutorship in Harvard was tendered to him, but he decided on settling at Hingham, where he was ordained in 1789. Owing to a scanty salary, he was obliged to undertake the labor of tuition, and he prepared students for college with great success. In 1805 he was chosen Hollis professor of divinity in Harvard; and this appointment led to a serious controversy because of his known Unitarian views. Dr. Pearson resigned his professorship and Fellowship in consequence; and thus commenced a dis-

and he died 22d September, 1843. Through life he had been an industrious student, and he was a powerful, attractive preacher. William Ware was born in 1797 at Hingham, Massachusetts, and graduated at Harvard in 1816. He settled as pastor in the Unitarian church in West Cambridge, and he continued to reside in Cambridge until the close of his life. He died in 1852. He edited "The Unitarian," was a frequent contributor to the "Christian Register," wrote a "Life of Nathaniel Bacon" and several sermons.



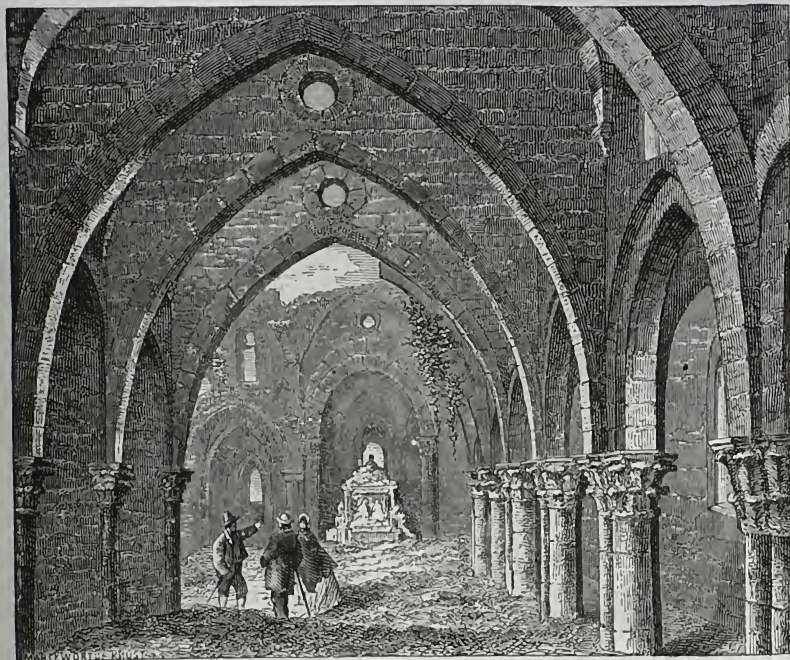
CATHEDRAL OF MESSINA.

cussion which continued for several years. He continued in his professorship until his death, in 1845. He was the author of several sermons, and from the year 1820 he published several pamphlets on the questions at issue respecting the Unitarian influence which was then prevailing in New England. Henry Ware, junior, D.D., was born in 1794, and educated at Harvard. He became distinguished as a preacher, and he was appointed to a professorship of pulpit eloquence and pastoral care in the divinity school at Cambridge. He entered on the duties, but his excessive delicacy interfered with his successful discharge of them,

**WARELWAST** (war'el-wast), a Norman who in the beginning of the twelfth century held the see of Exeter. He was a nephew of William the Conqueror, being a son of the Conqueror's sister. It is to him that the cathedral of Exeter owes its foundation; but the transept towers alone remain of his work. He laid the foundation of his edifice in the year 1112, but he did not live to finish it. His successors continued his design, which was not completed until the very end of the twelfth century, during the episcopate of Henry Marishall, who died in 1206, after having contributed much to complete the work.



**WARHAM** (war'ham), WILLIAM, an eminent English prelate, was born at Okely, in Hampshire, and educated at New College, Oxford. In 1493 Henry VII. sent him on a mission to Flanders, and employed him on other diplomatic services; made him master of the rolls, bishop of London, keeper of the great seal, lord chancellor, and, in 1503, archbishop of Canterbury. In 1506 he was elected chancellor of Oxford. On the accession of Henry VIII., Warham continued to hold the great seal, but the growing influence of Wolsey diminished his favor with the king, and the insolence of the cardinal caused him to resign his office in 1515. On Wolsey's disgrace it is said Warham declined the great seal. He was a man of piety and great liberality, so that at his death he left scarcely the means of paying his debts; but his zeal for the Church made him persecute those who differed from him, and credulous enough to



MONASTERY NEAR MESSINA.

believe in the pretended miracles of Elizabeth Barton. He died at Canterbury in 1532.

**WARNER** (war'ner), FERDINAND, a divine, and voluminous writer, was born in 1703, and educated at Jesus College, Cambridge. In 1730 he became vicar of Roud, in Wiltshire; in 1746 rector of St. Michael, Queenhithe, London; and in 1758 rector of Barnes, in Surrey. He died in 1768. He was frequently engaged in compilations for the booksellers, which, however, he executed in a very superior manner, and gave many proofs of diligent research and judgment. Among his principal publications is "A System of Divinity and Morality."

**WARNER, JOHN**, a learned prelate, born at Westminster in 1585. He was educated at Oxford, and became successively prebendary of Canterbury, dean of Lichfield and bishop of Rochester; suffered much for his loyalty in the civil war, but recovered his see at the Restoration, and died in 1666. He was the founder of the college at Bromley, Kent, for the widows of clergymen.

**WARS OF THE LORD, BOOK OF THE**, a document cited Num. xxi. 14. It was probably a collection of poems or songs celebrating the victories which had been achieved by the Israelites by the help of God. There is no reason to doubt that there were minstrels enough in Israel at all times of their history to record the events of that history in song, and those composed before the date of this notice might have been written in a book. What confirms this are the undoubted fragments of ancient songs in verses 17, 18 and 27-30.

It is not clear what the passage cited means, but it seems to give a geographical notice, and probably was of some importance as indicating the ancient boundaries of the Moabish territory.

**WARTON** (war'tun), also known as **ROBERT PURFEY** (pur'fe), rose to be bishop of

Hereford, succeeding John Harley in 1554. Harley was a man of great piety, virtue and learning, according to Leland, but he was deprived of his see by Queen Mary the year after his consecration because he was married and was opposed to the mass. Warton displayed great hospitality during his administration of the see, but his greatest works were the construction of the beautiful church of Mould, in Flintshire, and his munificence to those of Gresford and the splendid structure of Wrexham, in Denbighshire, which is one of the finest churches in the central part of Western England. He died September 22, 1557, and was buried in the south wing of the transept of his cathedral, in which there is a monumental effigy to his memory.

**WARTON, JOSEPH**, an accomplished scholar, poet and critic, was born in 1722, at Dunsford, in Surrey, was educated at Oriel College, Oxford, became curate of Chelsea and rector of Tunworth, and in 1766 was advanced to the station of head-master at Winchester, where he presided with high reputation nearly thirty years.

In 1788 he obtained a stall in the cathedral of Winchester, and the rectory of Easton, which he exchanged for Upham. In 1793 he retired from the school to his rectory of Wickham, in Hampshire, where he died in 1800. His chief works are an "Essay on the Writings and Genius of Pope" and translations from Virgil.

**WASH, WASHING.** See **ABLUTION; BATH.**

**WASSE** (wass), JOSEPH, a learned scholar, was born in Yorkshire in 1672, and educated at Queen's College, Cambridge, where he took his degree of bachelor of divinity in 1707. Before this he had assisted Kuster in his edition of "Suidas." In 1711 he was presented to the rectory of Aynhoe, in Northamptonshire. He became at length a proselyte to Dr. Samuel Clarke's Arianism, and corresponded much with him and with William Whiston, who says that he was "more learned than any bishop in England since Bishop Lloyd," and reports the singular compliment Bentley paid to him: "When I am dead, Wasse will be the most learned man in England." He published several essays in the "Bibliotheca Literaria." He died in 1738.

**WATCH.** Watching must have been coeval with danger, and danger arose as soon as man became the enemy of man or had to guard against the attacks of wild animals. Accordingly, we find traces of the practice of watching in early portions of the Hebrew annals. Watching must have been carried to some degree of completeness in Egypt, for we learn from Ex. xiv. 24 that the practice had at the time of the Exodus caused the night to be divided into different watches or portions, mention being made of the "morning watch." Compare 1 Sam. xi. 11. In the days of the Judges, Jud. vii. 19, we find "the middle watch" mentioned. See Luke xii. 38. At a later period Isaiah plainly intimates, Isa. xxi. 5, 6, that there was a watch-tower in Jerusalem, and that it was customary on extraordinary occasions to set a watchman. Watchmen were, however, even at an earlier day, customarily employed in the metropolis, and their post was at the gates, 2 Sam. xviii. 24; Ps. exxvii. 1, where they gave signals and information, either by their voice or with the aid of a trumpet, Jer. vi. 17. At night watchmen were accustomed to perambulate the city, Song Sol. iii. 3; v. 7. In the New Testament we find mention made of the second, the third and the fourth watch, Luke xii. 38; Matt. xiv. 25. The space of the natural night, from the setting to the rising of the sun, the ancient Jews divided into three equal parts of four hours each. But the Romans, imitating the Greeks, divided the night into four watches, and the Jews, from the time they came under subjection to the Romans, following this Roman custom, also divided the night into four watches, each of which consisted of three hours. The terms by which the old Hebrew division of the night was characterized are—1. "The first watch," Lam. ii. 19; 2. "The middle watch," Jud. vii. 19; 3. "The morning watch," Deut. xiv. 24; 1 Sam. xi. 11. The first extended from sunset to our ten o'clock, the second from ten at night till two in the morning, and the third from that hour till sunrise.

**WATER** (wa'ter). The vast importance of water in a warm climate can scarcely be exaggerated. The Israelites had ample experience of this

in their wanderings through the desert, where their murmurings were checked and their thirst relieved by God's miraculous interference, Ex. xv. 22-26; xvii. 1-7. Hence in commendation of the promised land its plentiful supply of water is repeatedly noted, Dent. viii. 7; xi. 11; and the happiness of the righteous is described: "Bread shall be given him; his waters shall be sure," Isa. xxxiii. 16. On the other hand, the miseries arising from failure of water and consequent famine and disease are often vividly depicted, 1 Ki. xvii. 7; xviii. 5; Lam. iv. 4; compare Luke xvi. 24.

Water was supplied by fountains, brooks or streams of running water, many of which became dry in hot seasons, cisterns or tanks, and wells. See **CISTERN, FOUNTAIN, WELL.**

It was natural that water should have a symbolic use. On certain solemn occasions the Israelites drew water and poured it out before the Lord, 1 Sam. vii. 6. There was a custom of this kind at the feast of tabernacles, when for seven days a priest brought water in a golden vessel from the pool of Siloam, and poured it, together with wine, on the altar. To this Christ may be supposed to allude in John vii. 37-39, symbolizing by water the refreshing and purifying influence of the Holy Spirit. Both spiritual graces and gospel blessings generally are frequently described by this term, Isa. lv. 1; Ezek. xxxvi. 25; Rev. xxii. 17. And the final happiness of God's people is said to be that they shall thirst no more, Matt. v. 6; Rev. vii. 16, 17; xxi. 6. For a notice of the water of jealousy see **JEALOUSY.**

**WATERLAND** (wa'ter-land), DANIEL, D.D., an English Church clergyman and religious controversialist, was born in 1683, at Waseley, in Lincolnshire. He graduated at Magdalen College, Cambridge, and became rector of Ellingham in 1713. Four years after, he was appointed chaplain to King George I. His "Defence of the Nicene Creed" and "Defence of Christ's Divinity," works called forth by the controversies of the time, attracted much attention, and brought their author rapid promotion. He died in 1740.

**WATERLANDERS** (wa'ter-land-erz), the less rigid portion of the Mennonites, so called because the majority of them belonged to a district named Waterland, in the North of Holland. They resemble the Baptists in England, and do not adopt the old Puritan stiffness and discipline of the "Flemings" or "Fine" Mennonites. The Waterlanders have also sometimes been named Johannites, from Hans de Rys, one of their leaders in the sixteenth century.

**WATSON** (wat'sun), RICHARD, a celebrated English prelate, was born in 1737, at Heversham, in Westmoreland, and educated at Trinity College, Cambridge. He was chosen, in 1764, professor of chemistry, and in 1771 he succeeded to that of divinity. He early distinguished himself by a display of his political opinions in a sermon preached before the university, which was published under the title "Principles of the Revolution vindicated," and excited an unusual degree of public attention. In 1776 he published his "Apology for Christianity." In 1782 he was advanced to the bishopric of Llandaff. On this promotion he published a letter to the archbishop of Canterbury, containing a plan for equalizing church revenues. In 1796 the bishop appeared a

second time as the defender of revealed religion, in his "Apology for the Bible," in answer to Tom Paine's "Age of Reason." The "Apology" is an inadequate reply to the most weighty questions raised so fiercely and ignorantly by Paine, but it is still worth reading, not only as a book of some historical importance, but as a masterpiece of style. Bishop Watson died in 1816.

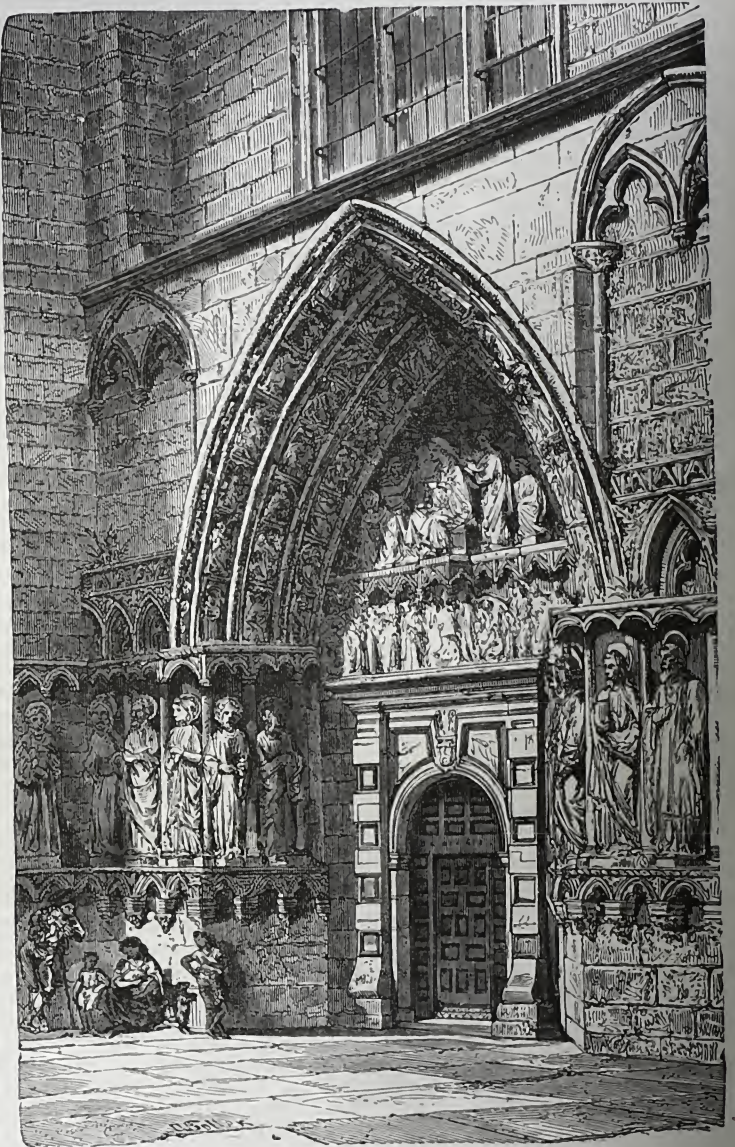
**WATSON, THOMAS**, a Roman Catholic

prelate in the reign of Mary, was educated at St. John's College, Cambridge, of which he was elected Fellow, and in 1553 master. In the same year the queen gave him the deanery of Durham, vacant by the deprivation of Robert Horne. He had previously been chaplain to Gardiner, bishop of Winchester. In 1557 he was consecrated bishop of Lincoln. In this see he remained until the accession of Elizabeth, when he was deprived, on account of denying the queen's supremacy; and remaining inflexible in his adherence to popery, he suffered confinement in or near London until 1580, when he was removed to Wisbech Castle, together with several others. He died there in 1582. He held several conferences with those of the Reformed religion, and particularly was one of those appointed to confer with, or rather sit in judgment on, Cranmer, Ridley and Latimer, previously to their being burnt at Oxford.

**WATSON, THOMAS**, an eminent nonconformist divine, was educated at Emanuel College, Cambridge. In 1646 he became rector of St. Stephen's Walbrook, London, and was a preacher of great fame and popularity until the Restoration, when he was ejected for nonconformity. He afterward preached where he could with safety, until indulgence being granted in 1672, he fitted up Crosby Hall, Bishopsgate street, London, and preached there for several years. At length he

retired to Essex, where he died suddenly in 1689. He published a variety of small works on practical subjects, particularly "The Art of Divine Contentment," but his greatest work is his "Body of Divinity," consisting of a series of sermons on the Assembly's Catechism.

**WATTS, ISAAC**, the nonconformist divine, poet and miscellaneous writer, was born at Southampton, July 17, 1674. He was fond of books



PORTAL TO THE CATHEDRAL OF BURGOS, SPAIN.

from his earliest years, and at an early age began to try his hand as verse-maker and on Latin essays. Watts had been brought up a nonconformist; he continued one from conviction, and his purpose was to devote himself to the ministry. He preached his first sermon on his birthday, 1698. About three years later he succeeded to the pastorate of the church which then met in Mark Lane, London; but in consequence of a severe illness which immediately attacked him, an assistant was appointed. A still severer attack broke him down in 1712, and for rest and change he visited his friend Sir Thomas Abney, at Theobald's.



This visit, fruitful of good and joy to himself and the family, was prolonged for thirty-six years, Watts remaining the guest of Sir Thomas and of his widow till his death. Lady Abney survived him. Watts remained pastor of his church, and preached as often as his health allowed, refusing his salary when incapacitated for his work. In his retirement he pursued his studies, and composed and published his various theological and literary works, which in their day had a large circulation, and steadily served the cause of popular education as well as of religion. His sermons and theological dissertations are very numerous. His "Logic, or the right Use of Reason in the Inquiry after Truth," was published in 1725, and became a favorite text-book in the higher schools. Among his other writings are his "Improvement of the Mind," an "Essay toward the Encouragement of Charity Schools," and the "Horn Lyric." But Dr. Watts has probably exerted his widest influence and earned his most enduring celebrity by his metrical version of the Psalms of David and his hymns. These are, perhaps, now in danger of being underrated. But while it cannot be pretended that they are as a whole at all adequate expressions of the new and rich spiritual life and experience of men, it is certain that they would not have gained and held the place they occupy in religious observances unless they had much solid and appreciable truth and worth. And after all concessions are made to the depreciating critic, it must still be acknowledged that among Watts's Psalms and hymns not a few possess the charms of truth, deep feeling, simple and felicitous expression, and are as truly poetic as they are pious. These the world will not let die. His "Divine and Moral Songs" for children have taken strong hold on nurseries and schoolrooms and home firesides; they seem as permanent a part of children's books as Aesop's Fables, Robinson Crusoe and the Pilgrim's Progress, and are likely to remain so in defiance of grave criticism and light laughter. The



HEAD OF BISHOP WAYNFLETE.

last years of this venerable man were passed in great physical weakness, and were saddened by the unkindness of some of his relations. He died peacefully, November 25, 1748, and was buried in Bunhill Fields.

**WAVE-OFFERING.** See OFFERINGS.

**WAY.** See ROADS.

**WAYLAND** (wa'land), FRANCIS, D.D., LL.D., was born in 1796, in the city of New York. His parents were from England. He was edu-

cated at Union College, Schenectady, where he graduated in the year 1813. For some years he devoted his attention to the study of medicine; but in 1816 he entered Andover Theological Seminary, and in the following year he became a tutor in Union College. In 1821 he settled in Boston as pastor of the First Baptist Church, from which, in 1826, he retired to assume the duties of the chair of mathematics and natural philosophy in Union College. In a year he was made president of Brown University, and here his great talents found their appropriate sphere. Afterward he preached in the First Baptist Church in Providence; and he closed his laborious and honorable life in 1865. As president his duties were discharged with marked ability, as the buildings, the books and all things connected with the institution amply displayed. He collected philosophical instruments, raised vast sums for an endowment, and by the fame of his lectures gave tone and character to Brown University which raised it to a lofty eminence. He was a prolific author, publishing on missions, sermons, occasional discourses and minor works; but his name rose in literary circles when his "Elements of Moral Science" appeared. It speedily became a text-book in schools and colleges. Next in importance was his "Elements of Political Economy," which was followed by his "Moral Law of Accumulation" and "The Limitations of Human Responsibility," "Elements of Intellectual Philosophy," "Sermons to the Churches" and a large number of smaller works. He discussed the questions of slavery, collegiate education and many of the important questions of the day, and in all his writings there was the evidence of a master mind. As a thinker and an expounder he was justly regarded as standing at the head of his denomination.

**WAYNFLETE** (wane'flete), WILLIAM, a munificent prelate of the fifteenth century, was born at Wainfleet, in Lincolnshire. He was educated at Wykeham's School, Winchester, and at Oxford; and entering the Church, his talents, acquirements and high character obtained for him the mastership of the school where he was educated. Here for eleven years he displayed such diligence and judgment as to gain the approval of King Henry VI., who founded Eton College on the same model, and made Waynflete its first provost in 1443, and in 1448 he was consecrated bishop of Winchester. In 1456 he received the great seal, and held it for nearly four years, endeavoring to mediate between contending parties, till, dissenting from the violent measures of his party, he retired. Edward V. duly appreciated his merits, granted him a full pardon and showed him many tokens of good-will. Even Richard III. regarded his mild virtues, and Henry VII. confirmed him in all his rights. In 1448 he founded St. Mary Magdalen Hall, Oxford, and he also erected and liberally endowed a school and chapel, dedicated to the same saint, at Waynflete. He died in 1486.

**WEAN.** See CHILDREN.

**WEAPONS.** See ARMS.

**WEASEL** (wea's'l), one of the animals pronounced unclean, Lev. xi. 29. The Hebrew name is derived from a root signifying to "glide;" hence the weasel may be so called from its swift gliding motion or its gliding into holes. Possibly, however, the mole may be meant.

**WEAVER** (weav'er), **WEAVING** (weav'ing). Weaving of some sort must be contemporary with the use of textile fabrics, and this remounts to the earliest ages. That weaving was practiced by the Israelites before they were acquainted with the Egyptians cannot be doubted; but as the Egyptians were from an early period famous for the delicacy and beauty of the products of their looms, we may suppose that the Israelites learned something from them during their residence among them.



ORIENTAL WEAVER AT WORK IN THE OPEN AIR.

The fabrics required by a household were probably usually manufactured in the house. Hence in the description of the virtuous woman her diligence and skill in weaving are prominently commended, Prov. xxxi. 13, 22, 24. That weaving, however, was practiced as a trade, and that from a very early period there was a weavers' guild among the Israelites, appears evident from 1 Chr. iv. 21. Women also were employed in weaving as a trade, 2 Ki. xxiii. 7. Perhaps the commoner sorts of work were done at home, while skilled workers were employed to produce the fine byssus fabrics and highly-ornamented work resembling that for which the looms of Egypt were famous.

The looms of Egypt were of the most simple kind, and those of Judea were doubtless not less so. The "weaver's beam" was a piece of wood placed either perpendicularly or horizontally, to which the web was fastened. The other implements used were the shuttle and a pin or cord, used to fasten the web to the beam, Jud. xvi. 14.

The fabrics produced by the loom among the Hebrews were of woolen, byssus and cotton; also the camels'-hair and goats'-hair cloths used for the covering of tents and for the dress of the poor. Other more costly and artistic fabrics were also probably produced by weaving.

Our Lord wore a garment without seam wholly woven from top to bottom, John xix. 23. A similar garment Josephus says was worn by the high-priest, and the Brahmins of India make a point of wearing only such.

**WEBBE** (web), GEORGE, a pious prelate, was born in 1581, at Bromham, in Wiltshire, and was educated at Corpus College, Oxford. He was made minister of Steeple Aston, in Wiltshire, and in 1621 was inducted to the rectory of St. Peter and St. Paul, in Bath. In 1624 he proceeded D.D. On the accession of Charles I. he was made one of his chaplains in ordinary. He was consecrated bishop of Limerick in 1634. He died in 1641. His principal work is his "Præctice of Quietness."

**WEBSTER** (web'ster), ALEXANDER, D.D., was born in 1707, in the city of Edinburgh, and educated for the Scottish Church. In 1733 he was appointed parish minister of Culross, and four years afterward he was removed to the Tolbooth Church, in Edinburgh. He became well known in Scotland as the promoter of the fund which was created for the aid of the widows and ministers of the Church; and his practical sagacity and breadth of view, combined with a goodly measure of energy, made him one of the most useful ministers of his day in the Scottish capital. His efforts at statistics led to the first census in Scotland. He published a few sermons, but his most valuable efforts were in the direction which bore on the comfort of the families of the clergy and on the general welfare of the people. His chief characteristic was a broad common sense which, combined with a practical desire to do good, made him a valuable minister and member of society.

**WEBSTER**, NOAH, LL.D., who holds a distinguished place in American literature, was born in 1758, at Hartford, Connecticut, and educated at Yale College, which he entered in 1774. His course was interrupted for some time, as he was called to serve for a period in the militia; but he graduated in 1778, and was admitted to the bar in 1781. It is remarkable that in 1783 his "First Part of a Grammatical Institute of the English Language" appeared, and that it should have effected for him what many large works have failed to do for their authors. This was really a spelling-book only; and yet during the twenty years in which he was engaged in preparing his great "Dictionary" his family was supported by the proceeds of the copyright, which produced him only one cent for each copy! In 1785 he traveled in the Southern States, and suggested to Washington at Mount Vernon the propriety of a new Constitution of the United States. After a residence in Philadelphia, where he had engaged in teaching, he removed to New York and engaged in the publication of a newspaper. He removed his residence to New Haven; and here he labored assiduously at his "Dictionary," his life-work, on which he spent the toil of thirty-six years. From 1812 until 1822 he lived at Amherst, and he engaged very heartily in the establishment of the college which has made that place so deservedly popular. In fact, this was his permanent

home, as he only left it for a tour through different European countries and on occasions of temporary visits, and he died at Amherst in 1843, having reached the eighty-fifth year of his age.

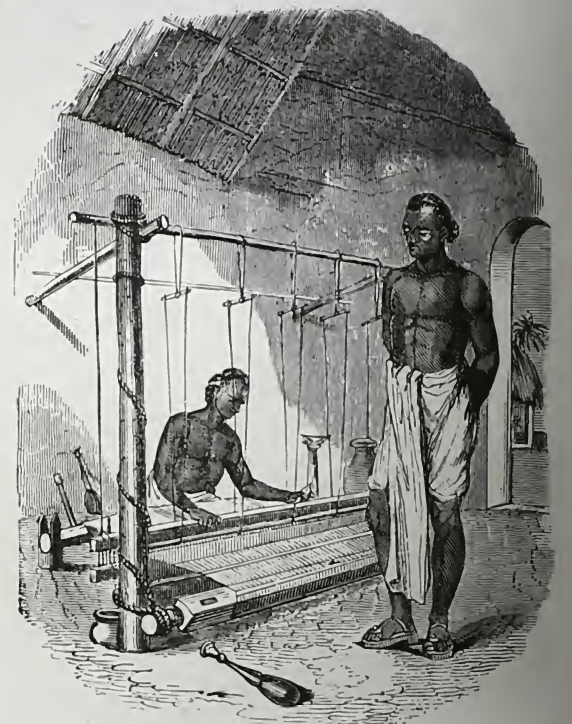
He was a voluminous writer, as no fewer than thirty-seven distinct works proceeded from his pen, the thirty-seventh being "Webster's American Dictionary of the English Language," a work which has occupied a prominent place in the literature of the age. Twelve varied forms of his "Dictionary" have appeared; and on both sides of the Atlantic the numerous editions which have been issued have made these books known in most households as well as in schools, academies and colleges. Even one London edition is known to have required one hundred men in its preparation; and it is probable that no work in modern times has ever engaged a greater number of men of learning, than the publishers have had occasion to engage in revising, annotating and preparing the various issues of this remarkable treasury.

**WEBSTER**, RICHARD, was born in 1811, at Albany, in the State of New York. He entered the ministry of the Presbyterian Church, and for several years he had the charge of the congregation of Mauch Chunk, Pennsylvania, where he died in the year 1856. He was a man of fine taste, great piety and very devoted to his pastoral work. He had a peculiar talent for antiquarian research, which made him a successful collector of valuable details connected with the early history of our country, especially as it tended to illustrate the planting and expansion of the Church. He left behind him a considerable collection of such treasures, on which he had been laboring before his death. They were edited by the Rev. William Blackwood, D.D., who prefaced the work with an Introduction, and enriched it with Tabulated matter, while a valuable Life of the author by the Rev. C. Van Rensselaer, D.D., gave completeness to the publication.

**WEDDERBURN** (wed'der-burn), JAMES, was born about A. D. 1500, at Dundee, in Scotland. He is worthy of note because of his connection with religious poetry. He prepared a book which it is believed was used in 1549. It had the quaint title "Ane Compendious Buikie of Godly and Spirituall Sangs, collected out of sundrie Partes of Scripture, with sundrie of uther Ballates changed out of Prophane Sangs, for avoiding of Sinne and Harlotrie." He was aided by two of his brothers in getting up this book. It is stated as a remarkable fact in the "History of Eminent Scotchmen," by Chambers and Thomson, that before the introduction of the version of Sternhold and Hopkins into Scotland, in 1564, the Reformed congregations sang versions of twenty-one Psalms and paraphrases of the Lord's Prayer, Creed and Commandments which had been executed for that purpose by Wedderburn. He is supposed to have died in England in the year 1564.

**WEDDING.** See MARRIAGE.

**WEEDS.** See COCKLE.



ORIENTAL WEAVER AT WORK IN A SHED.

**WEEK.** The week of seven days, appears very early as a measure of time—e. g., Gen. vii. 10; viii. 10, 12; xxix. 17. See SABBATH. For feast of weeks see PENTECOST. Respecting the origin of this seven-fold division critics are not agreed. The most natural belief would be that the process of creation, six periods of working and one of rest, was at once made known to man, Gen. ii. 2, 3. In widely-separated nations the week has been acknowledged. And though there are some in which it cannot be traced, yet it is as probable that among these the observance had passed away, as that it never descended from a common ancestor. In the last century an attempt was made in France to abolish the weekly reckoning of time, because of hatred to religion and with a desire to obliterate the institutions of Christianity. In a barbarous and illiterate age this attempt would probably have in a while succeeded.

**WEEKS** (weeks), WILLIAM RAYMOND, D.D., was born in 1783, at Brooklyn, Connecticut. He graduated in the College of New Jersey, in 1809, and he acted as tutor for a short time after he had attained his degree. At that period of his life he had determined on giving himself to foreign missionary work, and, with a view to future usefulness, he gave himself to the study of Hebrew with great energy. In 1811 he entered Andover Theological Seminary, and in 1812 he was ordained and installed over the church at Plattsburg by the Columbia Presbytery, where he remained for two years. After this time he engaged in teaching and ministering to different churches as opportunity presented until 1832, when he accepted a call from the Fourth Presbyterian Church in Newark, New Jersey; and here he labored in that charge and taught in an academy until 1846, when his health declined. He died in 1848. Dr. Weeks was the author of a great number of works which were well received. He wrote on "Total Depravity," "The Design of



Redemption," "The Atonement," "Personal Holiness," "Consolation for the Afflicted," "Free Agency," "The Doctrine of Decees Explained," and he produced a large number of tracts, pamphlets and sermons on other important subjects.

**WEEMSE** (weem'se), JOHN, was a Scotchman, born about the close of the sixteenth century. He entered the ministry of the Church of England and rose to be a prebendary in Durham Cathedral, a position which he held only for two years, as he died in 1636. He had a vigorous mind, as his writings show, among which may be mentioned his "Christian Synagogue," which treats of the pointing, translation and collation of Scripture. In 1632 he published two works—viz., "Portraiture of the Image of God in Man" and an "Exposition of the Laws of Moses, Moral, Ceremonial and Judicial;" and in 1634 he issued a very quaint work, "Treatise of the Four De-

xvi. 11, margin, subsequently perhaps of lead, Zech. v. 7. There have been found in the Nineveh ruins bronze weights in the shapes of lions and ducks, with certain marks upon them indicating how much they were; in Egypt also there were lions' heads and bulls' heads, and similarly elsewhere. The shekel of the sanctuary, Ex. xxx. 13; compare 2 Sam. xiv. 26, was probably the standard, preserved in the tabernacle or temple.

The following table will show the proportionate weights:

Gerah.	Bekah.	1 or half-shekel.	Shekel.	Maneh.	Talent.
10	1	1	1	1	1
20	2	2	2	2	2
1200	120	60	60	60	60
60,000	6000	3000	3000	3000	3000

But this talent was of silver; the gold talent was double in weight; it was equal to 100 manehs, each of which contained 100 shekels.

Then as to correspondence with our own weights:



ANCIENT WEIGHTS.

generate Sonnes, viz., the Atheist, the Magician, the Idolater and the Jew." None of these works have lost their interest, and that on the "Laws of Moses" is learned and of very special value.

**WEIGHTS.** The subject of the Hebrew weights is one of considerable difficulty. It would require a lengthened treatise to describe the modes of calculation adopted, and to state the reasons of the conclusions arrived at. It must be sufficient here to notice the different weights mentioned, to show their relative proportions, and to exhibit, so far as learned men have been able to determine, their equivalents in the weights of our own time and country.

The weights mentioned in Scripture are a "gerah," implying a grain or berry, a "shekel," signifying weight, with its subdivisions of half-shekel and quarter-shekel, a "maneh," meaning part, and a "talent," the Hebrew equivalent for which means a globe or mass. There is reason to believe that anciently weights were of stone, Dent. xxv. 13, 15, margin; 2 Sam. xiv. 26; Heb.; Prov.

But the 10,000 shekels of a gold talent weighed 132 grains each, and consequently the talent 1,320,000 grains.

Trading was originally according to weight, so much gold or silver being weighed out by a purchaser; hence the monetary system grew out of that of weights, and the same words denoted both money and weights. It is therefore specially desirable to understand the relative weights of the Hebrew coinage. Perhaps the proportion was not always accurately observed. The following tables will be serviceable to the reader:

COPPER COINS.			
	Average weight.	Supposed weight.	
Half.....	255.4	250 gr.	
Quarter.....	132.0	125	
(Sixth).....	81.8	83.3	
SILVER COINS.			
	Average weight.	Supposed weight.	
Shekel.....	220 gr.	id.	
Half-shekel.....	110	id.	
(Third).....	73.3		

## EASTERN TALENT.

Hebrew gold.....	1,320,000 gr.
Babylonian (silver).....	950,040
Egyptian.....	840,000
Hebrew copper (?).....	792,000 (?)
Hebrew silver.....	660,000
Babylonian lesser (silver).....	475,520
Persian gold.....	309,000

The word "dram" appears to be sometimes used as indicating weight; it corresponds with the Persian daric, 129 grains troy.

**WELCH** (welsh), JOHN, who became eminent in Scotland, in connection with the Reformation settlement in the sixteenth century. He was born in 1570, and after the ordinary education of the day he was settled in the ministry at Ayr, when he was only twenty years of age. He was an ardent Presbyterian, and a decided supporter of the rights of the Church against the intrusion or dictation of the civil power. In 1605 he was imprisoned, and in the following year he was banished, because of his resistance of the policy of James VI., who sought to suppress the meeting of the General Assembly of the Church. He settled at St. Jean d'Angely, in France, where he resided for fourteen years, preaching in English and French to the different audiences that waited on his ministry. He enjoyed the friendship of Louis XIII., with whom he became a favorite. He returned to London in 1622; but the monarch refused to permit him to go to Scotland, and he died in the same year. His wife was daughter to John Knox, the Reformer. He was the author of a work entitled "A Reply against Gilbert Brown, Priest, on the Popish Controversy" and "Popery Anatomized." In 1752 a volume of his sermons was published, and in 1771 "Forty-eight Select Sermons" from his pen, with his "History and Prophecy Letters," were published. Several memoirs of this eminent man have appeared, and his name is still as a household word in Scotland.

**WELCHMAN** (welsh'man), EDWARD, a learned divine, was born in 1665, at Banbury, in Oxfordshire, and educated at Magdalen Hall, Oxford. After entering into holy orders, he was presented to the rectory of Lapworth, with which he held that of Solihull, in Warwickshire. He became also archdeacon of Cardigan. He died in 1739. His chief publication was his illustration of the Thirty-nine Articles.

**WELD, THOMAS**, an English cardinal, was born in 1773, at Lulworth Castle, Dorsetshire. He succeeded to his ancestral estates in 1810; but on the death of his wife, in 1815, he took orders, and was some years afterward consecrated coadjutor bishop of Canada. Being in Italy in 1829, Pope Pius VIII. elevated him to the dignity of a cardinal. For many years previous he had devoted the whole of his time, and a great part of his fortune, to pious and charitable purposes; and he now relinquished his estates to his brother, Joseph Weld, who, in 1830, received Charles X. of France, and his family, as guests at Lulworth Castle, previous to their removal to Holyrood House. He died April 10, 1837.

**WELDE** (weld), THOMAS, was a nonecon-forming minister in England who had been settled at Tarling, in Essex, but who emigrated, and arrived at Boston, Massachusetts, in 1632, and was soon after his arrival placed in Roxbury. He, together with John Eliot and Richard Mather, was commissioned to prepare a metrical version of the Psalms, and the results of their labors,

known as "The Bay Psalm-book," was printed at Cambridge in 1640. Next year he was commissioned to go along with Hugh Peters to England on behalf of the colony, and he settled in the ministry at Gateshead, on the river Tyne, opposite to Newcastle; but in 1662 he was ejected for nonconformity, and it is believed that he died in the same year. He published a work in quarto, in 1644, entitled a "Short Story of the Rise, Reign and Ruin of the Antinomians, Familists and Libertines that infested the Churches of New England." This work has been credited to some extent to Governor John Winthrop, and the fair-dealing of Welde as to the authorship has been called in question. He wrote an "Answer to W. R., his Narrative of the Opinions and Practices of Churches lately erected in New England." He was also associated with three other ministers in writing "The Perfect Pharisee under Monkish Holiness; against the Delusions of the Quakers," and "The False Jew Detected," exposing a man who pretended to be a Jew, and then an Anabaptist, and who was really an impostor.

**WELDON** (wel'dun), JOHN, an eminent composer of cathedral music, was born at Chichester. Early in life he became organist of New College, Oxford; in 1701 he was appointed gentleman-extraordinary of the Chapel Royal. He was also organist of St. Bride's, Fleet street, and of St. Martin-in-the-Fields, London. He assisted in setting Congreve's masque, "The Judgment of Paris," to music. Weldon's fame is mainly built on his anthems, "In Thee, O Lord," and "Hear my cry." He died in 1736.

**WELL.** The wells of Scripture are numerous, and some of them remain to this day, in part at least, the same as in olden times, as at Beersheba, though the masonry of the upper parts and the stone troughs set round have been removed. They have been dug into the solid rock to a great depth, and all the rubbish that has been thrown into them for centuries has not filled them up. Jacob's well still retains a depth of seventy-five feet. We have no information as to how they were dug; but the process in those days must have been a very laborious one, as the instruments employed were, so far as we know, of a feeble kind. One would like to know how Jacob dug into the rocky roots of Mount Gerizim, some hundred and fifty feet perhaps, for the well bears marks of being much deeper than it is at present. One would like to know how Saladin in after ages contrived to dig so many wells in Palestine, leaving behind him such memorials of his persevering skill as the well at Khan Jubiyuseph, or Bir-Eyub.

The first well mentioned in Scripture is in "the wilderness," in the way to Shur, where Hagar sat down when fleeing from Sarai, which was afterward called *Beer-lahai-roi*, "the well of him that liveth and seeth me," Gen. xvi. 14, between Kadesh and Bered. It is called both a "fountain" and a "well." The second well mentioned is also in connection with Hagar's history, Gen. xxi. 19, in the wilderness of Beersheba. After this a good many wells are mentioned—the wells of Beersheba, which remain to this day; the Mesopotamian well, Gen. xxiv. 11, at the city of Nahor; the wells in Gerar, Gen. xxvi. 15, 18; the well Esek, Gen. xxvi. 20; the well Sitnah, Gen. xxvi. 21; the well Rehoboth, Gen. xxvi. 22; the well Beersheba, Gen. xxvi. 25; the well in Haran, Gen. xxix. 2; the wells of Elim, Ex. xv. 27; the well dug by the princes, Num. xxi. 16; the well of Nephtoth, Josh.

xviii. 15; the great well in Sechu, 1 Sam. xix. 22; the well of Bethlehem by the gate, 2 Sam. xxiii. 16; the well of Harod, Jud. vii. 7; Jacob's well, on the low slope of Gerizim, Jud. iv. 6. These are some of the principal wells of Scripture.

They seem to have been sunk much deeper into the soil or rock than is at all usual for us. The risk of running dry in summer rendered this a necessity in these hot climates, for even in very favorable positions the water is almost exhausted by the summer drought—they are "wells without water." In some parts they are quite uncovered, such as at Beersheba, the nature of the surrounding soil not rendering them liable to be filled up by drift. In the desert they are covered; or at least they taper to a point, something like a bottle, so that their aperture is easily covered over, so as to seal them against the sand. They are in a measure sacred, so that no one would venture to destroy them or fill them up. Jacob's well has been in early ages built over by a church, which is now in utter ruins, and seems to have been also protected by an arch a little below the lip of the well. It is said to have been recently purchased by the Russians for the purpose of erecting over it a new chapel for the Greek Church.

**WELLER** (wel'ler), GEORGE, D.D., was born in 1790, at Boston. His father was of German origin, and connected with the Lutheran Church, but he entered the Episcopal Church, in which communion his son was educated. He had to encounter considerable difficulties in his early years in procuring an education; and having removed from Boston to Danbury, Connecticut, he opened a bookstore in that place, and while attending to business used great diligence in reading, and eventually he entered the family of the Rev. Dr. Judd of Norwalk, with a view to study for the ministry. During this course he acted as a lay-reader, and in 1816 he was admitted to deacon's orders by Bishop Hobart. For a short time he acted as a missionary in Putnam and Westchester counties; and on being admitted to priest's orders he accepted a call to Great Choptank Parish, at Cambridge, Maryland, where he remained five years. In 1822 he removed to St. Stephen's Church, Cecil county, Maryland; and having published an effective "Vindication of the Church," which defended the orders of the Episcopal Church against the attacks of the Romanists, he was chosen as editor of a religious paper about to be established in Philadelphia, and thus he became connected with "The Church Register," which he managed for three years. During this time also he published several short treatises on Church doctrines selected from Barrow, Jones, Law, Waterland and others, under the name of "The Weller Tracts," and their value continues to be recognized. He retired from labor owing to the state of his health, but as soon as his strength returned he settled in Nashville, Tennessee, in a church newly organized; and the edifice built for him was the first Episcopal church edifice erected

in the State of Tennessee. In 1838 he removed to Memphis, where a church edifice was commenced and finished, and next year he settled at Vicksburg; and here, in 1841, when the yellow fever broke out with great virulence, he devoted himself with great assiduity to the sick; but eventually he fell under an attack of the disease. Dr. Weller was widely and favorably known in the Church; he excelled in the departments of ecclesiastical law and history, and he was intimately acquainted with the literature of the Church of England.

**WELLS, EDWARD**, who became greatly distinguished in the literary world, was a native of England. He was educated at Christ Church, Oxford, receiving his master's degree in 1693 and his doctorate in divinity in 1704. He received the living of Blechley, in Buckinghamshire, and in



AN ORIENTAL WELL.

1717 he was made rector of Cottesbush, in Leicestershire. He devoted great attention to ancient geography, and his works, both in relation to classical and Biblical study, were far in advance of anything to be found in his day, and they are still recognized as possessing great value. After five or six publications had appeared of this character, he issued his "Historical Geography of the New Testament, the Journeys of our Lord and of St. Paul," etc. This great work has passed through numerous editions, has been frequently annotated, and it is still deservedly in demand. His next work of decided value was his "Help for the more Easy and Clear Understanding of the Holy Scriptures." His outline contained an attempt to give the English version a closer agreement with the original texts, with a paraphrase and notes, together with prefaces and dissertations. Objection has been made to the theological doctrines of this work, but its facts and criticisms are duly appreciated. He next issued a "Treatise on



the Book of Daniel," a work on the "Divine Laws and Covenants" and a "Grammatical Harmony of the Greek and Latin Tongues," besides a great many tracts and pamphlets on the questions of his day. He died in 1727.

**WELSH, DAVID, D.D.**, who became eminent as one of the leaders of the Free Church of Scotland, was born in 1793 at Braefoot, in Dumfriesshire, Scotland. His early education was conducted at the celebrated High School of Edinburgh, and he thence passed to the University of Edinburgh, where he distinguished himself very greatly for the closeness of his application and the accuracy of his attainments. In 1821 he was settled as parish minister of Crossinichael, and in 1827 he was removed to St. David's Church in Glasgow. In 1831 he was appointed professor of Church history in the University of Edinburgh, and he held this office until 1843, when he, together with Drs. Chalmers, Gordon, Caudlish and



JACOB'S WELL.

four hundred others, retired from the Established Church and organized "The Free Church of Scotland." He was the first moderator of that body, and he was at once appointed professor of Church history in the Theological College of the Free Church. When he retired from the Established Church, he had to surrender his office of secretary to the Board for the Publication of the Bible in Scotland, and he thereby lost the salary of five hundred pounds sterling per annum. He was one of the promoters of the "North British Review," which was commenced in 1844, and for some time he acted as editor. He wrote a "Memoir of Dr. Thomas Brown," the predecessor of Wilson in the chair of mental philosophy and the successor of the celebrated Dugald Stewart. In 1834 his sermons appeared, and in 1844 the "Elements of Church History." His contributions to reviews and to the "Encyclopedia Britannica" were collected and published in 1856, and a volume of his sermons appeared posthumously. He died in 1845. Dr. Welsh was one of the most eminent men in Scotland of his age.

**WEN**, spoken of animals, Lev. xxii. 2. It probably means having running sores or ulcers.

**WENCESLAS** (wen'ses-law) IV., king of Bohemia and emperor of Germany, was born in 1361. To the former crown he succeeded in his second year, and his father, the emperor Charles IV., had him crowned king of the Romans in 1376, and two years after he succeeded to the empire. At this time the contentions of the rival popes, Urban VI. and Clement VII., disturbed Europe. Wenceslas sided with Urban; but unable to enforce his authority upon the princes of the empire, he had to grant them many privileges in derogation of his own power. Among his unjust and cruel measures was that of canceling all debts due to Jews. He tortured and had John Nepomuk, a Bohemian preacher, drowned in 1393; and the same year his Bohemian nobles imprisoned him for some months. The doctrines of Wycliffe having penetrated into Bohemia, and the preaching of

Huss causing much excitement, Wenceslas attended the diet at Frankfort, and pretended to be desirous of promoting the peace of the Church. He was deposed in 1400, but he still continued to call himself emperor, although another was elected, and he retained the crown of Bohemia till his death. The entrance of Zizka and his armed Hussites into Prague, in August, 1419, agitated him so deeply that he died of apoplexy a few days later.

**WERBURG** (wer'burg), SAINT, was the daughter of Wulphrus, king of the Mercians, who flourished about A. D. 600. Perceiving that his daughter was disposed to a "religious" life, he caused her to be veiled and placed with other ladies in a monastery which he built in Chester. She continued to preside in this house until her death, and she was buried in the monastery. The celebrated earl Hugh (see LUPUS, HUGH) re-edified and enlarged this monastery, which rose to be a place of great importance. Eventually the see of Chester was formed out of this ecclesiastical foundation.

**WESLEY** (wes'le). The name of a distinguished family of divines in England.

1. **SAMUEL**, was born about 1662, in Dorsetshire, and was educated in nonconformist sentiments, which he soon relinquished, owing to the violent prejudices of some of his sect in favor of the death of Charles I. At the age of sixteen he was admitted a servitor of Exeter College, Oxford, and on taking orders obtained the living of South Ormesby, in Lincolnshire, and afterward the rectories of Epworth and Wroote. He wrote a volume of poems, entitled "Maggots," "The Life of Christ," an heroic poem; "The History of the Old and New Testaments, in verse." He died in 1735.

2. **SAMUEL**, eldest son of the preceding, was born at Epworth, about 1692, was educated at Westminster and Christ Church, Oxford, became usher in Westminster School, and in 1732 was appointed master of the grammar-school at Tiverton, where he died in 1739. He was a rigid High Churchman, and wholly disapproved of the course of his brothers John and Charles. He was the author of "The Battle of the Sexes," and other poems.

3. **JOHN**, founder of Wesleyan Methodism, was the son of Samuel Wesley the elder, and was born at Epworth, in 1703. He graduated at Lincoln College, Oxford, in 1726, and was appointed Greek lecturer the same year. Shortly he became curate to his father at Wroote, and while laboring there in 1728 was advanced to priest's orders. Returning to Oxford University in 1730, he and his brother, with a few other students, formed themselves into a society for the purpose of mutual edification in religious exercises. So singular an association excited considerable notice, and among other nicknames bestowed upon the members that of Methodists was applied to them. Mr. Wesley, with some others, chiefly Moravians, came to Georgia, in 1735, with a view of converting the Indians. After a stay of two years he was compelled to leave the country in consequence of a love affair and the quarrel in which it involved him. He therefore returned to England, where Whitfield's preaching was then producing much excitement. The same year, 1738, was marked by a great religious change in the mind of Wesley, and by his visit to the Moravian settlement at Herrnhut. It was not till that year that, as he asserted ever afterward, he was really converted. In the following year he commenced itinerant preaching, and gathered many followers. The churches being shut against him, he built spacious meeting-houses in London, Bristol and other places. For some time he was united with Whitfield, his old college companion; but differences arising respecting the doctrine of election, they separated, and the Methodists were denominated according to their respective leaders. He had already separated himself from the Moravians. Wesley was indefatigable in his labors, and almost continually engaged in traveling over England, Wales, Scotland and Ireland. His society, though consisting of many thousands, was well organized, and he preserved his influence over it to the last. He published some volumes of hymns, numerous sermons, political tracts and controversial treatises. In Wesley's countenance mildness and gravity were blended, and in old age he appeared extremely venerable; in manners he was social, polite and conversable; in the pulpit he was fluent, clear and argumentative. The approach of old age did not in the least abate his zeal and diligence; he was almost perpetually traveling; and his religious services, setting aside his literary and controversial labors, were almost beyond calculation.

tion. His married life was very unhappy. His wife, whom he married about 1750, appears to have tormented him with jealousy and refractory conduct. She left him several times, and finally deserted him in 1771. He died March 2, 1791.

4. **CHARLES**, younger brother of the preceding, was born at Epworth in 1708. He was educated at Westminster School and at Christ Church, Oxford, and was associated with his brother John in all his labors in the establishment and spread of Methodism. Yet he was very unlike him in character and disposition. Charles Wesley was of a more genial and generous nature, and did not think liveliness and laughter incompatible with genuine piety. He wrote many of the hymns for his brother's collection, and some of them have much poetic spirit and elegance of expression. He died at London in 1788.

**WESSEL** (wes'sel), **JOHN**, a celebrated Dutch theologian, sometimes called a precursor of Luther, was born at Groningen in 1419. He became a great Hebrew and Greek scholar, taught theology at Heidelberg, Cologne, Louvain and Paris, and in the disputes between the Realists and Nominalists he adopted the views of the latter. He was the friend of Francisco della Rovere (afterward Pope Sixtus IV.), and spent some years at Rome during his pontificate. He never took orders, but published several treatises on theological and ecclesiastical subjects, and fearlessly attacked what he believed to be false doctrines as well as flagrant abuses in practice. Of course he was suspected of heresy. He died at Groningen in 1498.

**WEST**. The Hebrew word for west properly signifies sea—i. e., the Mediterranean—a proof that the Hebrew language was developed in Palestine. Sometimes, indeed, the phrase "where the sun goeth down" is used, Deut. xi. 30; Josh. i. 4. And there is another word signifying "darkening" or "sunset," met with in a like sense, Isa. xlv. 6. A Hebrew regarded himself as looking toward the east; and therefore "behind," or "backward," implies westward, Jud. xviii. 12; Job xxiii. 8; Isa. ix. 12. Hence, also, the western or Mediterranean Sea is called the "utmost," "uttermost" or "hinder" sea, Deut. xi. 24; Joel ii. 20; Zech. xiv. 8.

**WEST, GILBERT, LL.D.**, was the son of the Rev. Richard West, D.D., who distinguished himself in Merton and Magdalen Colleges, in Oxford, and afterward became prebendary of Winchester and archdeacon of Berks, but who left few literary works behind him of much value. Gilbert West, after his education at Eton and Oxford, entered the army. In 1729 he was made a clerk-extraordinary to the Privy Council, and he reached a full clerkship in 1752. He also held the position of under-treasurer of Chelsea Hospital. He was a nephew of Sir Richard Temple, and his residence in Kent was a place of attraction to public men, such as Lord Lyttleton and William Pitt the great earl of Chatham, as well as to many of the literary men of his age. Accordingly, he became familiar with the skepticism of the day; but he had the manliness and the wisdom to examine the word of God for himself, and the result was his memorable work, "Observations on the History and Evidences of the Resurrection of Jesus Christ," which produced a remarkable effect on the popular mind of England, and which has been republished ever since in large editions and translated into French and German. It has been often published along with an essay by Lord Lyttleton



THOMAS WHITE.

He was the author of "The Ark of God the Safety of the Nation," "Popery the Prop of European Despotisms," "Babylon the Great," and "Right- and Left-Hand Blessings;" and he edited "A Complete Analysis of the Holy Bible," which was a modification of a former work by Matthew Talbot. The work of Talbot had fallen into neglect in England, but of late years this edition by Dr. West, another one by Dr. Eadie of Glasgow, and still another with valuable additions by Dr. Hitchcock of New York, have brought it into notice again. He also wrote on the "Causes of the Ruin of Republican Liberty in the Ancient Roman Republic." He died at Philadelphia, September 2, 1864.

**WEST, SAMUEL, D.D.**, was born in 1730, at Yarmouth, and educated at Harvard, where he graduated in 1754. He was settled as minister at New Bedford, Massachusetts. In 1793 he published "Essays on Liberty and Necessity," the first part appearing in Boston, and the second part in 1795, at New Bedford. This work was a reply to President Edwards on the same subject; and the second President Edwards published a criticism on the work of Dr. West, and after the death of the latter an unfinished rejoinder was found among his papers. Dr. West, who was of the Unitarian school, published a "Tract on the

Salvation of Infants" and several sermons. He died in 1807, at Tiverton.

There was another New England minister of the same name and of the same school of theology, who was born in 1738, at Martha's Vineyard, and who also was educated at Harvard, and settled in 1764 at Needham, whence, in 1789, he removed to Boston, to the Hollis Street Church. His publications consisted of sermons, which appeared at intervals from 1774 until 1800, except his contributions, in the form of essays, to the "Columbian Sentinel." He died in 1808.

**WEST, STEPHEN, D.D.**, was born in 1735, at Tolland, Connecticut, and educated at Yale College, where he graduated in 1755. From 1759 until 1818 he was minister at Stockbridge, Massachusetts. He was a Trinitarian Congregationalist in doctrine and Church order, and a man of much mental force and grasp of reasoning. In 1772 he published at New Haven an "Essay on Moral Agency: Remarks on Edwards' Inquiry on Freedom of the Will;" and a second edition of it, somewhat enlarged, appeared in 1774. In 1785 he published an "Essay on the Scriptural Doctrine of the Atonement," and in 1806 he issued a "Life of Rev. Samuel Hopkins, D.D." He continued to write even when growing in years, for in 1816 he published "Evidence of the Divinity of Christ," while many sermons and essays from his pen appeared in "The Theological Magazine" and "The Evangelical Magazine." He died on the 15th day of May, 1819.

**WEST, WILLIAM, D.D.**, was born in 1739, in Fairfax county, Virginia. The incidents of his early life and education are few, but it is known that the vicinity of his home to Mount Vernon aided in maintaining an intimacy with the family of General Washington which continued through life. He was ordained by the bishop of London, and in November, 1761, he received a license from the bishop to labor in Virginia. Shortly afterward he was ministering in Ann Arundel county, Maryland. In 1767 he was inducted into St. Andrew's parish, in St. Mary's county, from which he was removed in 1772 to St. George's parish, Harford county; and here he remained seven years, leaving it in 1779 to become rector of St. Paul's parish, in Baltimore. In 1784 a new church edifice was erected, the population of Baltimore being then eight thousand. When the independence of the colonies was gained, the work of organizing the parishes and churches was commenced, and Dr. West was called to take a leading part in the work. He failed in an effort which he made to prevent the Methodists from organizing as a separate body, his object being to have them still in connection with the Protestant Episcopal Church.

When the General Convention of the Episcopal Church met in Philadelphia, Dr. West was anxious to follow the forms which in England had been maintained in the mother-Church, rather than to enter on a series of changes which he feared would loosen the attachment of the people. In 1790 he was appointed president of the diocesan convention, having held the position of secretary at all the previous meetings. A new parsonage had been erected by the congregation, an edifice which is still used as such; and when Dr. West was preparing to remove into it, he was seized with putrid fever, and died on the 30th day of March, 1791, at the age of fifty-two, and in the thirtieth year of his ministry. He was an humble, pious, prudent man, and a faithful pastor,



greatly beloved for his wisdom and goodness by all who knew him.

**WESTON** (wes'tun), EDWARD, D.D., who was born in London, began his education at Oxford, in Lincoln College, in 1578. Here and at private school he spent five years, after which he went to Rome and studied six years, and thence to Rheims, where he became a teacher. Here and at Douay he taught divinity for ten years, until 1602, when he was sent on a mission to England. How long he remained in England is uncertain, but he was in Douay again in 1612. Subsequently he was made a canon of the collegiate church of St. Mary in Bruges. He was a man of great erudition, and thoroughly trained in the subjects connected with the theology of the Romish Church and the questions of his age. He died about the year 1634.



CHRIST CHURCH, PHILADELPHIA.—See WHITE, WILLIAM (BISHOP).

**WETENHALL** (we'ten-hal), EDWARD, was born in 1636, at Lichfield. His education was commenced in Trinity College, Cambridge, and in 1660 he left Cambridge for Oxford, where he became rector of Lincoln College. He received the living of Longcombe, in Oxfordshire, which was in the gift of the college, and in 1667 he was promoted to be canon residentiary at Exeter. He was led to go to Ireland, where, six years afterward, he was appointed to the united sees of Cork and Ross, and in 1699 he was translated to the province of Ulster and settled in the see of Kilmore. He published, both Latin and Greek works, and in theology he wrote on "Our Lord's Passion," "Method and Order of Private Devotion," "Scripture Authentic and Faith Certain," besides sermons and minor works. He died in London in 1713.

**WETSTEIN** (wet'stine), JOHN JAMES, a learned theologian, was born in 1693, at Basel.

He was pastor in his native city from 1713 till 1730, when, his orthodoxy being suspected, he retired to Holland. He was soon recalled, but preferred to remain at Amsterdam, where he was made professor of Greek, and afterward of ecclesiastical history. He devoted himself with great ardor and perseverance to the restoration of the purity of the text of the New Testament, and after collating the various Greek manuscripts which he could find in the principal European libraries he published, in 1730, his "Prolegomena" to the Greek Testament. His valuable edition of the Greek text itself was published in 1751-52. Wetstein visited England several times, and was chosen Fellow of the Royal Society. He died in 1754.

**WETTE** (wet'te), WILHELM MARTIN LEBERECHT DE, D.D., a learned German theologian, was born January 12, 1780, at Ulla, near Weimar. He was educated at Weimar and Jena, and a powerful influence on his mental habits and bent of opinion was exerted by early intercourse with Herder, Griesbach and Paulus. In 1807 he became extraordinary professor of theology at Jena; in 1809 he was appointed ordinary professor of theology at Heidelberg; thence he went, in 1810, to Berlin. Having come under the censure of the government in consequence of his sympathy with the murderer of Kotzebue, he was, in 1819, dismissed from his professorship and banished from the Prussian dominions. He betook himself to Basle, where he was appointed professor of theology in 1821; and here he remained till his death, which took place June 16, 1849. Few men have exerted a more powerful influence on modern theology in Germany than De Wette. His learning, his vigor, his acumen, his boldness, his versatility and his unwearied assiduity conspired to give him a powerful hold over educated men of all classes. He commenced his career as an adherent of the destructive school of criticism, and to the last he was in criticism very much of a skeptic. But along with this he was an interpreter singularly fair as well as learned and acute, so that his exegetical works possess the highest value. The works by which he is best known are—"Introduction to the Books of the Old and New Testament" and "Manual of Jewish Archaeology."

**WHALE.** The Hebrew word *tannin*, sometimes translated "whales," Gen. i. 21; Job vii. 12, would seem to comprise great marine creatures, mammals and non-mammals. The "great fish" which swallowed Jonah, Jon. i. 17, is called by our Lord *kētos*, a "whale;" probably the Greek term as well as the Hebrew is of a comprehensive character. But whales have been sometimes seen in the Mediterranean. The white shark also frequents this sea. It is sometimes thirty feet in length. See DRAGON, JONAH, THE BOOK OF.

**WHARTON** (hwar'tun), CHARLES HENRY, D.D., was born in 1748, in St. Mary's county, Maryland. His ancestors, who were among the early settlers of Maryland, were of high social standing, belonging to the membership of the Church of Rome, in which faith he was trained. In 1760 he was sent to the Jesuits' College at St. Omer; and here he enjoyed the instruction of the Rev. Edmund Walsh, who was equally famed for amiability and his profound knowledge of the Greek and Latin languages. Two years afterward, when the Jesuits were expelled from France, the instructors and the pupils removed

to Bruges, where they were protected by the Austrian government, at that time ruling in Flanders. He was admitted to orders in the Church of Rome in 1772, and at the close of the Revolutionary war he was residing at Worcester, in England, waiting to return to his native land and enjoying the society of the refined and educated, as it is known that Sir William Jones revised a manuscript poem which he had written to General Washington. During his residence at Worcester he was greatly exercised on the subject of religion, and the result was his abandoning the Romish Church to enter into the Protestant Episcopal. Being the heir to the paternal estate, he generously made it over to his brother; and when some flaw in the title was pointed out, he conveyed it again so firmly that tenure of the property by his brother could not be disputed.

He became rector of Immanuel Church, New-castle, Delaware, and about 1792 he appears to have had some connection with the Swedish church in Wilmington; but in 1798 he was removed to Burlington, New Jersey; and here he ministered for thirty-five years, enjoying the cordial esteem and tender affection of all who knew him. He declined the presidency of the Episcopal Academy in Philadelphia, but he was induced to accept the presidency of Columbia College, in New York, though he only held the place for about a year. In 1803 he declined the office of principal of Beaufort College, South Carolina; and thus he repeatedly displayed his unwillingness to leave his retirement, even though in emolument he would have been a great gainer. Thus he continued to labor until his declining health compelled him to lay aside public duties, and on the 23d day of July, 1833, he passed away to his rest. He was eminent for his simplicity, his humility, his great disinterestedness and his unfeigned piety and great regard for Scriptural truth. As a linguist he held a high place, being almost as intimate with Latin as he was with the English tongue.

**WHARTON**, HENRY, was born in 1664, at Worsted, in Norfolk, England. He was educated at Caius College, in Cambridge, where he was distinguished for his incessant application and profound scholarship. He was ordained in 1687, and in the following year he was made chaplain to Sancroft, the archbishop of Canterbury. In 1689 the vicarage of Minster Thanet and the rectory of Chartham were given to him. He wrote on the "Celibacy of the Clergy," proving it to be a novelty. In 1691 two folio volumes appeared from his pen on the "History of the Bishops and Archbishops of the English Church from the planting of Christianity in the Kingdom until the year 1540." Though carelessly printed, this is a work of rare learning. In 1693 he published an edition of the Venerable Bede's "Historical and Theological Works." Several of his sermons and other minor works were published, but in March, 1695, he sunk from excessive literary labor. He was beloved by Sir Isaac Newton, and all who knew that in Cambridge he had been senior wrangler, and that his application and diligence were almost unparalleled, had formed great expectations from his labors, and united together in deploring his early death. He died a martyr of literature.

**WHATELY** (hwāt'le), RICHARD, D.D., archbishop of Dublin, one of the most distinguished theological writers of his age, was born in London in 1787, and educated at Oriel College,

Oxford. In 1822 he was presented to the rectory of Halesworth, in Suffolk, and applied himself with characteristic energy to the duties of a parish clergyman, besides finding time to write. His country life did not last long, for in 1825 he was recalled to Oxford as Head of Alban Hall, a post which he held for five years. His literary activity during this period was extraordinary, and the subjects of his works very various. In 1831 he was appointed archbishop of Dublin. It was two years after the passing of the Roman Catholic Relief Act, and he had the difficult task of carrying out, in the details of social, political and religious life, the principle which it embodied. His known liberal views and sympathies, and his energy and honesty of work, well fitted him for the task; but many of his own clergy regarded him with suspicion or dislike, and after twenty years of hard labor, especially in the promotion of the system of unsectarian education, he retired from the National Board. His clergy were gradually reconciled to him, and his family, with his tacit acquiescence, took a very active part in the promotion of Irish Church missions and ragged schools and refuges. Dr. Whately took little part in the wider and more concerning religious controversies which arose after his settlement in Dublin. Among his distinguishing personal qualities were a large munificence, genial hospitality, ever-ready wit and solid common sense. During his Oxford life he was feared and disliked by many for his singular contempt for the proprieties and his intolerance of mediocrity and pretentiousness. With his free thought, fearless questionings and suspected orthodoxy he had "a quill up for everybody," and Oxford, it has been said, breathed more freely when Whately left for Halesworth. He became bishop of Kildare in 1846 by the union of that see with Dublin, was visitor of Trinity College, president of the Royal Irish Academy and chancellor of the Order of St. Patrick. He was also the founder of a professorship of political economy in Dublin University. Dr. Whately married in 1821, was left a widower in 1860, and after a long decline died at Dublin, October 8, 1863. Among his numerous works may be named—"Errors of Romanism traced to their Origin in Human Nature," "The Kingdom of Christ delineated," "Essays on some of the Difficulties in the Writings of St. Paul" and "Historic Doubts relative to Napoleon Bonaparte," 1821, a nut for certain free-thinkers to crack.

**WHEAT.** See GRAIN.

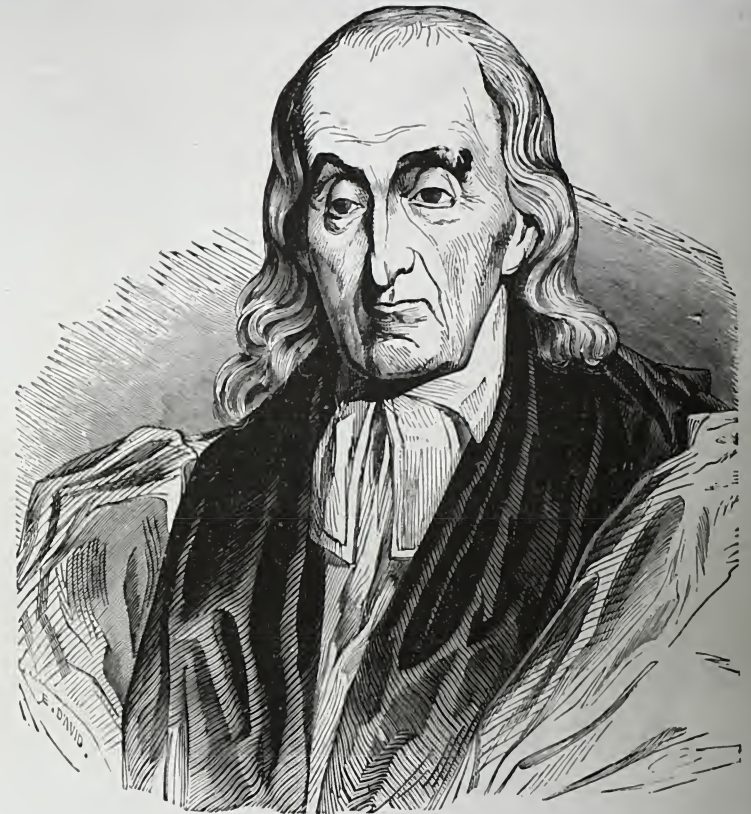
**WHEATLEY** (hwāt'le), PHILLIS, was one of the most remarkable women of the African race who had become famed in this country. She was born in Africa about the year 1754. In 1761 she was brought to Boston, Massachusetts, when she was purchased by a man named John Wheatley, and at an early age she displayed intellectual powers of no mean order. Before she was seventeen years of age she had acquired a knowledge of Latin as well as English, and she wrote several pieces of poetry which were received with great favor. In 1773 she was taken to London. The celebrated countess of Huntingdon paid her great attention, and under her auspices a volume of her poetical effusions was printed. She returned to Boston and married a colored man named John Peters, who proved to be quite unworthy of her companionship. He took up the business of a shopkeeper, became a broker, then a lawyer, and finally a physician, and eventually he brought her

down to great distress, from which she was delivered by death in the month of December, 1784. In addition to the volume of poetry published in London, she wrote an "Elegiac Poem on the Death of George Whitefield," an "Elegy Sacred to the Memory of Dr. Samuel Cooper," and a volume, which was privately printed, entitled "Letters of Phillis Wheatley, the Negro Slave-Poet of Boston." General Washington had such taste and feeling as led him to commend her poetical effusions; but the different temperament of Jefferson led him to express a hostile judgment. This humble woman was a simple-minded, earnest, pious Christian, and she died in the faith of the gospel.

**WHEATLY** (hwāt'le), CHARLES, was born in 1686, in the city of London, and educated at

many sermons from his pen were published. He died in 1742.

**WHEATON** (hwe'tun), NATHANIEL SHELDON, D.D., was born in 1792, at Marbledale, Connecticut, and educated at Yale College, where he graduated in 1814. In 1818 he became rector of Christ Church, Hartford, Connecticut, a position which he held until 1831, when he accepted the presidency of Washington, now Trinity, College, Hartford. He displayed much energy in this office, and raised a large sum for an endowment. In 1837 he left Hartford and became rector of Christ Church, in New Orleans, where he remained seven years. While rector in Hartford he spent a year in Europe, and in 1844 he visited different European places again, and on his return



BISHOP WILLIAM WHITE.

Merchant Tailors' School, whence he proceeded to St. John's College, Oxford. This college was founded in 1557 by Sir Thomas White, who had been a merchant tailor in London, and who established it for a president, fifty Fellows and scholars, one chaplain, an organist, six singing men, six choristers and two sextons. All the Fellows except eleven are selected from Merchant Tailors' School; and accordingly the subject of this memoir went to St. John's as the usual course of the eminent pupils of the school. He became a Fellow; and having entered the Church, he was chosen lecturer of St. Mildred's Church, London, and subsequently he held the vicarages of Brent and Farnaux-Pelham, in Hertfordshire. His greatest work, by which his name continues to be known, was on the Book of Common Prayer, which has passed through many editions, and which is still sought after. He wrote on the Lord's Supper, on the Nicene and Athanasian creeds, and a great

to his native land he lived in comparative seclusion. He published descriptions of both his European journeys, and he bequeathed twenty thousand dollars to Trinity College. He died in 1862, at Marbledale.

**WHEEL.** The Hebrew word *galgal*, rendered "wheel" in Ps. lxxxiii. 13, and in Isa. xvii. 13 "a rolling thing," is very reasonably supposed by Dr. Thomson to designate the wild artichoke. This plant, called by the natives 'akab, throws out numerous branches of equal size and length in all directions, thus forming a kind of globe about a foot in diameter. In autumn these break off, and being very light and dry, trundle about before the wind.

**WHELOCKE** (hwe'lok), ABRAHAM, who flourished in the first half of the seventeenth century, held a distinguished position in the University of



Cambridge, being the first professor of Arabic, in 1632, along with which was strangely associated a professorship of the Saxon language. In 1622 he had been appointed minister of St. Sepulchre's Church, and he held this position for twenty years. He was on terms of friendship with Sir Henry Spelman, who gave him the vicarage of Middleton, in Norfolk. His literary labors were chiefly connected with Anglo-Saxon and Arabic works. He published a folio in 1644 on Anglo-Saxon chronology, and he revised a work by Lambard on the Saxon laws. In 1652 he published the first eighteen chapters of the Gospel in Matthew in Persian and Latin; and in 1657 the four Gospels in Persian and Latin were published after his death, to be distributed in Persia, with a view to the establishment of a mission in that country. He was engaged to correct the Syriac and Arabic of Walton's Polyglot as it passed through the



GEORGE WHITEFIELD.

press, but he died in 1653, having reached the age of sixty years.

**WHELPDALE** (hwelp'dale), ROGER, who flourished in the close of the fourteenth and the beginning of the fifteenth century, was born in Cumberland, as the name may indicate, for it has a topographical signification. He was educated at Oxford, at first in Baliol College, whence he removed to Queen's College; and here he rose to be provost. He was recognized to be a man of great erudition in his day, devoted to learning. He wrote several works on logic and mathematics as they were then treated, and he was the author of a book entitled "De Invocato Deo," which treats of prayer and the worship of God. In 1419 he was raised to the see of Carlisle; but his former studious and collegiate habits followed him through life, and he devoted no attention whatever to public affairs, and merely went through the routine duties of the see. He died in 1422, bequeathing all his property to objects of charity and piety.

**WHETHAMSTEDE** (hwe'tam-steed), JOHN, a learned abbot of St. Alban's, was ordained a priest in 1382 and died in 1464, when he had been eighty-two years in priest's orders, and was over a hundred years old. He wrote a chronicle of twenty years of this period, beginning in 1441 and ending in 1461. It contains many original papers, and gives a full account of some events, particularly of the two battles of St. Alban's. More than one-half of his chronicle is filled with the affairs of his own abbey, to which he was a great benefactor, particularly to the altar of the patron saint, which he adorned with much magnificence.

**WHEWELL** (hen'el), WILLIAM, D.D., was born in very humble life at Lancaster, in 1795. He entered Trinity College, Cambridge, where he became greatly distinguished, becoming second wrangler, gaining numerous prizes, becoming a Fellow and a tutor, and at length reaching the high position of master of Trinity. He was professor of mineralogy, of moral philosophy in the university, and vice-chancellor. He was one of the most profound scholars that Cambridge has produced in modern times, and his writings would form a moderate-sized library. In every department of natural philosophy, in astronomy and general physics, he excelled. He was one of the authors of the Bridge-water treatises. His name is usually associated with his "History of the Inductive Sciences" and the "Philosophy of the Inductive Sciences." In 1845 his "Elements of Morality" appeared, and in 1847 his sermons preached in the university, in 1852 his "Lectures on the History of Moral Philosophy in England." From year to year he issued editions with

essays and criticisms of the works of Butler, Grotius, Plato and the great authors of ancient and modern times, the last of this class being "The Platonic Dialogues for English Readers," in three volumes, which appeared in the years 1859, 1860 and 1861; and thus he continued with unceasing energy while health and life enabled him to work, until more than forty distinct works were produced by him, most of them being on the most profound subjects of science which can occupy the human mind. He died March 6, 1866.

**WHICHCOTE** (hwich'kôt), BENJAMIN, D.D., was born in 1610, in Shropshire, in England, and educated in Emmanuel College, Cambridge, the college from which so many of the eminent men proceeded who founded the institutions of New England. He entered Emmanuel in 1626, and as soon thereafter as 1633 he had reached a Fellowship, and he rose to be an effective tutor. He established a lecture in one of the city churches in Cambridge, and he was made one

of the university preachers. In 1643 he received the living of North Cadbury, in Somersetshire, and in the following year he was appointed to the important position of provost of King's College. The rectory of Milton, in Cambridgeshire, was given to him in 1649, and in 1662 he was minister of St. Anne's, Blackfriars, in London. His last preferment was the vicarage of St. Lawrence, Jewry, which was bestowed on him in 1668. At the Restoration he was deprived of his provostship in King's College. He belonged to the class of divines of whom Cudworth and Stillingfleet are specimens—men who desired to introduce a moderate form of religion, feeling dissatisfaction with the closely-defined doctrines of Calvinism, and yet recognizing the work of the Redeemer on behalf of sinners, while great importance is given to the duties of life. Lately, the term "latitudinarian" has been applied to this school, of which he was one of the founders. His writings, with the exceptions of two minor works in the form of aphorisms and apophthegms, appeared in the form of sermons, which were really essays or treatises, developing the divinity which was then becoming fashionable. He was an especial favorite with Archbishop Tillotson, who admired him as a man of "most profound and well-poised judgment." He died in the year 1683.

**WHIP**, 1 Ki. xii. 11. See PUNISHMENTS.

**WHIRLWIND**. See WIND.

**WHISTON** (hwis'tun), WILLIAM, born in 1667, is celebrated as the translator of Josephus. He was the son of an English clergyman, and himself entered the Church, becoming chaplain to the bishop of Norwich, and afterward rector of Lowestoft. He was a man of scientific attainments, and was appointed to succeed Sir Isaac Newton as Lucasian professor of mathematics at the University of Cambridge. He was expelled from his chair, however, for Arian opinions. He then removed to London and gave lectures on astronomy, but was prosecuted as a heretic. Being refused admission to the sacrament at his parish church, he opened his own house for public worship, using a liturgy of his own composition; and toward the close of his life he became a Baptist. He died in 1752.

**WHITAKER** (hwit'a-ker), WILLIAM, an eminent English divine, was born at Holme, in Lancashire, in 1547, and educated at Trinity College, Cambridge, where he was chosen Fellow. In 1569, when he had only entered his twenty-first year, he published the liturgy of the Church of England in Greek. This and other works greatly increased his reputation, extending it to Oxford, where he was incorporated doctor of divinity. In 1579 he was appointed regius professor of divinity at Cambridge. He took an ample share in confirming the Protestant establishment, and carried on a successful controversy with some of the champions of the Romish Church. Cardinal Bellarmine, though often foiled by his pen, honored his picture with a place in his library, and said "he was the most learned heretic he had ever read." In the same year (1579) Queen Elizabeth gave him the chancellorship of St. Paul's, and he was afterward preferred to the mastership of St. John's College, Cambridge. He was now again involved in controversy with the popish writers, particularly Bellarmine and Stapleton. In 1589 an assembly was held at his college by the celebrated

Puritan Cartwright and others, for the purpose of promoting a purer form of discipline in the Church. Whitaker was by no means a favorer of Cartwright's opinions; but when, in consequence of this meeting, some imperfections in the Book of Discipline were corrected and altered, he did not object to join in subscribing the book thus amended. Some have doubted whether he was a Puritan, or ought to be classed with those who were hostile to the forms of the Church. In 1595 there were some warm disputes about points of Christian doctrine; and when these began at Cambridge, Whitaker took no inconsiderable share in them. "Deeply rooted," says Arehdeacon Churton, "in the principles of Calvinism, he is yet to be commended for his candor in acknowledging, at the very time when the predestination disputes ran high, that 'these points were not concluded and defined by public authority in our Church.'" He died December 4, 1595.

**WHITBY** (hwit'be), DANIEL, a Church of England divine and celebrated controversialist, was born at Rushden, in Northamptonshire, in 1633. He studied at Trinity College, Oxford, of which he became a Fellow in 1664. Through the patronage of Dr. Seth Ward, bishop of Salisbury, he obtained two prebends in the cathedral, and was rector of St. Edmund's Church from about 1673 till his death. Dr. Whitby was a very learned theologian and voluminous writer, but the greatest part of his writings had reference to controversies of his time, and, like them, now lie forgotten. He wrote many works against the Papists, pleaded for the Dissenters in his "Protestant Reconciler," a book which was burnt by order of the university of which he was a member, and the principles of which he formally disavowed, wrote against Calvinism, and afterward against the doctrine of the Trinity, and published a great many sermons. His most important work was the "Paraphrase and Commentary on the New Testament." He died at Salisbury in 1726.

**WHITE**. See COLORS.

**WHITE, GILBERT**, born at Selborne, in Hampshire, in 1720, is famous as the author of a natural history of his native place which ranks as an English classic. His accurate observations are highly valuable to the scientific student, while his style has obtained general popularity for his work. He was educated at Oriel College, Oxford, where he became a Fellow, and was one of the senior proctors of the university. He died in 1793.

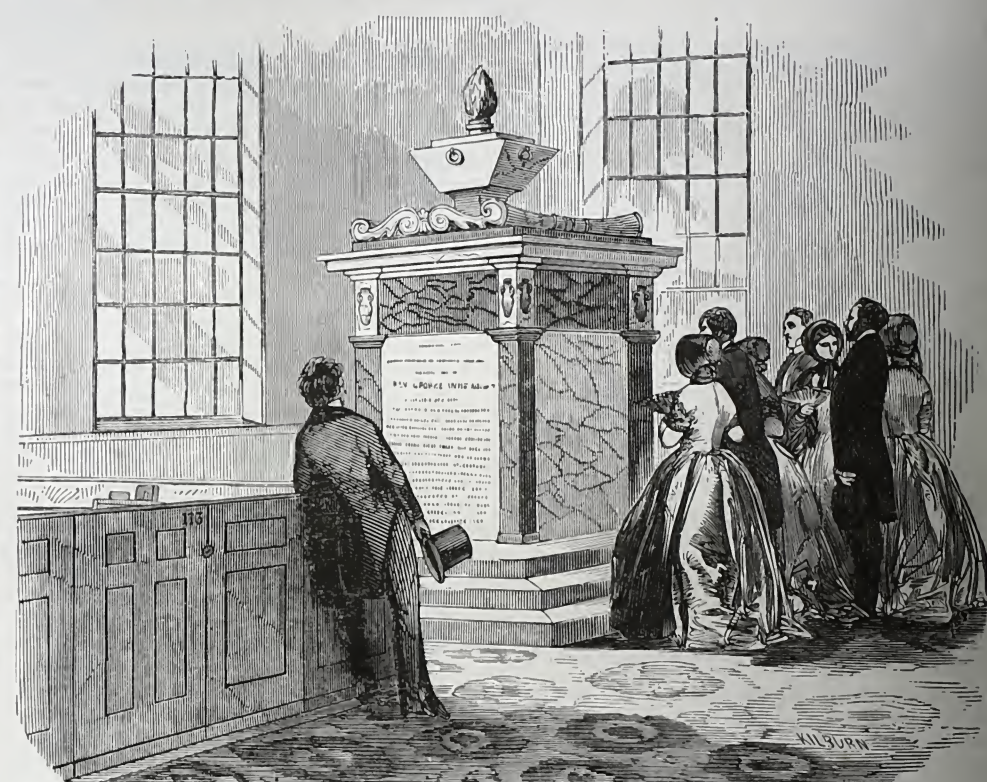
**WHITE, JOHN**, a Puritan divine, and usually called the "Patriarch of Dorchester," was born in 1574, in Oxfordshire, and educated at New College, Oxford. Here he took his degree in arts, was admitted into holy orders, and became a frequent preacher in or near Oxford. In 1606 he became rector of Trinity Church, at Dorchester, where in the course of his ministry he expounded the whole of the Scripture, and went through about half of it a second time. About 1624, Mr. White, with some of his friends, projected the new colony of Massachusetts, in New England, and

after surmounting many difficulties succeeded in obtaining a patent. The object was to provide a settlement or asylum for those who could not conform to the discipline and ceremonies of the Church. During the heat of the civil war a body of horse in the neighborhood of Dorchester plundered his house and carried away his library. He then made his escape to London, and was made minister of the Savoy. In 1640 he was appointed one of the learned divines in a committee of religion appointed by the House of Lords, and in 1643 he was chosen one of the Westminster Assembly of Divines. In 1645 he was appointed rector of Lambeth. He afterward returned to Dorchester, where he died in 1648.

**WHITE, JOHN**, a noneonformist lawyer, and commonly called, from his principal publication,

**WHITE, JOSEPH**, an eminent divine and Orientalist, was born at Stroud, in Gloucestershire, in 1746, was educated at Wadham College, Oxford, and was elected Laudian professor of Arabic in 1775. Having, in 1781, as Bampton lecturer, delivered a series of sermons on the evidences of Christianity, which were highly approved, he was presented to a prebend at Gloucester, and took the degree of doctor of divinity, though it afterward appeared he was much indebted to Mr. Badoek and Dr. Parr in the composition of them. In 1800 he published his "Diatessaron, or a Harmony of the Gospels in Latin," which was followed by his "Egyptiaca, or Observations on certain Antiquities of Egypt," and "Griesbach's Greek Testament." He died in 1814.

**WHITE, JOSEPH BLANCO**, theological and



MONUMENT TO GEORGE WHITEFIELD, IN THE PRESBYTERIAN CHURCH, NEWBURYPORT, MASS.

"Century" White, was born in Pembroke, in 1590. He was educated at Jesus College, Oxford, whence he went to the Middle Temple, and in due time was admitted to the bar. While a barrister he was much employed by the Puritans in the purchase of impropriations, which were to be given to those of their own party, for which he received such a censure in the Star Chamber as served to confirm the aversion he had already conceived against the hierarchy. In 1640 he was chosen member of Parliament for the borough of Southwark; joined in all the proceedings which led to the overthrow of the Church; was appointed chairman of the committee for religion and a member of the Assembly of Divines. He died in 1645. His principal publication is entitled "The First Century of Scandalous, Malignant Priests, made and admitted into Benefices by the Prelates, in whose hands the Ordination of Ministers and Government of the Church hath been."

miscellaneous writer, was born of an Irish family settled at Seville in 1775. He was brought up a Roman Catholic, educated at the Dominican convent of Seville, and in 1799 was ordained priest. But falling into a state of religious doubt, he left the Church of Rome and his native country, and settled in England in 1810. He soon after became a clergyman of the Church of England, but, still harassed by doubt, quitted it too, and joined the Unitarians. Almost incessantly at work with his pen, he produced original works in Spanish and in English, established and edited Spanish periodicals, and contributed to some of the leading English reviews. Among his separate works are—"Practical and Internal Evidence against Catholicism;" "The Poor Man's Preservative against Popery." He died May 20, 1841.

**WHITE, SIR THOMAS**, founder of St. John's College, Oxford, was born at Reading in 1492;



became an opulent London tradesman, and in 1553 he served the office of lord-mayor, and received the honor of knighthood for preserving the peace of the city during Wyatt's rebellion. He died in 1566.

**WHITE, WILLIAM, D.D.**, was born in Philadelphia, on the 26th day of March, 1748. His father had emigrated from London and settled in Maryland, but he removed to Philadelphia, where his son William was born. His education was commenced in the English school of the Pennsylvania University, whence he went to the preparatory department, and eventually to the higher classes of the regular University course. In 1770 he sailed to England with a view to ordination, and in the Chapel Royal, in December, 1770, he was ordained as deacon by the bishop of Norwich, at the request of the bishop of London, and two years afterward he was admitted to priest's orders by Dr. Terriek, who then presided over the diocese of London. On his return he became an assistant to Dr. Peters, in Philadelphia. On the outbreak of the Revolutionary war he espoused the side of the colonists, and in 1777 he removed to the residence of his brother-in-law, in Harford



TOMB OF THE TIPPOO FAMILY AT VELLORE, INDIA.

county, Maryland. At this period he and the Rev. Dr. Duffield were appointed chaplains to Congress at Yorktown; and he held this office until the seat of government was fixed in the District of Columbia. It is worthy of note, however, that in all his ministrations as chaplain he never intruded political matters either into his prayers or other services.

In 1779 he was elected rector of St. Peter's and Christ Church, where he had previously been assistant; and he held that position until his death. In 1786 it was resolved that three of the clergy should be sent to London, with a view to consecration to the office of bishop; and Dr. Provost of New York, Dr. White of Pennsylvania and Dr. Griffith of Virginia were chosen. The latter was prevented from going, but the others were presented by Mr. Adams, the American ambassador, to the archbishop of Canterbury; and as Dr. White was consecrated before Dr. Provost on the occasion of the archbishop's performance of the solemnity, he therefore became the first American bishop in the line of the English succession. During the remainder of his life he continued in the most assiduous manner to discharge all the important duties of his office. Until his death he served at the consecration of all the bishops

which were elected after his own designation to office, the last of the number being Bishop Kemper of the Western mission. His last sermon was preached in St. Peter's Church, on the last Lord's day in June, 1836; and on the 17th day of the month following he was removed from his earthly labors. As a preacher he was diligent in preparation, as a Churchman he took part in the questions of the day, and as a bishop he was eminent for the prudence and faithfulness which his numerous charges display. He was a frequent contributor to the religious journals of the day and an ardent friend of the Bible Society. He wrote on the subject of "Assurance" and on the controversy between the Calvinists and the Arminians, and not less than forty-eight distinct publications issued from his pen. Few men in our country have held a more distinguished position and have been more justly esteemed than Bishop White.

**WHITEFIELD, or WHITFIELD** (hwit'-feeld), **GEORGE**, a celebrated English Dissenting minister, and founder of the Calvinistic Methodists, was born at Gloucester, in 1714. After leaving school, he assisted his mother in her business as the hostess of a public inn, but he entered Pembroke College, Oxford, as a servitor in 1733. In the following year he allied himself with John and Charles Wesley, who some time previously had laid the foundation of the sect of Methodists at Oxford, and after this time he distinguished himself by his zeal and his constant labors among the sick. He was ordained a deacon in 1736, before he had taken his degree. His first sermon, preached at Gloucester, had the unwonted effect of filling many people with great excitement, and his discourses in England during the next two years were followed by similar results. He appeared in London, on his way to join Wesley in America, in 1738, and the impression made by his sermons on all classes of the metropolis was of the most profound description. Crowds gathered before dawn round the doors of the church at which he was to preach. In this country his success was as great as in England, to which, however, he returned in the course of a few months to be admitted to priest's orders. He came again to America, and after staying two years returned in 1741. About this time, a difference arising on a doctrinal point between him and Wesley—Whitefield was a Calvinist and Wesley an Arminian—they each denounced the other, and divided the body of the Methodists between them. His sermons drew immense crowds, but he had not the power of organizing a self-supporting sect; and but for the munificence of the Countess of Huntingdon, who agreed with him in doctrine, and who built and endowed chapels in which his doctrines should be preached, his followers would not have been kept together. He made a great missionary journey to Scotland in 1741, creating intense excitement wherever he went. He paid seven visits to America in all, the last time in 1769. He died at Newburyport, near Boston, September 30, 1770. Whitefield's person was graceful and well proportioned, his stature above the middle size. Excepting a defect in one eye, his features were good and regular. His deportment was easy, without any formality, and his manner was polite and engaging.

**WHITEHEAD** (hwite'hed), **DAVID**, an eminent divine, was born at Tunderley, in Hampshire, and educated at Oxford. He was chaplain to Queen Anne Boleyn, and in 1552 was nominated

by Cranmer as the fittest person for the archbishopric of Armagh. In the beginning of the reign of Mary he retired, with many of his countrymen, to Frankfort, where he was chosen pastor to the English congregation of exiles. On the accession of Elizabeth he returned to England, and was one of the committee appointed to review King Edward's liturgy; and in 1559 he was also appointed one of the public disputants against the popish bishops. In this he appeared to so much advantage that the queen offered him the archbishopric of Canterbury, which he declined, desiring to preach the gospel without any preferment. He was accordingly a frequent preacher, and in various places where preaching was most wanted. He died in 1571.

**WHITEHEAD, JOHN**, an English Methodist preacher. He was well educated; and quitting the trade of linen draper at Bristol, he taught a school at Wandsworth, where he was patronized by the Quakers, whose principles he had adopted. He next traveled on the Continent as tutor to one of his pupils, and at Leyden he applied himself to anatomy and physic, and took his medical degree. On his return to London he became physician to the London dispensary. He preached the funeral sermon of John Wesley and published an account of his life; but the work gave great offence to the Methodists.

**WHITEHOUSE** (hwite'house), **HENRY JOHN**, was born in 1803, in the city of New York, and educated in Columbia College, where he graduated in 1821. In 1824 he was ordained to the ministry of the Protestant Episcopal Church. His course in the ministry was very distinguished. For fifteen years he held the position of rector of St. Luke's Church, in Rochester, New York, and from 1844 until 1851 he was rector of St. Thomas' Church, in the city of New York. He was made doctor in divinity by Columbia College in 1865, and in 1867 the University of Cambridge conferred the degree of doctor of canon law on him, while he received the honor of doctor of laws from the University of Oxford. In 1851 he was consecrated assistant bishop of Illinois, and on the death of Bishop Chase, in the following year, he became the diocesan. When in London, he preached before the Pan-Anglican Council that had been called together in that city in 1867. He died August 10, 1874. He was the author of sermons, addresses and charges.

**WHITE STONE.** See **COLORS.**

**WHITGIFT** (hwit'gift), **JOHN**, archbishop of Canterbury, was born at Great Grimsby, in Lincolnshire, in 1530. He was brought up by an uncle, from whom he imbibed views which inclined him afterward to support the Reformation. He completed his education at Cambridge, studying first at Queen's College and then at Pembroke Hall, under Ridley and Bradford. By politic reticence he escaped persecution during the reign of Queen Mary, and on the accession of Elizabeth was ordained priest. He held at Cambridge successively the posts of Lady Margaret professor of divinity, master of Pembroke Hall, master of Trinity College and regius professor of divinity. He was also named chaplain to the queen. Whitgift already showed himself in the university what he became afterward in the widest field—a rigid conformist and disciplinarian, intolerant of deviation from the forms and doctrines of the Established

Church either on the side of Romanism or of Puritanism. He took a prominent part as vice-chancellor in the expulsion of Cartwright, the great Puritan preacher and professor of divinity, wrote an answer to the "Admonition of the Parliament," and in 1577 was appointed bishop of Worcester. In 1583 he became primate. From that time he acted the part of inquisitor with pitiless rigor, insisting on new articles of subscription, suspending the clergy who refused them and procuring tyrannous laws against the press. Personally he was pious, liberal and free from harshness, but officially he was intolerant of dissentients and doubters, and sincerely believed he ought to deal with them as he did. Under James I. he took a prominent part in the conference at Hampton Court, but did not live to join the commission appointed for regulating Church affairs. He died at Lambeth, February 29, 1604.

**WHITTINGHAM** (hwit'ting-ham), **WILLIAM**, was born in 1524, at Chester, and educated in Brasenose College, Oxford. He went to Orleans, in France, where he was united in marriage to the sister of John Calvin. He was ordained at Geneva by the Reformed ministers of that city; and when John Knox left the place, Whittingham succeeded him as preacher. He returned to his native land; and, although his ordination had been received abroad, he succeeded to the deanery of Durham, a position which he held from 1563 until his death, notwithstanding the vigorous attempts which were made to discharge him on the plea that he was not validly ordained. During his abode at Geneva he had rendered five of the Psalms into metre, the one hundred and nineteenth being one of them; and they were included in the collection which passed under the name of Sternhold and Hopkins. He also took part, when at Geneva, in the translation of the Scriptures into English, and in 1557 the volume which is attributed in part to him was published, and it is known as "The First Edition of the Geneva Translation." Copies of this issue bring a high price among book-collectors. He died in 1589.

**WHITTINGHAM, WILLIAM ROLINSON, D.D.**, was born in 1805, in the city of New York, and educated in the Episcopal General Theological Seminary, where he graduated in 1835. He was ordained in 1827, and in 1831 he became rector of St. Luke's Church, New York. He was made professor of ecclesiastical history in the theological seminary where he had studied in 1835, and five years afterward he was chosen bishop of Maryland and consecrated on September 17, in the year 1840. He edited the "Children's Magazine" and "The Churchman" for some time, and the "Family Visitor" was also under his care. His charges have been prepared with great carefulness, and many of his sermons as well as his charges have been published. He has always held a high character in his diocese, being greatly beloved by his clergy and by his brethren in the episcopate and the Church generally. Age and growing weakness led to the appointment of an assistant bishop in the diocese, and, with the aid of Dr. Pinckney, he still continues to preside in his responsible sphere.

**WICKLIFFE, or WYCLIFFE** (wik'lif), **JOHN**, the "Morning Star of the Reformation," was born probably at Wycliffe, near Richmond, in Yorkshire, about 1324, and educated at Oxford. The terrible pestilence of 1348 appears to have

profoundly impressed his mind and aroused him to earnest reflection. While he pursued diligently his studies in various departments, he especially devoted himself to philosophy and theology. He drank deep at the Biblical fountains, and early began to call others to them. Nor was he slow to see and to expose the ills and abuses prevailing both among the monks and the clergy. He took a leading part in the contests between the mendicant orders and the university and between the Crown and the Papacy. In 1381 he was elected warden of Baliol, and about the same time was appointed rector of Fyvingham, in Lincolnshire. Four years later he became warden of Canterbury Hall, from which office, however, he was soon removed, and he unsuccessfully appealed to the pope against the sentence of the archbishop. In 1372 he took his degree of doctor in theology and became professor of divinity in the university. His

in England; blows followed, and the meeting broke up in confusion. In May following three bulls of Gregory XI. were addressed to the king, the primate and the University of Oxford, requiring them to proceed against Wickliffe, who early in 1378 answered the summons of the primate, and went unattended to the chapel at Lambeth. "Men expected he should be devoured;" but the proceedings were stopped by an order from the queen-mother, and Wickliffe was dismissed, like the apostles Peter and John, with a warning not to say such things again. About this time he appears to have commenced sending out his "poor priests," evangelists and missionaries to propagate in the country-places the truth of the gospel. The same year, 1378, began the great schism in the papacy. Early in 1379 Wickliffe fell dangerously ill at Oxford, and an attempt was made by a party of monks, who visited him, to induce him to



A STREET IN BOMBAY, INDIA.

reputation and influence were so great that in 1374 he was one of the commissioners sent by Edward III. to Bruges to treat with Pope Gregory XI. respecting the repeal of the statutes of Provisors and Premunire. A compromise was agreed to; and on Wickliffe's return, in 1375, he was named prebendary of the collegiate church of Westbury, and presented to the rectory of Lutterworth, in Leicestershire. He labored incessantly as a preacher and pastor, and his sharp sayings about the pope and the Church could not but excite attention in high quarters. His opinions spread rapidly among the common people, and the Church grew alarmed. The zealous and haughty Courtenay was then bishop of London, and in February, 1377, he cited the bold preacher to appear before a convocation at St. Paul's. Wickliffe appeared there on the 19th February, attended by Lord Percy, marshal of England, and John of Gaunt, duke of Lancaster. The cathedral was densely crowded; hard words passed between the bishop and the duke, then the most powerful noble

recant. With an energy startling in one so feeble and pale, he faced them and said, "I shall not die, but live, and again declare the evil deeds of the friars." He did live, and in the following year he dealt the hardest blow of all to error and evil, by the completion and publication of his English Bible, on which he had worked between ten and fifteen years. It was translated from the Vulgate, and is believed to have been the first complete version in English. In 1381 he publicly attacked the doctrine of transubstantiation, and sentence of condemnation was pronounced by the university. The breaking out of Wat Tyler's insurrection the same year intensified the alarm which his opinions had excited. A synod was held in London, at which Courtenay, now primate, presided; Wickliffe's opinions were declared heretical; and soon after, a royal ordinance was issued for the arrest and imprisonment of Lollards, his followers. Wickliffe addressed a petition to the Commons, and they demanded the repeal of the ordinance. In November, 1382, he was cited before the pri-



mate at Oxford, presented two confessions, one in Latin, the other in English, and without being again formally condemned withdrew to his cure at Lutterworth. He is said to have been summoned to Rome by Urban VI., and to have been prevented by bodily weakness from obeying it. He spent his remaining days in peace, writing and preaching fearlessly to the last. He was struck with paralysis while standing before the altar at Lutterworth, 29th December, 1384, and was carried to his house, where on the last day of the year he peacefully died. No statute for the burning of heretics had yet been passed, and heresy was regarded in England as a spiritual offence, punishable only by spiritual censures, or Wickliffe must have been burnt. His doctrine was condemned by the Council of Constance, and his remains were, by order of the council, exhumed, burnt and cast into the Swift, a brook running by Lutterworth.

**WIDOW** (wid'ō). A tender regard for widows was inculcated by the Mosaic law, Ex. xxii. 22; Deut. xiv. 29; xxvi. 12; see also Job xxii. 9; Ps. xlv. 6; Isa. i. 17; Jer. vii. 6; Ezek. xxii. 7; Zech. vii. 10; Mal. iii. 5. In the New Testament the same kindness was prescribed, Acts vi. 1-6; 1 Tim. v. 3-16. It is questioned whether, in the directions just referred to, a kind of religious order was intended. Probably not at first. The creditable Christian widows were just to be recipients of Christian charity; but afterward some special duties were, it is likely, assigned to them. See MARRIAGE.

**WIFE**. God created mankind male and female, sanctioning in paradise the ordinance of marriage, in which a man was to cleave to his wife, and they twain be one flesh, Gen. ii. 24; Matt. xix. 4-6. This would imply that each man should have a single wife. But polygamy commenced early in the world's history, Gen. iv. 19, and was subsequently carried to the most frightful excess, 1 Ki. xi. 3. The Mosaic law did not prohibit polygamy, but by various statutes it endeavored to control it, and remedy some of the evils which naturally flowed from such a practice. See MARRIAGE.

**WIGAND** (we'gand), JOHN, a learned divine of the Reformed religion, was born at Mansfield, in Upper Saxony, in 1523, and educated at Wirtemberg, attending also the lectures of Luther and Melancthon. In 1541 he went to Nuremberg, where he taught for three years. He then returned to Wirtemberg and began the study of divinity, which he engaged in with great assiduity; and being invited to his native place, Mansfield, he was there ordained, being the first who was ordained after the establishment of the Protestant religion. He soon became a very useful and popular preacher, and was one of those who strongly opposed the "Interim." In 1553 he was chosen superintendent of Magdeburg, where by his preaching and writings, he greatly promoted the Reformed religion; and he had a considerable share in the voluminous collection entitled "The Magdeburg Centuries." In 1560 he was appointed professor of divinity at the University of Jena. In 1562 he was chosen superintendent at Wismar, and remained there seven years, when he returned to Jena, where he was made professor of divinity and superintendent. He died in 1587. He wrote a great number of works, principally commentaries on different parts of the Bible and treatises on the controversies of the Popish writers.

**WIGHARD** (wig'hård) was one of the Anglo-Saxon clergy who flourished in the middle of the seventh century, and whose journey to Rome and the consequences which followed it invest him with such importance as to demand a place for his name in this work. When the Scottish bishop Coleman was defeated at the synod of Whitby, he returned to Scotland, but many of the clergy whom they left behind still held to his views; nevertheless, they gradually lost their influence, and the power of the clergy in the southern part of the island rapidly extended northward. Several of the bishops of Scottish and Irish birth who had been ordained at Iona were objected to, and their powers were questioned. Accordingly, on the death of Deusdedit, the archbishop of Canterbury, the English princes sent a priest of their own selection to Rome, that from the hands of the pope he might receive that authority which would transmit the apostolic grace in its purity to future generations. Wighard was the man chosen for this mission, but he died at Rome before his consecration. Vitalian, the pope of the day, chose a Greek monk, Theodore, whom he consecrated and sent to England as archbishop of Canterbury. Theodore was in his sixty-eighth year when he arrived in England. He was of good health, possessed of immense energy and a splendid scholar, intimately acquainted with Greek and Latin and the learning of the East. He established great schools in different places, and he even became a teacher himself of the sons of the upper classes. According to Hook ("Archbishops of England"), he introduced the use of the organ, which at that time was unknown in Western Europe. He also caused the dioceses to be divided into smaller districts, known at present as parishes; and now athane or landed proprietor who built a church and aided or endowed it, was recognized as its patron. To show the results of Theodore's educational work, it may be mentioned that from him proceeded Egbert and the school of York, from Egbert came Bede and the school of Jarrow, from Bede came Alcuin and the school of Charlemagne at Paris, Tours and Lyons, from these came Raban and the school of Fulda, from Raban proceeded Walafrid and the school of Riehenau and Lupus with his school of Ferriers, from Lupus came Heiric, Remi and the school of Rheims, from Remi came Odo of Cluni, and from the dependencies of Cluni came Gerbert and Abbo of Fleury, who repaid to the Anglo-Saxons, a portion of the debt which the Franks owed to them, by opening the schools of Romsey Abbey in England, after the inroads and devastations of the Danes.

**WILBERFORCE** (wil'ber-fors), SAMUEL, D.D., was born in 1805, at Bloomfield, on Clapham Common, near London. He was the third son of the celebrated William Wilberforce, who rose to fame among the statesmen and the social reformers of England. He entered Oriel College, Oxford, in which he took a high place, being classed first in mathematics and second in classics when he took his bachelor's degree in 1826. He kept his name on the books of the college and university, and passed through all the degrees until, in 1845, he was made a doctor in divinity. Two years afterward he entered at Cambridge, where he was admitted "ad eundem gradum," or to the same rank and degree. He had a rapid rise in the Church, for in 1828 he was curate in Chickendon, in Oxfordshire, rector in 1830 of Brixton, in the Isle of Wight, select preacher in the University of Oxford in 1837. In one year, 1839, he be-

came rector of Alverstoke, archdeacon of Surrey and chaplain to Prince Albert, and in the following year a canonry in Winchester Cathedral was bestowed on him. Four years afterward, the queen made him sub-almoner, and next year he became dean of Westminster, and again filled the office of select preacher to the university, and before the year ended the see of Oxford was given to him; and thus he became chancellor of the Order of the Garter. In 1847 the queen elevated him to the office of high-almoner, and in 1869 he was translated from Oxford to the more important see of Winchester. He has been a voluminous writer, and his sermons, charges and addresses have regularly been given to the public as they were delivered. He attached great importance to his parliamentary duties, and his attendance was most punctual on all occasions when the affairs of the Church were affected by public measures. He was a fluent, graceful, persuasive and effective speaker. Few men had more readiness, and his zeal and promptitude in all public matters were surpassingly great. His death, in 1874, was alarmingly sudden, as he fell from his horse, that had stumbled unexpectedly; and although he was eminent for his skill and daring in horsemanship, his neck was dislocated, and the accident terminated his busy life.

**WILBERFORCE, WILLIAM**, an English author and philanthropist, was born in 1759. He entered St. John's, Cambridge, at seventeen, inherited a large fortune on his coming of age, and in 1780 was returned to Parliament for Hull. His youth had been passed gayly, and he was fond of society; but in 1787 he began to live seriously, and in the following year he turned his attention to slave-trade abolition, and to this object he devoted himself during the remainder of his life. For the attainment of his purpose he introduced a bill into Parliament in 1789, but failed in carrying it. In 1804 his bill passed the Commons, but was rejected by the Lords. In 1807, however, it was carried triumphantly. Wilberforce now devoted himself to abolish the slave-trade abroad, but the state of his health compelled him to retire from Parliament and to leave his unfinished work to the care of Sir T. Fowell Buxton. He received a message, however, only three days before his death, July 29, 1833, informing him that the Abolition Bill had passed the second reading, and he died happy. His "Practical View of Christianity" was very successful, having gone through five editions in the first six months.

**WILCOCKS** (wil'cox), JOSEPH, an eminent prelate, was born in 1673, and educated at Magdalen College, Oxford. On entering into orders, he became chaplain to the Factory at Lisbon; and after his return he was appointed preceptor to the daughters of the prince of Wales, for which he was rewarded with a prebend of Westminster, and in 1721 made bishop of Gloucester, from whence, in 1731, he was translated to the see of Rochester, with which he held the deanery of Westminster, in which office he promoted the building of the magnificent west front of Westminster Abbey. He died in 1756.

**WILDERNESS**. See DESERT; WANDERING.

**WILFORD** (wil'ford), FRANCIS, an Oriental scholar, a native of Hanover, went out to India in 1781 as lieutenant of some troops which were sent from his native country to reinforce the British troops of the line. Soon after the peace of

Mangalore, in 1784, he was stationed at Russapugla, where he devoted his leisure-hours to the elucidation of Hindoo antiquities by means of whatever notices he could find concerning them in Greek and Latin authors. A few years afterward he was stationed at Benares, the centre of Hindoo learning, where he engaged a knavish pundit to teach him the sacred dialect. In 1792 he published an essay on Egypt and the Nile from the ancient books of the Hindoos. In this work he unwittingly gives currency to falsehoods which had been palmed upon his unsuspecting simplicity by the impostures of his instructor. Wilford was an original member of the Asiatic Society and a foreign associate of the Institute of France. He died in 1822.

**WILFRED** (wil'fred), SAINT, archbishop of York, celebrated as the supporter of papal authority in Britain, was born, probably in the kingdom of Northumbria, in 634. Having studied theology, he went to Rome in 653, made a long stay at Lyons, and on his return received from the king of Northumbria the monastery of Ripon. In 654 he was ordained priest by Egilbert, bishop of Paris, and the same year he distinguished himself at the Synod of Whitby as the advocate of the Roman views on the Easter question and other matters, in opposition to the Scottish teachers. He was appointed archbishop of York, and preferred to be consecrated at Paris by Egilbert. In his absence another appointment had been made by the British party, and he did not get possession of his see till 667. His ambition, pride and pompous way of living made him enemies, and in 678 he was deposed and his immense diocese divided into three. He set out for Rome to make appeal to the pope; preached for some months in Friesland; on the way obtained the pope's decree in his favor, which the king slighted; was imprisoned; and making his escape, preached in the kingdom of the South Saxons. Restored to York, in 637, and again deposed, he again appealed to the pope, and after his return, in 705, held the see of Hexham. He died at Oundle in 709, and was buried at his monastery of Ripon. Wilfred was canonized, and many churches in the North of England are dedicated to him.

**WILFRID** (wil'frid), SAINT. In A. D. 661 a monastery which Alchfrid, king of the Northumbrians, had built of Inrhyphum (Hripensis Ecclesia, now Ripon), received this noted saint as the first abbot. The house was erected for the Benedictines, but it became a collegiate church about four hundred years after its first establishment. When the house was founded, the question as to the proper time to celebrate Easter was vehemently discussed. Eata, who held to the Irish and Scottish view, had been nominated to the rule of the house; but Wilfrid, having gone to Rome, received the Roman tonsure, adopted the Roman views respecting Easter, and on his return Alchfrid sent Eata away, and with him St. Cuthbert, who had been appointed a monk, and he instituted Wilfrid in the place of the expelled northern. Many historians recognize Wilfrid as the first abbot, and omit all notice of Eata and of his expulsion from the newly-founded house.

**WILKINS** (wil'kinz), SIR CHARLES, D.C.L. and K.C.H., was born in 1740, at Frome, in Somersetshire. He received the appointment to the position of a writer in the service of the East India Company. This is a civil as distinct

from a military position; and according to the talent displayed by the "writers," they rose to be collectors, residents at native court, judges or councilors. He was sent to the Bengal presidency, and he arrived at Calcutta in 1770. He soon developed a great talent for the attainment of Eastern languages, and in 1778 he made the type for and printed "Halhed's Grammar" of the Bengalee tongue. Next he formed a set of types in the Persian character for the use of the Company, and in 1784 he had attained to such influence that he took part with Sir William Jones in forming the famous "Literary Society of Calcutta," which has done so much for the advancement of Indian literature by the production of the valuable "Asiatic Researches." In 1786 he returned to England; and there he even increased his devotion to Indian literature, as his numerous publications showed. In 1801 he became librarian to the East India Company, and four years subsequently he was made a visitor and examiner of the students in Oriental studies at the Company's colleges at Addiscombe and Haileybury. His first great Indian literary work was a translation from the Sanscrit of a royal grant of land by an ancient rajah; the next was his translation of the "Bhagvat-Geta" from the Sanscrit; then followed "The Hecetopades" of Veeshno-Sarma. In 1795 he translated and published the story of "Dorshwanta and Sakoonatala," and in 1808 he published a Sanscrit grammar, and thus became the "father of Sanscrit literature" in the Western world. He was a frequent contributor to the "Asiatic Researches," and he had a considerable amount of work done on a translation of the "Institutes of Menu" from the Sanscrit before he learned that Sir William had undertaken the same work. His last work of any importance appeared in 1815, and is entitled "The Radicals of the Sanscrit Language." He died in 1836, having retained his offices in the India House and in the colleges until his death.

**WILKINS, DAVID**, a learned English divine and antiquary, was born in 1685. Of his parentage and education and the employment of his early years we have no account; but it appears from his epitaph that he more than once made the tour of Europe, many of the languages of which he knew. In 1715 he was appointed keeper of the library at Lambeth, of which he drew up a descriptive catalogue. As a reward for his industry and learning he was collated to the rectory of Mongeham-Parva, in Kent, in 1716, to that of Great Chart in 1719, and to the rectory of Hadleigh, in Suffolk, in the same year. He was also constituted chaplain to the archbishop, appointed commissary of the deanery of Boeking, collated to a prebend of Canterbury in 1720, and to the archdeaconry of Suffolk in 1724. He died in 1745. He had been honored with the degree of doctor of divinity by the University of Cambridge in 1717.

**WILKINS, ISAAC, D.D.**, who was born in Jamaica, in 1742, but brought by his parents to New York for his education, rose to considerable importance in the time of the Revolution. He was educated at King's, now Columbia, College. He was appointed to represent the borough of Westchester in the colonial Legislature in 1772, and in 1775 he went to England, where

he remained for a year, and on his return he sold his farm and went to Shelburne, in Nova Scotia. He remained here for ten years. He returned to New York in 1798 and prepared for the ministry of the Episcopal Church, and he was called to the rectorship of St. Peter's, Westchester, as soon as he was ordained. This was his only charge; and here he continued to labor until 1830, when he sunk under the effects of age. He was greatly esteemed for his wonderful adherence to principle and to every matter in which he believed he was right. He was endowed with great courage. In preaching he aimed at great brevity in his sermons, holding that no more should be given from the pulpit than the hearers would be able to carry away.

**WILKINS, JOHN, D.D.**, was one of the most learned of all the English prelates of the seventeenth century. He was educated at Cambridge, and he became master of Trinity College, one of the most elevated places of literary distinction in the universities of Great Britain. He was particularly distinguished for his attainments in mathematical and philosophical science, and he wrote extensively in this department. He owed



OLEANDER, OR WILLOW OF SCRIPTURE.

his position in Trinity College to the favor of Richard Cromwell. He was consecrated bishop of Chester on November 15, 1668, and he held this see until his death, in 1672.

**WILL**. The condition of mind freely choosing or refusing things is the will in exercise. That which moves or influences the will is the mind's view of the benefits to be obtained or the evils to be shunned.

By the will of God in Scripture we may understand his absolute purpose, Rom. ix. 19, his free determination, Eph. i. 11, or his holy commandments, Matt. vii. 21.

Man's will may be influenced by motives, but it cannot be forcibly changed. The fault of our fallen state is that pointed out by our Lord: "Ye will not (ye are not willing to) come to me that ye might have life," John v. 40. And the condemning reason is given: "Light is come into the world; and men loved darkness rather than light, because their deeds were evil," John iii. 19. The remedy for this is that divine operation which enables us rightly to appreciate things, and therefore to desire that which is really desirable. "The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; wherefore we have no power to do



good works pleasing and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

"Will" in the sense of a testamentary disposition of property does not occur in Scripture. But such wills were made, see 2 Sam. xvii. 23; 2 Ki. xx. 1; Isa. xxxviii. 1. See INHERITANCE.

**WILLARD** (wil'ard), EMMA, was born in 1787, at Berlin, Connecticut. She early developed a remarkable power for instruction, and her name has long and justly been associated with those real benefactors of our country who have devoted their talents and energies in training and elevating the generations who may succeed them. She commenced her successful career in 1803, and in establishments at Westfield, Massachusetts, Middlebury, Vermont, Waterford and Troy, New York, she presided with acknowledged ability over institutions which were successively under her care. Subsequently she effected much good by traveling through the different States with a view to bring her knowledge and experience to bear on the establishments which she visited.



A WINDOW AT POMPEII.

She prepared several text-books in history, geography, chronology, astronomy and other branches, and they reached a sale which is truly wonderful. Upward of five thousand ladies who were under her care traced their mental culture and the formation of their habits to her influence. She died in April, 1870.

**WILLET** (wil'let), ANDREW, who was born in 1562, at Ely, became one of the most learned controversialists of the sixteenth century on all questions between the Protestant and the Romish Church. At the early age of fourteen he was sent to Peter House, the oldest of the colleges in Cambridge, now called St. Peter's College. He removed to Christ College, in which he became a Fellow. He was gifted with the rectory of Childerly, and in 1597 he was made rector of Little Grafton, which he only held for a time, as he exchanged it for the parish of Barley. The work which has handed his name down to the present time was his "Synopsis Papismi." It is a general view of the Romish Church, and it is a treatise of immense learning. It has passed through several editions, one being as late as 1852, in ten volumes. He published a supplement to this work, and in 1602 he issued another, entitled "A Ca-

tholicon—that is, a General Preservative or Remedy against the Pseudo-Catholic Religion;" and in the year following, "Detection or Discoverie of a False Detection, containing a Defence of Synopsi." He also published several works on books of the Old Testament, among others on Genesis, Exodus, Leviticus, Daniel, First and Second Samuel, and on Romans and Jude in the New Testament, and these commentaries are replete with learning, the one on Daniel being considered the most valuable. This prodigy of learning and industry died in 1621.

**WILLIAM DE CARILEPHO** (kar-e-le'fo) succeeded Walcher (see WALCHER) in the see of Durham, and to him must be assigned the honor of projecting and commencing the present grand cathedral of Durham. It was begun A. D. 1093, on a magnificent scale and in the most gorgeous forms of the massive Norman. After the death of the founder, in 1095, Ranulf Flambard finished the walls, and Galfrid Rufus, the next bishop, built the chapter-house, which was destroyed. The famous Hugh Pudsey, who presided over this see from 1153 to 1195, built the galilee. During the episcopates of Richard Poore and Nicholas Fernham the nave was vaulted, the central tower, as high as the first part of it extends, and the great chapel of the nine altars behind the choir were built. The upper parts of the western towers were built by Walter Kirkham between the years 1249 and 1260. Anthony, elected in 1283, vaulted the choir and built the vestry. Thomas Hatfield, elected in 1345, and who died in 1381, inserted the great west window, and that in the north wing of the transept; he also erected the bishop's throne, under the arch of which he prepared his own tomb. John Fordham, elected in 1381, finished the altar screen; the cloisters were built between the years 1388 and 1437, at which time the galilee was repaired; and Richard Fox, who was elected in 1494, restored some of the windows, thus bringing this superb structure to a state of comparative finish in which little more could be desired.

This great cathedral presents many peculiar features. To a student in architecture it presents specimens of all the styles, beginning with the massive and greatly enriched Norman and passing on through the Early English, the Decorated and the Perpendicular. All these periods may be studied on a grand scale, and the effects which they respectively produce on the beholder may be realized. In size it is a cathedral of the first class, in architectural details it abounds in most valuable specimens, in its history it is a catalogue of romances; and yet many hundreds of travelers pass Durham without being aware of its great magnificence. The north front is well seen from the open space around it, and the grandeur of the cathedral is augmented by the presence of the imposing Norman castle which stretches its great size along one side of the enclosure. The south side is entirely concealed by the cloisters and houses of the dean and prebendaries. The east end of this cathedral is wholly unlike any other in the kingdom; it presents a façade of much greater extent than that of the west front. This is called the Chapel of the Nine Altars, from its having contained, and perhaps from its having been originally constructed to contain, that number of altars. It is equally uncommon in its form and beautiful in its architecture. The centre com-

partment, which is a line from west to east with the line of the nave and choir, is terminated by a pediment or gable point, in which is an exceedingly magnificent and large Catherine-wheel window, the effect of which, as seen from the choir, is most superb. The centre division of the Nine Altar Chapel contains the altars of St. Cuthbert and the Venerable Bede, as well as those of St. Oswald and St. Lawrence on one side of it, and St. Edmond and St. Martin on the other. It is in this Nine Altar Chapel that the students of Durham University assemble daily for morning prayer.

The situation of the cathedral is most remarkable; it crowns the summit of a hill, and adjoining it is the great Norman castle. The western end of the cathedral and the castle stand on the verge of a precipitous descent to the river Wear, which flows beneath, and which almost meets around the hill on which these great structures stand, thus nearly forming an island. The houses which constitute the old cathedral city are built on the sides of the hill, as if they had taken shelter under the protection of these giant structures, the only part which is free from houses being the descent from the cathedral and the castle. Originally, there was a great door in the western end between the two great towers, underneath the great window leading to the descent over the river. This door was closed up, and on the descent of the hill, close to the cathedral, was erected one of the most remarkable ecclesiastical buildings in England, the galilee of Durham Cathedral. For many ages porches had been built attached to churches for penitents who had not been restored to Church privileges, and these porches were often called "galilees." At Durham this building has been used as the Lady Chapel, and it is placed at the west end because of a difficulty which the builders had experienced at the eastern part of the cathedral. Singular as its size is, it is still more singular in its form, as it is longer from north to south than it is from east to west. It is divided into five aisles by four rows of clustered columns, each composed of four shafts, of which those to the east and west are built of several courses of stone, while the other two are of one piece of coarse marble each, all the arches being semicircular and adorned with zigzag mouldings. The columns are as light as the Early English, the arches are pure Norman, and the windows of this singular structure are Perpendicular, being inserted by Bishop Langley in the fifteenth century. The tomb of the Venerable Bede is the great attraction in this part of the cathedral.

The dimensions of this cathedral are as follows: Extreme length from east to west, including the galilee and the chapel at the east end, five hundred and ten feet; of the transept, from north to south, one hundred and seventy feet. The Nine Altar Chapel is one hundred and thirty-five feet; breadth of nave and aisles, eighty feet, the choir being of the same width; height of the nave and choir, sixty-nine feet six inches; the western towers one hundred and thirty-eight feet, and the great central tower two hundred and fourteen feet. Durham has always been presided over by eminent men, such as Poore, Fox, Wolsey, Tunstall, Morton, Cosin, Crewe, Barrington and Maltby; but among them all there were none who excelled the great Butler, the author of the "Analogy," who was translated from Bristol to this see, although his presidency over it was only for a brief period, as he was removed by death in about a year and a half after he entered on the duties of the diocese.

**WILLIAM OF MALMESBURY** (mahmz/-ber-re) deserves a place in this work because of the fact that he was the first English writer after the time of Bede who attempted successfully to raise history above the dry and undigested details of a mere chronicle. The invasion of England by the Anglo-Saxons and the Danes covered the land with heathenism and swept away the forms of civilization that had prevailed. There is, therefore, a wonderful degree of interest attaching to the men who in religion, in architecture and in literature became the leaders of a new civilization in the country. William of Malmesbury is believed to have been born about A. D. 1093, in Somersetshire, and in his boyhood he was sent to the monastery at Malmesbury. Here he displayed a taste for such learning as "religions houses" afforded, and he became librarian in the monastery. He afterward accepted the office of precentor, and he might have been abbot, but he declined the responsibility of the post. The work by which he is known is his "History of the Kings of England" from A. D. 449 to A. D. 1143. The history was originally written in Latin, and various editions of it have appeared, and three translations—in 1815, 1847 and 1854—have been published. He has been called the chief of all English historians, and an unprejudiced modern critic says: "Next to the 'Saxon Chronicle,' he is the most valuable authority for Anglo-Saxon history. In his annals of the Norman period and of his own time he is judicious and, as far as could be expected, unprejudiced." He died at Malmesbury in the year 1142.

**WILLIAM** (wil'yum) I., king of England, called "the Conqueror," was born in 1027. He was son of Robert, duke of Normandy, and succeeded to the dukedom in 1035. He laid claim to the throne of England on the death of Edward the Confessor, and landed at Pevensey, in assertion of his right, in September, 1066. On the 14th of October following he encountered the army of Harold, the Saxon king, at Senlac, near Hastings; and the great battle which there took place established the Norman conquest as one of the most important events in the current of English history. William re-established the payment of Peter's pence, indignantly refusing, however, to do homage to the pope. He died by a fall from his horse during an invasion of France, and was buried in the cathedral of Caen, where a monument was erected to him by his son, William II.

**WILLIAM II.**, surnamed "Rufus," king of England, was second son of William the Conqueror, and was born in Normandy, about 1060. On his father's death he hastened to England, obtained possession of the royal treasury at Winchester, and was crowned by Lanfranc, then archbishop of Canterbury. The subjugation of insurrections, wars with Normandy, campaigns against the Welsh, a long quarrel with Anselm, the new primate, from whom William long kept the temporalities of the see, and other troubles, filled up most of his reign. His avarice, profligate life and severity as a ruler made him universally hated, and the manner of his death was considered an expression of God's judgment against him. He was shot, August 2, 1100, while hunting in the New Forest, which he had formed for the purposes of the chase by the unscrupulous depopulation of extensive districts in Hampshire.

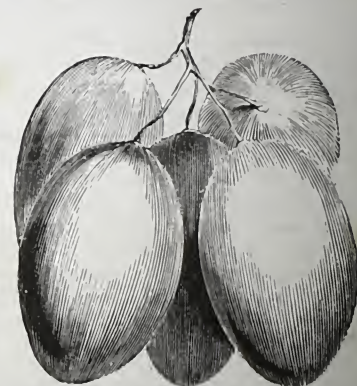
**WILLIAM III.**, king of England, was born in 1650. He was son of William II. of Orange,

and Mary, the eldest daughter of Charles I. He was chosen stadtholder of Holland at the age of twenty-two. In 1678 he married Mary, eldest daughter of the duke of York, afterward James II., and this alliance gave him far greater importance as head of the league subsequently formed against France, and leader of the Protestants of Europe. When the arbitrary measures of James II. became intolerable to his subjects, the hopes of the leading friends of freedom and Protestantism naturally turned to him, and he accepted the call sent him, to come and save their rights and liberties. He landed at Torbay, November 5, 1688; the king fled, but was captured and brought back; William arrived in London in December; and by the convention, assembled in January, 1689, the crown was offered to William and Mary, and was accepted by them. They were crowned April 11 by Compton, bishop of London, and the sermon was preached by Bishop Burnet. The primate Sancroft and seven of the bishops, refusing to take the oaths to the new government, were suspended from their office, and Sancroft, with five of the bishops (all who then survived), was subsequently deprived. Some of the clergy followed the example of the prelates, and with them are known as the party of the "Nonjurors." Resistance was made in Scotland, but ended with the defeat of Dundee at Killiecrankie, while a more serious conflict raged in Ireland, in which James II. and William personally took part, and which was closed by the victory of the latter at the battle of the Boyne. The reign of William III. forms one of the great epochs of English constitutional history—"the revolution"—the main feature of which is the final recognition by law of those great principles of regulated liberty for which the statesmen and heroes of the Commonwealth had contended. The character of William has been both extravagantly lauded and passionately depreciated. His taciturn cold manner, his preference of his foreign friends, and the way in which he stood aloof from both the political parties naturally excited prejudice and ill-will against him. But it is not possible to doubt his great intellectual and moral qualities, clear-sightedness, courage (often to rashness in the field), decisiveness and indomitable energy, and persistency of purpose. One dark stain on his character is ineffaceable; he distinctly sanctioned the atrocious massacre of Glencoe, devised by the master of Stair. William III. died at Kensington Palace, in consequence of a fall from his horse, March 8, 1702, and was buried in Westminster Abbey.

**WILLIAMS, DANIEL**, D.D., was born at Wrexham, in Wales, in 1644. He was carefully educated, and by deliberate choice he entered the Presbyterian ministry, and in 1663 he commenced to preach. He was called to a church in Dublin, and there he ministered from 1668 until 1687, when he removed from Ireland. In the following year he was settled in London, in a dissenting church in Hand alley, off Bishopsgate street, and there labored until his death. Among the dissenters in London it was customary to establish "lectures," and Daniel Williams succeeded Richard Baxter in the Merchants' Lecture, in the well-known dissenting chapel, Pinner's Hall. He also became preacher at Sater's Hall. He was the founder of the celebrated Red Cross Street Library, in London, which has been the great storehouse of literature among nonconformists, and has afforded a centre for their meetings on subjects connected with their interests. He also devoted much of his ample means to objects of benevolence.

With a view to make the library of value from the outset, he purchased the collection of Dr. Bates, for which he paid nearly six hundred pounds, and added his own valuable books. In 1727 his trustees bought a site, and in 1729 the library was opened to the public. At present this collection contains about twenty thousand volumes. Dr. Williams published several works, among which may be mentioned "The Vanity of Childhood and Youth;" "Gospel Truth Stated and Vindicated;" "A Defence of Gospel Truth," being a reply to a criticism of Mr. Chauncey; "Man made Righteous by Christ's Obedience;" His sermons, in five volumes, were published in 1738, and another edition appeared in 1750. He was an admirable linguist, and after his death a work which he left behind him was published, entitled "Tractatus Selecti," etc., or "Select Treatises, turned out of English into Latin." He died in January, 1716.

**WILLIAMS, ELEAZER**, who became very celebrated because of his claim to have been Louis XVII. of France, is supposed to have been born about 1787. Usually he was believed to be the son of Thomas Williams, an Indian chief in the



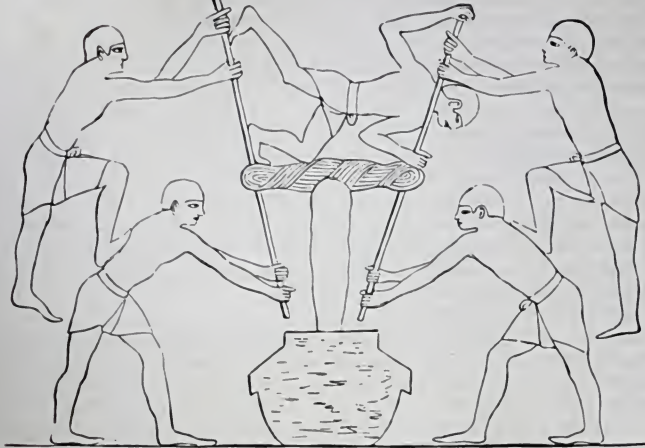
PALESTINE GRAPES.—See WINE.

State of New York. For some time before his death, in 1858, in a lengthened discussion, the question of his parentage was debated, and circumstantial evidence of a remarkable character was adduced to prove that he actually was the dauphin of France, who had been secretly abducted from Paris, instead of being permitted to die of neglect and ill treatment, as all historical records had testified. He had been ordained in the Protestant Episcopal Church, and he served as a missionary on the frontier of Canada, at St. Regis. He prepared a spelling-book in the language of the seven Iroquois nations, which was published in 1813, at Plattsburg, and in 1815 he published in the same language a small work entitled a "Caution against our Common Enemy." His diligence was still further displayed by a translation into the Mohawk or Iroquois of the Book of Common Prayer, accompanied with a selection of psalms and hymns. He died in 1858; but in the following year his life was published at Albany, under the title "Life of Te-ho-ra-gwa-ne-gen, alias Thomas Williams, a Chief of the Caughnawaga Tribe of Indians in Canada." Of this work the "Historical Magazine" says: "This posthumous work of one who figured so lately as the lost prince will excite some interest. It is a sketch of his reputed father, for that is all, we believe, that Thomas ever claimed or was deemed



to be, although the maternity was positively claimed by the wife."

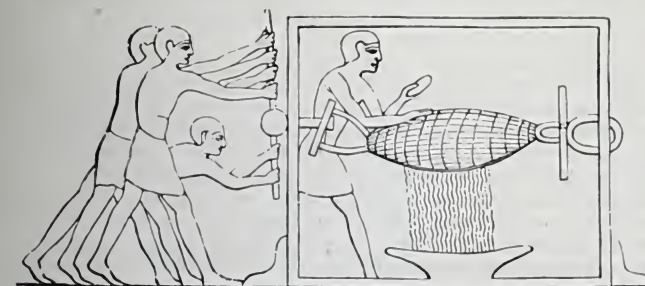
**WILLIAMS, GRIFFITH**, an Irish prelate, was born at Caernarvon in 1589, and educated at Jesus College, Cambridge. He ob-



ANCIENT WINE-MAKING IN THE EAST.—See WINE-PRESS.

tained successively the curacy of Hanwell, the living of Foseat and the lectureship of St. Peter's, Cheapside, London, where he gave such offence to the Puritans that he was suspended. He was presented, however, with the living of Llan-Lechyd, in the diocese of Bangor; and he was also made chaplain to the king, prebendary of Westminster and dean of Bangor. In 1641 he was advanced to the see of Ossory; but the rebellion breaking out the same year, he was obliged to flee to England, where he suffered much for his loyalty; but at the Restoration he recovered his bishopric, and died at Kilkenny in 1672. He wrote "Seven Golden Candlesticks" and other works.

**WILLIAMS, JOHN**, archbishop of York and lord-keeper of the great seal, was born at Aber-Conway in 1582, and was educated at St. John's College, Cambridge. He was ordained priest in 1609, and in the following year became chaplain to Lord Chancellor Ellesmere—the first step to his worldly success. He was soon introduced to the king, James I., was appointed one of his chaplains



ANCIENT WINE-MAKING IN THE EAST.—See WINE-PRESS.

in 1619, and soon after dean of Salisbury, and both by his learning and his Toryism made himself a great favorite with James. He succeeded in ingratiating himself also with Buckingham, and he was made dean of Westminster. On the fall of Bacon, in 1621, Williams was named lord-keeper, and about the same time was raised to the see of Lincoln. His labors at this period were enormous,

as chancellor, statesman and bishop. He is said to have had in his employ a number of court spies; to have been greedy of preferments, of which he had so many as to be a "diocese" in himself; yet his conduct in the court of Star Chamber is praised and also blamed for mildness. Buckingham was never able to shake James' faith in Williams, but on the accession of Charles I. Laud became his bitter enemy, and succeeded in procuring a conviction against him in the Star Chamber on a false accusation, and he was fined, imprisoned and suspended from his ecclesiastical functions. On his liberation he forgot his personal wrongs, and stood up boldly for the monarchy, to the surprise and admiration of the king, who reversed the proceedings against him, restored him to

favor and made him archbishop of York. He defended the king at his own cost, attended him to Oxford, and was faithful to him to the last. He died at Aber-Conway in March, 1650.

**WILLIAMS, JOHN**, a learned prelate, was born in Northamptonshire in 1634, and educated at Magdalen Hall, Oxford. In 1673 he was collated to the rectory of St. Mildred, London, to which was added a prebend in the cathedral of St. Paul. After the Revolution he was promoted to a prebend of Canterbury, and in 1696 he was advanced to the bishopric of Chichester. He died in 1709. He wrote a number of tracts against the papacy and Socinianism.

**WILLIAMS, JOHN, LL.D.**, was born in 1726, at Lampeter, in Wales. He was a nonconformist, and a well-known minister of a dissenting church at Sydenham, in Kent, the seat of the modern "Crystal Palace." In 1767 he greatly distinguished himself by the appearance of his "Concordance to the Greek Testament, with the English Version to each Word, and the Hebrew Roots corresponding to the Greek Words of the Septuagint, with Critical Notes and an Index." His next publication was on "Subscription to the Thirty-nine Articles;" and in 1789 he incited considerable anxiety and stirred up a controversy by his "Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel."

Bulkley, and still more earnestly Archbishop Magee, replied to him. In 1783 he published a work on the "Best Method of Learning Languages." Later still, he wrote an "Examination of Dr. Bell's Argument for the Authenticity of the Two First Chapters of Matthew and Luke." He wrote also on the "Tradition of the Discovery of America

by the Welsh Prince Madog ab Owen Gwynedd." Several of his sermons were published. He died in 1798, at the age of seventy-two.

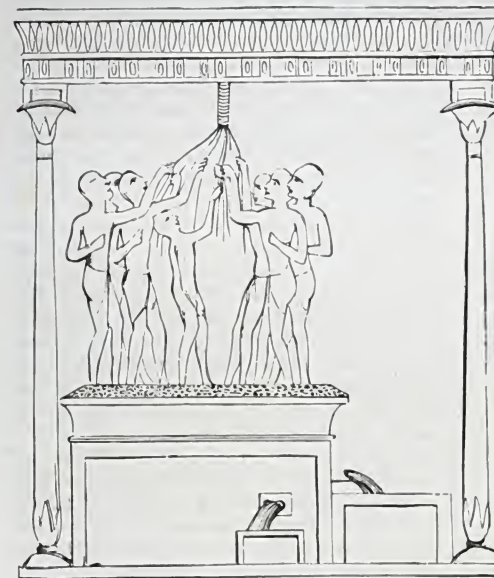
**WILLIAMS, JOHN**, the devoted missionary to the islands of the South Seas, was born at Tottenham, near London, in 1796. He was brought up to the trade of ironmonger, but at the age of twenty his strong religious feelings led him to become a missionary, and he was sent as agent of the London Missionary Society to the Society Islands. He settled in the island of Raiatea, where he zealously labored not only for the religious instruction, but for the social and secular interests, of the people with marked success. He got a government organized, a chapel built, taught the natives how to build houses, contrived a sort of sugar-mill, and in order to promote the commerce of the islands bought a ship, named the "Endeavor," with which to pass from island to island. In 1823 he discovered the island of Rarotonga; reduced the dialect to writing, and made a translation of the New Testament into it; built himself a ship to return to Raiatea; made afterward several voyages in it among the various groups of islands; and in 1834 visited England, where he remained about four years. During this period he wrote and published his profoundly interesting "Narrative of Missionary Enterprises in the South Seas." He sailed again in April, 1838, with a company of missionaries in the "Camden," purchased for the services of the mission, and after making visits to Rarotonga, Tahiti, Raiatea and other islands landed at Erromanga. And there this pure-hearted, self-denying and indefatigable Christian missionary was attacked and murdered by the natives, November 20, 1839.

**WILLIAMS (AB ITHEL), JOHN**, a distinguished Welsh scholar and antiquary, was born at Llangynhafel, Denbighshire, in 1811, and educated at Jesus College, Oxford. Having entered the Church, he was minister successively of several parishes in Wales, was appointed rector of Llanymowddwy, Merionethshire, in 1852, and ten years later rector of Llanenddwyn, in the same county. He began early to write for English and Welsh periodicals, and to translate into Welsh English devotional works, and at length, by his studies in Celtic archaeology and his editions of ancient Welsh manuscripts, made himself a considerable reputation, not only in Great Britain, but on the Continent. He wrote "The Ecclesiastical Antiquities of the Cymry;" "Druidic Stones;" "A Glossary of Terms used for the Articles of British Dress and Armor." He died August 27, 1862.

**WILLIAMS, MONIER**, was born in 1819, at Bombay, and educated at King's College, London, whence he was removed to the Company's College, at Haileybury, after which he entered Balliol College, Oxford. He also studied in University College. His course in the university was very distinguished; he received the Boden scholarship in 1843. In 1844 he was made professor of Sanscrit at Haileybury; in 1858 he became director of Oriental studies at Cheltenham College, and in 1860 he was elected Boden professor of Sanscrit at Oxford. His learning in all matters connected with the languages of India, and especially with Sanscrit, is very accurate and profound, and most of his publications are connected with Sanscrit and cognate subjects. They are so numerous that only a few of the most important can be enumerated. He became a professor in 1844, and in 1846 he

published his Sanscrit grammar; then a dictionary and several translations of the great Indian poems and dramas. In 1858 he began to publish works in Hindoostani, including grammars, vocabularies, selections and introductions. Then he took up Sanscrit in connection with missionary work, and he has thus steadily aimed at the production of such works as aid in preparing missionaries for their work to a great extent before going to the severe climate of India, and also to prepare the civil servants of the government for their administrative functions in the government of the great population which Providence has permitted to pass into European hands.

**WILLIAMS, MORGAN**, lived in the sixteenth century when the great awakening on the subject of Church corruptions and the necessity for reform were occupying the English mind. He held the post of abbot in the wealthy house at Bristol, which first as a priory and afterward as an abbey for black canons had existed from the



ANCIENT ORIENTAL WINE-PRESS.—See WINE-PRESS.

year 1120, when Robert Fitzharding, the mayor of Bristol, founded the establishment for the Augustinian Order. Williams was the last abbot, as he surrendered his convent into the king's hands on December 9, 1539. In return he received a pension of eighty pounds per annum, upon which he retired into private life. The way was thus prepared for the creation of the new see of Bristol.

**WILLIAMS, ROGER**, the founder of the State of Rhode Island, and nobly distinguished as the first assertor in modern Christendom of the sanctity and perfect freedom of conscience, was a native of Wales. Born in 1599, he studied at Oxford, entered the Church, and naturally joined the Puritan party, emigrating with them to this country. He arrived at Boston in February, 1631, and holding already in perfect clearness the grand truth of which he was the first modern apostle, soon found himself in collision with the churches already existing there; for they still acted on the very principles of which they had been the victims at home. He was invited to settle as pastor at Salem, but the court of Boston would not allow it, and he withdrew to Plymouth. Two years later

the church of Salem elected him for their teacher; but the hostility to this "troubler of Israel" grew fiercer, and the breach widened; Salem was disfranchised, and sentence of exile was pronounced against Williams. Permission being given him to remain till the winter was past, he preached to the people, who flocked to his own house to hear him. But at length, in 1636, he was ordered to embark for England. To avoid this he left Salem in the winter weather, wandered homeless and half fed for fourteen weeks, then found friends and hospitality among the Indians, whose language he had learnt. He preached to them, won their love, and was their friend and peacemaker till his death. He had resolved on founding a new settlement, and after beginning to build and plant at Seekonk had to abandon the spot, and selected Rhode Island, on which he landed from an Indian canoe, with five comrades, in June, 1636. He called the place "Providence," and commenced building. In the course of two years he was joined by others who were glad of such an asylum. Williams founded a commonwealth in the form of a pure democracy, and his system has had its influence on the whole political history of the State. He showed no spirit of revenge toward those who had persecuted him; and when the colonies were threatened with a general rising of the Indian tribes, he nobly risked his own life, and undertook the mission to the Narragansetts to dissolve the conspiracy, in which he succeeded. To secure the permanent existence of Rhode Island as a separate State, Roger Williams was chosen to visit England in 1643 to obtain a charter. He was received with the greatest favor by the Long Parliament, and took back with him the desired charter. Ten years later he was again sent to England, and succeeded in averting a threatened dismemberment of the little State. Williams refused the office of governor, to which the colony wished to appoint him, labored on for its good, rewarding himself in doing it, had a warm controversy with George Fox, and died at Providence in 1683.

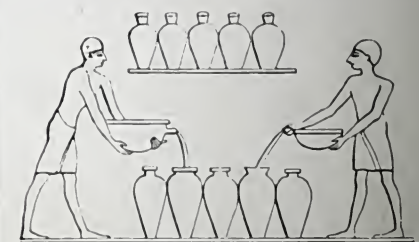
**WILLIAMS, ROWLAND, D.D.**, who became one of the most eminent of the English clergy of the Broad Church school, was born in 1817, in Flintshire, in Wales. He entered Eton as a king's scholar, and he became Newcastle medalist; and as Etonians usually go to King's College, Cambridge, he followed the usual course. His fine scholarship gained him the Battie's scholarship in his first year, and he graduated and became a Fellow of King's College in 1841. He acted as tutor for eight years, and in 1850 he accepted the position of vice-principal and professor of Hebrew in St. David's College, at Lampeter, in Wales. In the same year the bishop of Llandaff made him his chaplain. In 1855 he was appointed select preacher to the University of Cambridge, and in 1859 he became vicar of Broadehalke, in Wiltshire. In 1862 he retired from his professorship; and as he had been one of the contributors to the famous "Essays and Reviews," he was called on to defend himself before the judicial committee of the Privy Council for the views promulgated in his essay. The result was a reversal in February, 1864, of the adverse decrees which the Court of Arches had passed against him. He was a diligent writer, and he freely avowed his

sentiments with a candor which often alarmed his friends and the friends of revelation. Among his publications may be mentioned—"Christianity and Hinduism," "Christian Freedom in the



ANCIENT WINE-VESSLS.

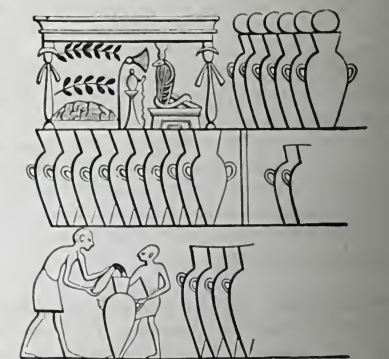
Council of Jerusalem," "On the Difficulty of Bringing Theological Questions to an Issue," "Persecution for the Word," "The Prophets of Israel and Judah," "Letter to the lord-bishop of St. David's," to which he added an appendix in a second edition; and he wrote very extensively on antiquarian and religious matters connected with Wales, and he had a large amount of literary work



STORING WINE IN JARS.

to undertake in defence of his views on revelation and inspiration. He died January 18, 1870.

**WILLIBALD (wil'le-bauld)**, often written **WILLIBALDUS (wil'le-bauld'us)**, was a native of Wessex, where he was born about A.D. 700. He became bishop of Eichstadt about the year 741, and devoted himself with great zeal to



WINE STORED AWAY.

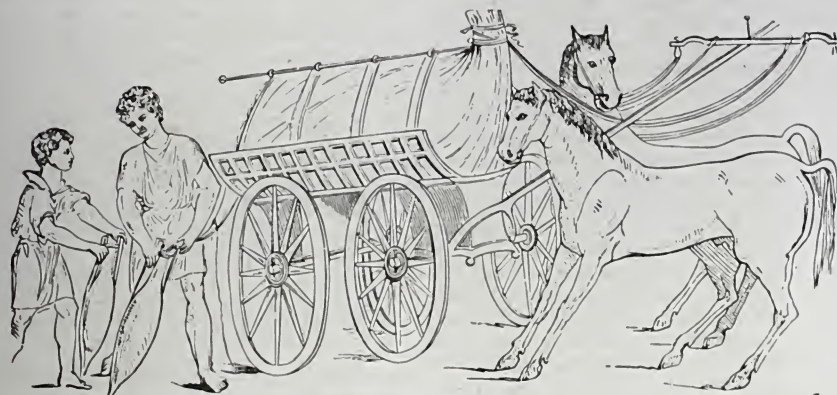
the conversion of the Germans. He traveled extensively, and his experiences and what he saw are recorded in "Early Travels in Palestine." He is one of those eminent men of a distant age of whom only a few memorable incidents remain, who were great as workers, but not given to writ-



ing; they left their works as their monuments. He appears to have died about A. D. 786.

**WILLIBROD** (wil'le-brod), SAINT, apostle of the Frisians, was born in the kingdom of Northumbria, about 658. He was brought up in the monastery of Ripon, and after spending twelve years in Ireland embarked with a number of other monks for Friesland, where the missionaries were received with great favor. Willibrod went to Rome and obtained the sanction of the pope for his undertaking; and after several years of apparently successful labor he was sent to Rome a second time, and was consecrated bishop. He established his see at Utrecht, made a missionary journey into Denmark, and founded the abbey of Epternac, near Treves, which he governed till his death, which occurred in 738.

**WILLISON** (wil'i-sun), JOHN, who became eminent in the Church of Scotland as a preacher and a substantial, solid divine, was born in 1680. He was parish minister at Brechin for several years, and subsequently he was removed to St. John's parish, Dundee, where he labored with great zeal and success until 1750, when he died.



POMPEIIAN WINE-CART.

His name is hallowed in Scotland to the present day, and his works have been as much sought after and as greatly prized as those of any of the elder divines who have been the glory of the Church. Among his works may be mentioned his "Example of Plain Catechizing;" his "Sacramental Directory, or a Treatise on the Sanctification of a Communion Sabbath." This is an admirable work, of enduring value. In 1755 his "Afflicted Man's Companion" was published, and repeated editions of this religious classic are still called for, as is his well-known and excellent "Sacramental Catechism," "Sermons," "Free and Impartial Testimony to the Church of Scotland;" and minor works have also appeared from his pen, all of which are included in the quarto and octavo editions of his collected works.

**WILLOCK, WILLOCKS, or WILLOX** (wil'lokz), JOHN, a Dominican or Franciscan friar who became one of the earliest champions of the Reformation in Scotland, was born in Ayrshire, about the beginning of the sixteenth century, and studied at the University of Glasgow. He visited England in 1541, and was there subjected to imprisonment for a breach of the Six Articles of Henry VIII. He became afterward chaplain to the duke of Suffolk; and on the accession of Mary he fled to Friesland, where he was

patronized by the duchess Anne, who employed him in several missions to Scotland. In 1558 he returned to his native country and preached the doctrines of the Reformation in the town of Ayr. He was one of the four ministers appointed to assist the council of government on the deposition of Mary, the queen-regent. In 1561 he was appointed one of the superintendents who succeeded to some of the duties of the Romish bishops. He spent most of the remainder of his life in England, but was moderator of several General Assemblies in Scotland, from 1563 to 1568.

**WILLOW** (wil'lo). There are two Hebrew words rendered "willow" in our version. One occurs, Lev. xxiii. 40; Ps. cxxxvii. 2, only in the plural. It is perhaps the *Salix Babylonica*, weeping willow, with pendulous boughs; or, still more likely, the oleander. The "brook of the willows," Isa. xv. 7, is supposed to be that elsewhere called the brook Zerod, the boundary between Moab and Idumaea, now the *Wady el-Ahse*. Another word is used in Ezek. xvii. 5. Probably it denotes the *Salix Aegyptiaca*. The stems and twigs of this are long, thin and of a pale yellow color. On the twigs are shoots a span in length, which put forth

in spring woolly flowers of a pale color and fragrant smell. A kind of sweet water is distilled from these. After the captivity the willow was regarded as an emblem of sorrow.

**WILMER** (wil'mur), WILLIAM H., D.D., was born in 1782, on the Eastern Shore of Maryland. After a due course of preparation he was ordained in 1808 by Bishop Claggett, and settled in Chester Parish, Maryland. In 1812 he removed to St. Paul's Church, at Alexandria, Virginia, and here his labors were attended with great results; a new large church was erected by the congregation, and he soon rose into importance in the management of the public interests of the Church. He was made president of the Education Society of the District of Columbia. He aided also in sustaining St. John's Church, in Washington City, although he declined accepting a call to that charge; and from 1819 until 1826 he served as one of the editors of the "Washington Theological Repertory," to which journal he contributed many papers. He served as a delegate in every General Convention from the time of his removal to Virginia until his death, and on four occasions he was president of the House of Clerical and Lay Deputies of that body. In 1823 he undertook the duties of the chair of systematic theology and ecclesiastical history and Church polity in the

Theological Seminary of Virginia; and in 1826 he declined the appointment of assistant-rector of the Monumental Church at Richmond, along with Bishop Moore, because of the felt importance of his work in the seminary. Ere long he was made president of William and Mary College and rector of the church at Williamsburg; but shortly after he entered on his duties in his new sphere he was seized with congestive bilious fever, which soon terminated in death. The family of Wilmer has been well known in the Church. A brother of the Rev. Simon Wilmer was rector in Swedesborough, New Jersey, and afterward in Maryland; and his son was rector of St. Mark's Church, in Philadelphia, and subsequently bishop of Louisiana. A younger brother of Dr. William H. Wilmer held the living of Portobacco for nearly forty years, and his uncle James J. Wilmer was a clergyman in Maryland before and subsequent to the Revolution.

**WILNA** (wil'na), ELIJAH, also called "the Pious." This remarkable Hebraist and commentator, who endeavored to produce a reformation among the Jews in Poland at the same time that Mendelssohn and Wessely were laboring to the same effect in Germany, was born at Wilna in 1720. His natural endowments were so extraordinary that when eleven years old he was not only a thorough Hebraist, but unraveled the mysteries of the Kabbalah, and was master of astronomy, geometry, grammar, etc., and at the age of thirteen was appealed to as a great authority and teacher. In addition to his marvelous native powers he possessed a real love for learning and great assiduity, as well as an independent fortune, and lived to be seventy-seven years of age. It is therefore not surprising that up to the year 1760 he wrote the prodigious number of sixty volumes in explanation of both the Scriptures and the traditional law, that he was visited by the rabbins from far and wide as the oracle of the Jewish nation. He died in 1797.

**WILSON** (wil'sun), DANIEL, D.D., was born in 1778, at Spitalfields, and educated at St. Edward's Hall, Oxford. On entering the Church he became curate to the Rev. Richard Cecil, rector of Chobham and Bisley, in Surrey. In 1803 he received the Oxford prize for an "Essay on Common Sense," and in 1804 he was made assistant-tutor at St. Edmund's Hall, and from 1807 until 1812 he was sole tutor and vice-principal. From 1803 until 1809 he had acted as curate of Worton, in Oxfordshire, and in the latter year he became assistant-curate of St. John's Chapel, Bedford Row, in London. He was vicar of St. Mary's, Islington, from 1824 until 1832; and here he did a great work in this populous region of the capital. In 1832 he was appointed to the Indian see of Calcutta, a position which he filled with eminent ability until his death, in 1858. He was a man of undoubted piety, of great energy and decision of character, resolute for all that he believed to be right, and the instrument of great good at home and abroad. He was a leading power in the evangelical party of the Church of England, and all classes in India mourned for his death. He wrote on the "Evidences of Christianity," on "Confirmation," "The Divine Authority and Perpetual Obligation of the Lord's Day," "Sufficiency of Scripture as the Rule of Faith," "Expository Lectures on the Colossians." His charges and sermons were written with great care, and they were published from time to time; and he wrote much on the controverted questions suggested by the

Romanizing views which appeared in the "Tracts for the Times."

**WILSON, HENRY BRISTOW**, was born in 1804, and educated in Merchant Tailors' School, in London, whence he passed to St. John's College, Oxford. He obtained a Fellowship in this college, graduated with high honor and became a tutor in the college. He rose to great preferment in the university, where he became select preacher, public examiner and professor of Anglo-Saxon. In 1850 he was appointed as Bampton lecturer for 1851. He chose as his theme "The Communion of Saints; an Attempt to Illustrate the True Principles of Christian Union." He wrote on the prevalent "Opinions on the Inspiration of the Scriptures," and he contributed to the "Oxford Essays;" but the work which of all others brought him into notice was his share in the famous work known as "Essays and Reviews." The authors of this remarkably advanced and bold volume were Frederick Temple, D.D., Rowland Williams, D.D., Baden Powell, M.A., Henry Bristow Wilson, B.D., V. C. W. Goodwin, M.A., Mark Pattison, B.D., and Benjamin Jowett, M.A. The appearance of the essays caused a storm in the theological world, led to a vigorous legal contest and called forth upward of fifty distinct works in criticism and reply, while a vast number of anonymous essays and pamphlets appeared, while all the leading quarterly reviews and magazines devoted ample space to the examination of the daring views which the essayists had avowed. As in the case of Dr. Williams, so in that of the Rev. Dr. Wilson, the Court of Arches had condemned their views as submitted from their essays; but the judicial side of the committee of the Privy Council, which is the ultimate court of appeal in the Church of England, reversed the decision of the Arches Court, and so the defendants were acquitted.

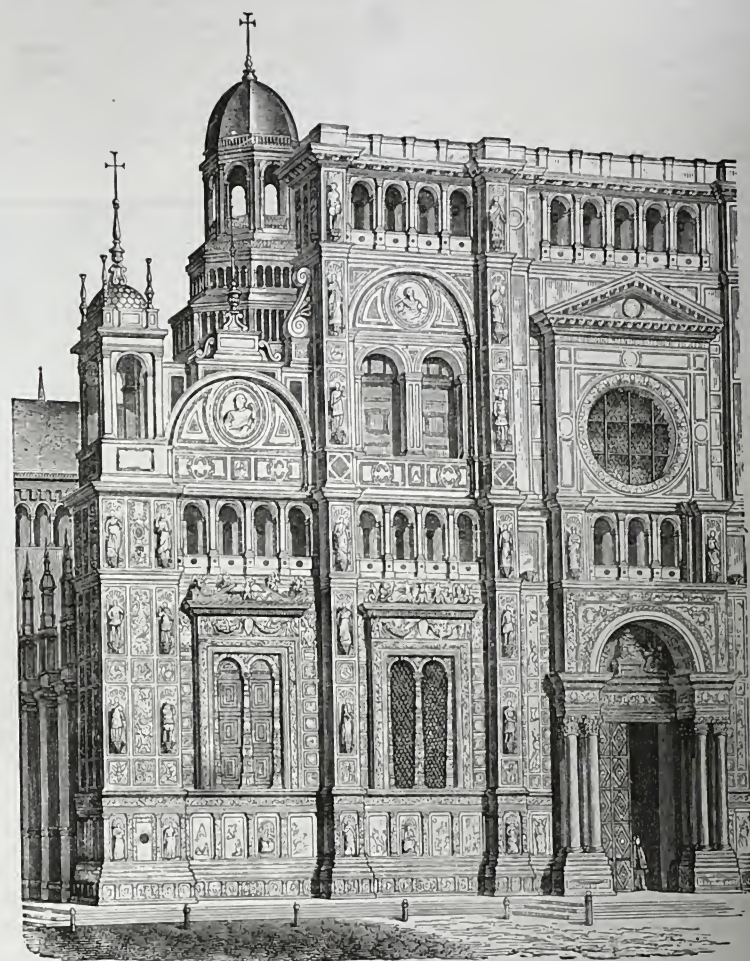
**WILSON, HORACE HAYMAN**, Professor, LL.D., a distinguished Oriental scholar, was born in 1786. He went to Bengal in 1803, as assistant-surgeon in the East India Company's service, and devoting himself to Sanscrit, was in 1812 appointed secretary to the Asiatic Society, and was subsequently made secretary to the committee of public instruction in Calcutta. While in India he was at the head of the educational department, and as long as it was possible continued the public profession of Sanscrit and Arabic in the schools and colleges. In 1830 he specially advocated a non-interference with suttee, and resented Lord William Bentinck's abolition of it in a petition drawn up on behalf of the Hindoo zemindars of Bengal. In 1833 he was equally opposed to the educational measures of Mr. Trevelyan, and to the last, it may be said, fought the battle of an obsolete conservatism in regard to all native institutions. On returning to England he wrote a history of British India, in continuation of Mill's, and his contributions to the illustration of Hindoo literature and science were never relinquished. He was appointed Boden professor of Sanscrit in the University of Oxford, in which capacity he ended his laborious and eminent life. The profound erudition of Dr. Wilson, and his attainments as an Oriental scholar, are probably unequalled; and his contributions to the knowledge of Hindoo literature were so continuous that they embrace all subjects connected with it. He died in 1860.

**WILSON, JOHN, D.D.**, has held a very prominent position in Bombay as the father and

leader of the missionary cause in Western India under the auspices of the Free Church of Scotland. His great progress in the languages and learning of India led to his admission to membership in the literary societies of India. In addition to an extraordinary amount of missionary labor, especially in the management and extension of scholastic institutions for the elevation and Christianization of the natives, Dr. Wilson has been an extensive contributor to the various departments of learning which bear on missionary work. Among his very learned treatises may be mentioned "An Exposure of the Hindu Religion, in reply to Mora Bhatta Dandekara;" "The Doc-

may be able to go forth fully equipped to evangelize the native population. This policy was decided on after maturely considering the nature of the climate and the unlikelihood of ever being able to procure missionaries in adequate numbers from Britain and America to meet the wants of the teeming millions of India.

**WILSON, THOMAS**, bishop of Sodor and Man, was born in 1663 at Burton in Cheshire. He was educated at Trinity College, Dublin, was ordained priest in 1689, and three years later became tutor to Lord Strange, son of the earl of Derby. He was consecrated bishop of Sodor and



CHURCH OF CERTOSA, NEAR PAVIA.

trine of Jehovah addressed to the Parsis," which was published at Bombay in 1839; "The Parsi Religion: Unfolded, Refuted and Contrasted with Christianity;" "The Evangelization of India," published in 1849; "History of the Suppression of Infanticide in Western India, under the Government of Bombay." In 1846 Dr. Wilson traveled extensively through Palestine and the adjoining countries, and the result of his explorations was given to the world in his "Lands of the Bible Visited and Described," which appeared in two volumes in the year 1847. Dr. Wilson in Bombay, Dr. Duff in Calcutta and Dr. Anderson in Madras held similar positions in the sphere of missionary labor in the three Indian presidencies; the aim of all these laborers being to train native preachers and teachers so thoroughly that they

Man in 1698. He applied himself zealously to the moral and religious improvement of his diocese, but carried out his views of discipline with too high a hand, and in 1722 suffered imprisonment at Castle Rushin. He was released on appeal the following year. His works consist of "Religious Tracts" and "Sermons," with a short "History of the Isle of Man." He died in 1755.

**WILSON, WILLIAM RAE, LL.D.**, chiefly known by his "Travels in the Holy Land," was born in 1774. At an early age he became acquainted with the duke of Kent, who remained his steady patron through life, and who furnished him with every species of recommendation likely to facilitate his travels in the East. He was one of the first of a class of travelers, since become nu-



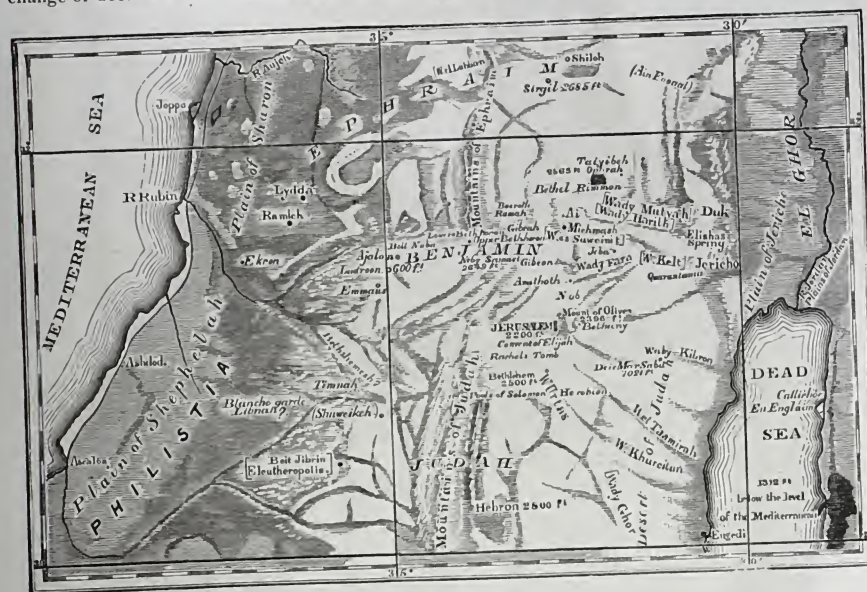
merous, whose object has been to illustrate the statements of holy writ by observations on the scenery and manners of those parts of the world in which its events took place. In all his works he preserved a religious tone, with a strong bias against the Roman Catholic Church; but, on the whole, his writings display an unusual freedom from false coloring and affectation. He died June 2, 1849.

**WIMPLE** (wim'pel), Isa. iii. 22. The same word is also rendered "veil," Ruth iii. 15. It is a woman's wide upper garment or shawl. See **DRESS**.

**WINCHESTER** (win'ches-ter), ELHANAN, was born in 1751, at Brookline, Massachusetts, and entered the ministry of the Baptist Church. He was the first minister of the Baptist Church in Newton, Massachusetts. He went to South Carolina, and while preaching at the Pedee River he held Calvinistic views. In 1781 he made his change of doctrinal views known in Philadelphia,

portance of Family Religion," to which he appended Prayers and Hymns.

**WINCHESTER**, THOMAS, D.D., was an eminent and learned English clergyman of the eighteenth century. He attained to a Fellowship in Magdalen College, Oxford, and in 1761 the rectory of Appleton, in Berkshire, was given to him, it being in the gift of the college. He is celebrated for a dissertation which he published on the seventeenth article of the Church of England. Calvinists have contended that this article favors their views, and Arminians have strenuously maintained that it may lawfully be held in an Arminian sense. Dr. Winchester adopted the course of going to the writings of the compilers of the articles, and from the sentiments which they fully expressed in their works he deduced the meaning which he held they intended to convey by the words which they used in the article. Several editions of this work have been called for. He wrote also on the confessional. He died in 1780.



SOUTH PALESTINE.

where he proclaimed the doctrine of universal restoration. He died at Hartford, Connecticut, in the year 1797. His sentiments were set forth in a work entitled "The Universal Restoration; exhibited in a Series of Dialogues," which was published in London in the year 1792. Of this work several editions appeared in England and in this country. He wrote on "The Empire of Christ," and issued a course of lectures on the "Prophecies that Remain to be Fulfilled." Besides these, he was the author of hymns, poems, catechisms and sermons.

**WINCHESTER**, SAMUEL GOVER, was born in 1805, at Rock Run, in Maryland. He entered the ministry of the Presbyterian Church, and was settled in the Sixth Presbyterian Church from the year 1830 until the year 1837, when he was removed to Natchez, in the State of Mississippi, in which charge he labored until his death. He was an admirable preacher, a solid theologian and a most genial, attractive man. He published an edition of Willison's "Companion for the Sick," "Christian Counsel to the Sick," "Discourse at Oakland College," "The Theatre" and the "Im-

**WINDHAM** (wind'ham), JOSEPH, an eminent antiquary, was born at Twickenham, in 1739; was educated at Eton and at Christ's College, Cambridge; went to Rome, and there took drawings of the monuments of antiquity; composed the principal parts of the "Ionian Antiquities," published by the Dilettanti Society; and assisted Stuart in his work on Athens. He was a Fellow of the Royal and Antiquarian Societies, and he was one of the committee for the publication of the "Cathedrals of England." He died in 1810.

**WINDOW**. See **HOUSE**.

**WINDS**. As in most other languages, the winds are used in the Hebrew Scriptures as representatives of the different regions of the earth, in the broader sense; so that the four winds are a convenient designation for the four quarters of the world. The east wind is frequently mentioned as the peculiarly dry and parching wind. The west wind, on the other hand, as coming charged with moisture from the Mediterranean, was refreshing and favorable to vegetation. So to some extent was the north or north-west wind, and the more

peculiarly hot wind was from the south, sometimes, though only for brief seasons, and chiefly in the southern parts of Palestine, growing into a scorching blast. From the peculiar position of the Sea of Galilee, lying five or six hundred feet below the level of the sea, and with ravines from it on the north running up toward the mountainous region of Hermon, it is subject to sudden squalls of wind, which naturally come from the north. But these are very irregular and fitful in their movements. Wind as an emblem of wrath or judgment seems almost invariably connected with the hot tempests designated in our version "whirlwinds."

**WINE**. The use of wine as a product of the grape is of great antiquity. Thus we find it recorded that Noah planted a vineyard and drank of the wine he procured from it to intoxication, Gen. ix. 20, 21.

There are several different words used in the original languages of Scripture which are rendered "wine" by our translators. *Yayin* is the most general term, clearly the same with the Greek *oinos*, the Latin *vinum*, and our own "wine." *Tirsh* is also of frequent occurrence. Derived from a root which signifies to "get possession of," it is perhaps applied to wine as indicating its inebriating qualities, whereby it gets possession of the brain. *Asis*, found in Song Sol. viii. 2; Isa. xlix. 26, is derived from a word denoting to "tread;" it refers, therefore, to the method of expressing the liquor from the fruit. It may properly mean new wine, as recently trodden out, but not necessarily unfermented wine. *Sobe* occurs but thrice, viz., in Isa. i. 22; Hos. iv. 18; Nah. i. 10; its root signifies to "soak," or drink to excess. The cognate verb and participle are constantly used in the latter sense, Deut. xxi. 20; Prov. xxiii. 20, 21; Isa. lvi. 12. *Hlemer*, Deut. xxxii. 14, in Chaldee *hhamar* and *hhamrd*, conveys the notion of "foaming" or ebullition, which may apply equally to the process of fermentation or to the frothing of a liquid, fermented or unfermented, on being poured out. *Mesech*, Ps. lxxv. 8, *mezeg*, Song Sol. vii. 2, and *mimsach*, Prov. xxiii. 30; Isa. lxxv. 11, are all connected with some other substances, as water or spices. *Shécar*, "strong drink," is a generic term applied to all fermented liquors, such as those obtained from barley, apples, honey, dates, all of which, according to Jewish authorities, were known in Palestine. It is sometimes distinguished from wine, Deut. xiv. 26, but certainly sometimes, as in Num. xxviii. 7, includes it; occasionally it is a mixture, Isa. v. 22. *Hhómeltz* was a weak sour wine or vinegar; *ashishdâh*, 2 Sam. vi. 19; 1 Chr. xvi. 3; Song Sol. ii. 5; Hos. iii. 1 (where our version gives "flagons of wine"), was a solid cake of pressed raisins; and *shémârim*, properly implying the "lees" or "dregs of wine," is sometimes, as in Isa. xxv. 6, used of wine kept on the lees in order to increase its body. In the New Testament the following terms occur: *oinos*, the general designation of wine; *gleukos*, Acts ii. 13, sweet wine; *sikera*, from the Hebrew *shécar*; *ozos*, vinegar; and in Rev. xiv. 10, a strange expression, *kekerasmēnos akrotos*, literally "mixed unmixed," in our version "poured out without mixture."

It has been questioned whether some of these words do not apply rather to the fruit than to the wine which might be produced from it. And undoubtedly *yayin* and *tirsh* are found connected with expressions, Isa. xxiv. 7; Jer. xl. 10, 12, which more properly belong to fruit. But it has

been well replied that it is not fruit simply as fruit that is intended in such places, but rather as the raw material from which wine comes. Thus in Mic. vi. 15 the drinking of wine is referred to as the result of treading, and in Jud. ix. 13; Ps. civ. 15 the exhilarating effects of the product are distinctly noticed. Besides, whatever kinds of liquor may be understood by *yayin* and *tirsh*, it is clear that they were liquors, because they are generally said to be drunk, Gen. ix. 21; Isa. lxii. 8, 9. And though *tirsh* is often connected with corn, no argument can be thence derived that both were solids more than for changing the usual signification of our own "drink" because it is often coupled with "meat"—"meat and drink." The evidence is conclusive when we consider the effects of indulgence in *yayin* and *tirsh*. To the former are attributed the darkly-flashing eye, Gen. xlix. 12, the unbridled tongue, Prov. xx. 1, the excitement of the spirit, Prov. xxxi. 6, the enchainment affections of its votaries, Hos. iv. 11, the perverted judgment, Prov. xxxi. 5, the indecent exposure, Hab. ii. 15, 16, and the sickness resulting from the heat of wine, Hos. vii. 5. The allusions to the effects of *tirsh* are confined to a single passage, but this a most decisive one, viz., Hos. iv. 11, "Whoredom and wine (*yayin*), and new wine (*tirsh*), take away the heart," where *tirsh* appears as the climax of engrossing influences in immediate connection with *yayin*.

It is hence of little consequence to determine whether the ordinary wine of the Hebrews was fermented or unfermented. Still, it is the fair inference that the fermenting process did take place. Our Lord's comparison, Matt. ix. 17, is well-nigh conclusive; and if exception be taken to that, none can be made to Job xxxii. 19, where new wine is described as likely to burst new bottles. Besides, the eye of the wine, Prov. xxiii. 31 (where in our version "color"), must be the air-bubble which is one of the tokens that fermentation has taken place.

Special notice has been taken of the two words which occur most frequently in Hebrew for wine; a similar proof might be offered in regard to the other words; for example, the power of intoxicating is ascribed to *asis*, Isa. xlix. 26; Joel i. 5. And indeed we may reasonably infer that if some kinds of wine produced intoxication, whilst others did not, then a distinction would be made in the Scripture warnings. Whereas, instead of allowing one kind as innocuous and censuring another as dangerous, the prohibition is in all cases the same—against excess. And even the *gleukos*, which, according to its name, must have been sweet rather than new wine, seeing that it was at Pentecost that the reference was made to it, Acts ii. 13, 15, when the jeering populace ascribed the utterance of the inspired apostles to drunkenness, must have had an intoxicating power.

Of the mixing of wine a word must be said. Some of the Hebrew terms given above imply this. But it was not always to lower its strength by adding water, more generally to increase it. Thus we find mixed wine provided for festivals and occasions of revelry, Prov. ix. 2, 5; xxiii. 30; Isa. v. 22; and when wine is symbolically used for the

severity of God's judgments, the cup in the divine hand is described as "full of mixture." Doubtless also the flavor was to be increased; we may well suppose, therefore, that spices and aromatics were mingled with the wine. The mixture of wine and myrrh offered to our Lord, Mark xv. 23, was intended to stupefy and deaden the sense of pain, but He who for our sake drank the cup of sorrow to the very dregs refused the alleviation.

Enough has been said to show that wine was in general use in Palestine, Gen. xxvii. 28, some

were so dedicated from their birth were to abstain perpetually, Jud. xiii. 4, 5; Luke i. 15; vii. 33. The priests, too, when performing their sacred functions, were to take neither wine nor strong drink, it being possibly under the influence of liquor that Nadab and Abihu had committed their fearful sin, Lev. x. 1, 8-11. These were all exceptional cases.

Besides the social use of wine, it was an accompaniment of sacred rites. A drink-offering must be presented with the daily sacrifice, Ex. xxix. 40,



CHURCH OF STA. MARIA DELLA CROCE, AT PAVIA.

kinds being more prized than others, as the wine of Helbon, Ezek. xxvii. 18, still notable, and the aromatic wine of Lebanon, Hos. xiv. 7. Our Lord provided it miraculously when the ordinary supply failed at a marriage-feast, John ii. 1-11; and those only of whom we read as refusing wine were the Rechabites, on whom their father laid the charge in order the better to secure their persistence in a nomad life, Jer. xxxv., for had they built houses, or sowed fields, or cultivated vineyards, their whole manner of living would have been changed. The Nazarites indeed were to abstain from wine during the period for which their vow extended, Num. vi. 1-4, 20; and those who

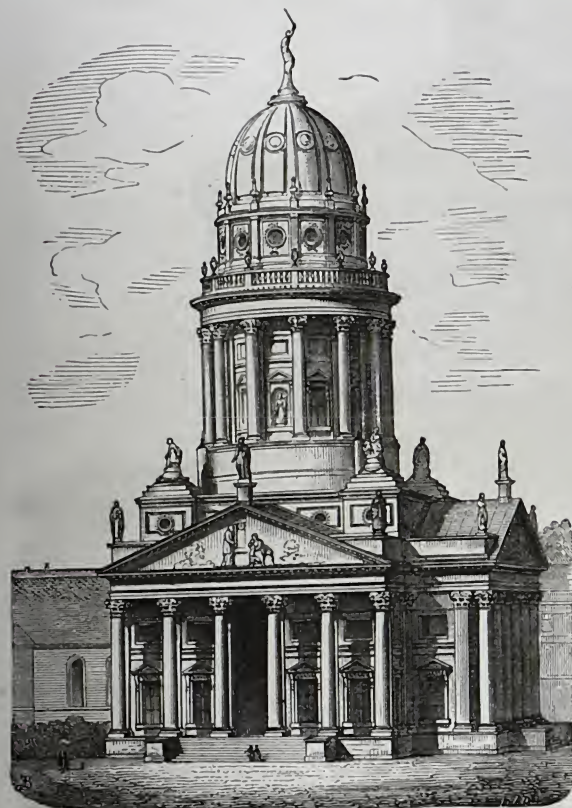
41, also when the first-fruits were brought, Lev. xxiii. 13, and with burnt-offerings and sacrifices, vowed or free-will, generally, Num. xv. 5, 7, 10. The priests received tithe of wine, and had also the first-fruits of it, Ex. xxii. 29; Neh. x. 37, 39. For a notice of wine used at the celebration of the passover see **PASSOVER**. It was with this wine, together with the leavened bread, that our Lord instituted the sacrament of the holy supper.

There are many admonitions in Scripture against excess in the use of wine; particularly those who held office in the Church were to be sober and temperate, Luke xxi. 34; Rom. xiii. 13; Eph. v. 18; 1 Tim. iii. 3, 8; Tit. i. 7.



**WINE-PRESS, or WINE-FAT.** When the grapes were collected, which was an occasion of mirth and singing, they were conveyed to the press. This was commonly placed in the vineyard, Matt. xxi. 33, or at any rate outside the towns and villages, Zech. xiv. 10. It consisted of two troughs or vats, one smaller than the other, the former to receive the grapes, the latter the expressed juice. The smaller was placed above the larger, and when filled with grapes was trodden by several persons—a service which, though fatiguing, was usually performed with singing and other expressions of joy, Judg. ix. 27; Isa. xvi. 10; Jer. xxv. 30; xlviii. 33. The expressed juice flowed through a hole or spout in the side of the smaller vessel into the larger one.

The Egyptians usually trod the grapes, but they



FRENCH CHURCH AT BERLIN.

sometimes resorted to a process of twisting in a bag similar to that of the torcular among the Romans. Among the Hebrews treading only seems to have been employed; and as this caused the garments to be sprinkled with the juice, which was red, and as it conveyed a representation of oppression and torture, images of war and bloodshed were taken from it, Isa. xvi. 10; lxiii. 1-3; Lam. i. 15. Some such method of relieving the fatigue of the treaders may have been resorted to as indicated in the wood-cut which represents an ancient Egyptian wine-press.

**WINKLES** (win'kles), R. B., deserves a place in this work because of the great service which he has rendered to literature by the publication of his really magnificent and learned work on church architecture entitled "Architectural and Picturesque Illustrations of the Cathedral Churches of England and Wales, with Historical and Descrip-

tive Accounts." The historical matter is by Thomas Moule, and it is arranged in a lucid manner, with sufficient minuteness of detail for the general reader. Different editions of this work have appeared, but the edition of 1860, which contains Ripon and Manchester as well as the Welsh cathedrals, presents a complete work, as the three volumes contain one hundred and eighty-seven splendid steel engravings, which illustrate the most effective views of the best parts of all the great English cathedrals. The work is in imperial octavo, with good paper and fine type, and it is eminently worthy of a chief place in the library of the student, the scholar, or in the collections of public institutions.

**WINNOW.** See AGRICULTURE.

**WINSLOW** (winz'lo), EDWARD, was born in 1595, in Worcestershire, and emigrated to New England in the year 1620. He was elected governor of the colony on three occasions, viz., in 1633, 1636 and 1644. He was the author of an exceedingly interesting and valuable work, which continued the history of the colony from the end of Mourt's relation, at December, 1621, until September, 1623. Mourt is supposed to have been George Morton. The governor was also the author of "Hypocrisis Unmasked: a True Relation of the Proceedings of the Governor and Company of the Massachusetts against Samuel Gorton (and his Accomplices), a notorious Disturber of the Peace." This work was reprinted under another title in 1649, when it assumed the name of "The Danger of Tolerating Levellers in a Civil State." He also wrote "New England's Salamander, discovered by an Irreligious and Scornful Pamphlet, called New England's Jonas Cast Up at London;" and his next work was one of a less acrimonious, less political and less personal character, entitled "The Glorious Progress of the Gospel among the Indians in New England." This appeared in 1649,

and in 1653 he issued "A Platform of Church Discipline in New England." This exceedingly energetic man was lost on a voyage between Hispaniola and Jamaica, in the month of May, 1655.

**WINSLOW, HUBBARD, D.D.**, was born in 1800, at Williston, Vermont, and educated at Yale College, where he graduated in 1825. He became pastor of the First Congregational Church in Dover, New Hampshire, in 1828, from which position he removed in 1832 to the Bowdoin Street Church, Boston, where he remained twelve years. In 1844 he became principal of the Mount Vernon Institute for young ladies in Boston, from which office he retired in 1853. He was made pastor of the Presbyterian church at Geneva, New York, in 1857, and in 1859 he retired from this charge. He wrote very extensively, and his works are of much value. The most important of them are his "Controversial Theology;" "Discourses on the

Trinity," a very able work; "Christianity applied to our Social and Civil Duties;" "Mental Cultivation;" "Elements of Intellectual Philosophy;" and "Elements of Moral Philosophy." Both these works have been highly and justly commended by eminent men on both sides of the Atlantic. "The Hidden Life," "The Design and Mode of Baptism," and a large number of other minor works, in addition to addresses and papers in reviews and religious journals. He died at Williston, Vermont, in August, 1864.

**WINSLOW, MIRON, D.D., LL.D.**, a brother of Hubbard Winslow, was born September 12, 1789, at Williston, Vermont. He was educated at Middlebury College, where he graduated in 1815. He then entered on the study of theology at Andover for three years. Having dedicated himself to the cause of missions, he went in 1819 as a missionary to Ceylon under the American Board of Commissioners for Foreign Missions. He founded a seminary at Oodoville, and labored earnestly for seventeen years, when he removed to the Madras presidency. In 1840 he was made president of the Madras College. His writings were generally connected with missions, such as his "Tamil and English Dictionary." In preparing this dictionary he was aided by educated natives, and he used the manuscripts of the late Rev. Joseph Knight of Madras. This is an exceedingly valuable work. He translated the Bible into Tamil, completing this great undertaking in the year 1855. His "Mémorial" of Mrs. Winslow was justly received with great favor, and his papers on missions in Ceylon and India have been greatly instrumental in advancing the missionary cause. He died at the Cape of Good Hope, on return voyage to this country, on the 22d day of October, 1864.

**WINTER.** See SEASONS.

**WINTHROP** (win'thrup), JAMES, LL.D., was born in 1752, at Cambridge, Massachusetts, and educated at Harvard, where he graduated in 1769. From 1772 until 1787 he served as librarian in the college; and having been with the forces of the colonists at Bunker Hill, in 1775, he was wounded in that action. He filled the office of chief-justice of the Court of Common Pleas for several years. His literary works included "An Attempt to Translate the Prophetic Part of the Apocalypse of St. John into Familiar Language," "Systematic Arrangement of Several Scripture Prophecies relating to Antichrist" and "Attempt to Arrange in the Order of Time Scripture Prophecies yet to be Fulfilled." He was a diligent contributor to scientific and literary journals, and all his works showed a thoughtful, cultivated mind. He left his library to the college at Meadville, Pennsylvania. He died in 1821.

**WINTLE** (win'tl), THOMAS, was born in 1737, at Gloucester, and educated in Pembroke College, Oxford, where he obtained a scholarship. He reached a Fellowship in due time, and he became a successful tutor in his college. In 1767 he received the living of Writisham, in Kent, and in 1774 he was made rector of Brightwell, in Berkshire. He published "Daniel, an Improved Version attempted, with Dissertations and Critical Notes." In 1794 he was Bampton lecturer, his subject being "The Expediency, Prediction and Accomplishment of the Christian Redemption." He also wrote on ethics and on the vision contained in the second chapter of Zechariah. He

entered into the controversy with the bishop of Worcester touching his strictures on Archbishop Secker and Bishop Lowth, in his "Life of Bishop Warburton." He died in 1814.

**WINZET** (win'zet), NINIAN, was a decided opponent of the Reformation in Scotland, and yet he declaimed with great earnestness against the corruptions of the Church of Rome. He is supposed to have been born in 1518, in Renfrewshire, and he presided over the Scottish monastery of St. James, at Ratisbon. The Irish Scots founded a celebrated house here, and in time it fell into the hands of their brethren from Scotland. Winzet, or Wingate, as his name is sometimes written, became abbot in 1576. The titles of his works will explain their character: "Certane Tractatis for Reformatoun of Doctryne and Maneris," 1562; "The Last Blast of the Trumpet of Gode's Worde against the vsurpit Auctoritie of Johne Knox and his Caluinian Brether, intrudit Precheouris," 1562. This work was suppressed, and the printer was imprisoned, while the author had to flee from Scotland. A few of the leaves were saved, and they are preserved in the university library at Edinburgh. He was the author of "An Exhortation to Mary Queen of Scottis, for unfenzit Reformation of Doctryne and Maneris," and "Buke of fourescoir and three Questions teaching Doctryne, Ordour and Maneris propoit to ye Precheouris of ye Protestants in Scotland." This work, which was written with much mildness, is still sought after as a literary curiosity, and it brings a high price among collectors of rare works. He died in 1592.

**WISDOM** (wiz'dum). In reference to the Deity, wisdom may be said to be one of those perfections which go to form his character. In his infinite wisdom he decides on that which is the most fitting, in the best way, at the most suitable time. The Scripture frequently extols the divine wisdom, and drawing the contrast between that and the wisdom of the world—the reliance of men upon their own imperfect and perverted judgment—shows us that if we would be truly wise we must learn of Him who gives wisdom without upbraiding to those who ask it at his hand, Job xxviii. 12-28; Prov. iii. 13-18; Rom. i. 22; xvi. 27; 1 Cor. i. 17-21, 24, 25, 27; ii. 6-8, 13; James i. 5.

It is not necessary to multiply observations of this kind. Let it rather be remarked that so high is the estimation of true wisdom that we find it personified in Scripture, and described as uttering a voice to incite men to listen to the message which God has conveyed to the world, Prov. i. 20; viii. 1; ix. 1-5. Indeed, we may regard this as more than a mere personification, and may with reason believe that we have here the word of that divine Person who is elsewhere emphatically called "the wisdom of God," 1 Cor. i. 24.

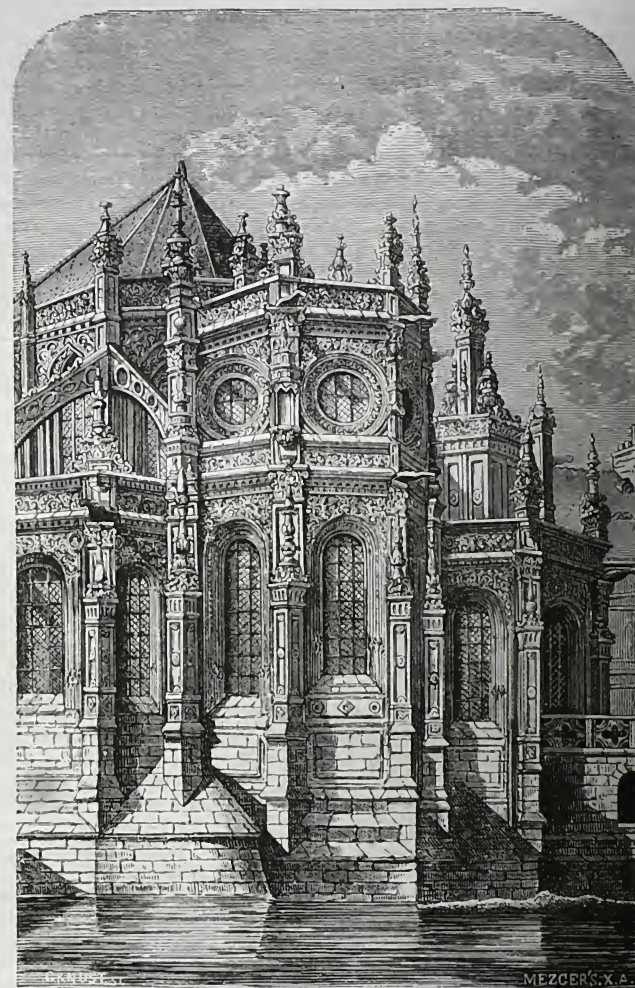
**WISDOM OF JESUS, THE SON OF SIRACH.** See ECCLESIASTICUS.

**WISDOM, BOOK OF, or WISDOM OF SOLOMON.** By one or other of these names, more commonly the latter, is designated one of the books of the Apocrypha. That it was not the production of Solomon is on all hands admitted; and the name of Solomon, therefore, whom the author would seem to personate, is improperly connected with it. Jerome mentions that some of the ancients ascribed it to the famous Alexandrian Jew Philo; but this was mere con-

jecture, which is now almost universally rejected. The writer is unknown, though there can be little doubt that he was a Hellenizing, most likely an Alexandrian, Jew, who lived probably a century or a century and a half before the Christian era. It has come down to us only in Greek and Latin, and never existed in Hebrew. It has no place in the Jewish canon, but, along with the other Apocryphal books, it has been declared canonical by the Council of Trent. Its leading object is to describe and extol wisdom, both in respect to its own inherent qualities and to the happy fruits which have sprung from it in the history of the past. Many just reflections are thrown out in the course of the work; but in some of its representations it is not in proper accord with the doctrines or testimony of Scripture, as in the flattering style employed respecting the Israelites; in the way also the author speaks of himself—not only as a kind of impersonation of wisdom, but as having been good even before he was born, and having, as such, come into an undefiled body, ch. viii. 18-21; and, generally, in the artificial coloring the book throws over many of the transactions of Old Testament history, plainly bespeaking a different mode of contemplation from what is found in inspired Scripture.

**WISEMAN** (wize'-man), NICHOLAS PATRICK STEPHEN, cardinal and Roman Catholic archbishop of Westminster, was descended from an Irish family, and was born at Seville in 1802. He was educated first in Waterford, then at the college of St. Cuthbert, near Durham, and afterward went to the English college in Rome. He was made a priest and doctor of divinity in 1825, and shortly after appointed vice-rector of his college, to the rectorship of which he succeeded a few years later. He went to London, and in 1835 delivered a course of lectures at Moorfields which attracted great attention. In 1836 he founded the "Dublin Review," in conjunction with Daniel O'Connell. In 1840 he was appointed vicar-apostolic in England, and received the title of bishop of Melipotamus. In 1850 he became the leading agent in an event which caused the greatest excitement and indignation in the popular mind, and was known as "the Papal Aggression." It consisted in the apportionment of England into ecclesiastical districts under the government of bishops of the Romish Church, who received from the pope territorial titles after chief towns in their respective dioceses. Dr. Wiseman was himself

styled archbishop of Westminster, and at the same time was elevated to the dignity of cardinal, being the seventh English cardinal since the Reformation. The Ecclesiastical Titles Act, rendering the assumption of such titles illegal and penal, was passed in the midst of the popular ferment on the subject. Dr. Wiseman produced in the course of his life many works showing great learning and intellectual power. Among them, one of his earliest was entitled "Lectures on the Connection of Science and Revealed Religion," and one of his latest, "Recollections of the Last Four Popes." His name was frequently before the public as a



ST. PETER'S CHURCH, CAEN.

lecturer on art, science, history and other topics, his ambition being rather to shine in many fields than to be thoroughly master in one. He is said to have declared before his death that he had never in his life a doubt respecting any article of the Catholic creed. No wonder that he failed to understand the times in which he lived. It was through his influence that the "Home and Foreign Review," the able organ of the liberal party in the Church of Rome, was condemned, and its discontinuance necessitated. He died in 1865.

**WISE MEN.** See DIVINATION, MAGI.

**WISHART** (wish'art), GEORGE, the friend of John Knox, and usually called "The Martyr,"



was a Scottish schoolmaster, and having received the doctrines of the Reformation, began to preach them, probably about 1536. Fear, however, drove him from his native country, and he was some years in England, where also he preached, and by persecution was induced to recant. After his return to Scotland, in 1543, he distinguished himself as one of the boldest and most vehement promoters of the Reformation, riots and destruction of churches sometimes following his discourses. Recent investigations have made it all but certain that Wishart was concerned in the plots formed against the life of Cardinal Beaton. He was seized at Haddington by the soldiers in the service of Beaton, tried for heresy and burnt at St. Andrew's, March 28, 1546.

**WISHART, GEORGE**, a Scottish historian, was born at Yester, in East Lothian, in 1602, became a parish minister at St. Andrew's, but refusing to sign the Covenant, was more than once imprisoned. He was several years chaplain to the marquis of Montrose, on whose execution, in 1650, he held the like situation in the household of the queen of Bohemia. He returned to England at the Restoration, was appointed rector of Newcastle, and two years later bishop of Edinburgh. Wishart was author of a history of the campaigns



OXFORD.—See WOLSEY, CARDINAL.

of Montrose, written in Latin and published in 1650. It was translated into English, and has been several times reprinted. He died in 1671.

**WIST**, Ex. xvi. 15; Acts xii. 9, knew.

**WIT**, Ex. ii. 4, know. To do to wit, 2 Cor. viii. 1, to let know.

**WITCH, WITCHCRAFT**. See DIVINATION.

**WITHERSPOON** (with'er-spoon), JOHN, D.D., LL.D., was born in 1722, at Yester, in Scotland, and educated at the University of Scotland. He was settled as parish minister at Beith in 1745, where he continued until his removal to Paisley, in the year 1757. He was an excellent theologian, and he threw himself with great zeal into the effort to promote the cause of evangelical religion in Scotland. He was induced to accept the presidency of the College of New Jersey, and he left Paisley for this position in 1763. He entered on his office with great energy, and he displayed an earnest desire to promote the intellectual, moral and civil interests of the colonies. When the difficulties with the mother country assumed a threatening aspect, he became a member of the provincial council of New Jersey in 1776, and he represented the State of New Jersey in the general congress in the sessions of 1776 to 1779, 1781 and 1782. He

was a faithful, active member of the body, seeing the difficulties arise which terminated in civil war and ended in revolution. He was a signer of the Declaration of Independence, and he witnessed the close of the struggle and the birth of the nation, as he lived until November, 1794. His work had great success, and ran through several editions. It is entitled "Ecclesiastical Policy," being an humble attempt to open up the mystery of moderation. He was replied to by the leaders of the moderate party, and he replied in his "Serious Apology." His next is an admirable work, clearly written and on a weighty subject: "Essay on the Connection between the Doctrine of Justification by the Imputed Righteousness of Christ and Holiness of Life." He wrote on "Ecclesiastical Characteristics," and among the important subjects in this work, which extended to three volumes, is his treatise on regeneration. He entered into the controversy between the colonies and Great Britain, and he wrote several essays on purely American affairs. These, together with his numerous sermons and his lectures on moral philosophy, make up an extensive collection of works, which now usually appear in four large volumes, octavo. This eminent man and genuine patriot was a lineal descendant of the Reformer John Knox, much of whose spirit he inherited.

**WITNESS** (wit'ness), Num. xxxv. 30; Acts vii. 58. See TRIAL. Sometimes inanimate things were appealed to as witnesses, Gen. xxxi. 44-53; Josh. xxiv. 26, 27. Witnesses were first to be the executioners of those whom their testimony had condemned, Deut. xiii. 9; xvii. 7. False witnesses were to suffer that which those they slandered would have suffered. See OATH.

A witness may be opposed for standing to the truth. Those who had witnessed the works of Christ, and maintained his cause, were so opposed, sometimes even to the shedding of their blood. Hence the term in the New Testament comes to signify "martyr," Acts xxii. 20; Rev. ii. 13; xx. 4.

**WITNESS OF THE SPIRIT**. St. Paul, speaking of the blessedness of those who are led by the Spirit of God, describes them as being made "sons of God," so that with filial confidence, being adopted into his family, they call God "Abba, Father." He adds: "The Spirit itself beareth witness with (or perhaps to) our spirits that we are the children of God," Rom. viii. 14, 16. The following remarks of Dr. Alford may properly be cited here: "What is this witness of the Spirit itself? All have agreed that it is something separate from and higher than all subjective inferences and conclusions. But, on the other hand, it does not consist in mere indefinite feeling, but in a certitude of the Spirit's presence and work continually asserted within us. It is manifested, as Olshausen beautifully says, in his comforting us, his stirring us up to prayer, his reproof of our sins, his drawing us to works of love, to bear testimony before the world," etc. And he adds, with equal truth: "On this direct testimony of the Holy Ghost rests ultimately all the regenerate man's conviction respecting Christ and his work; for belief in Scripture itself (he means, in the highest sense of the term 'belief,' conviction personally

applied) has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him." The same commentator remarks that "this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may sin, 2 Cor. vii. 1; the Spirit of God cannot, but can only be grieved, Eph. iv. 30, or quenched, 1 Thess. v. 19; and it is by the influence of this highest principle of holiness that man becomes one spirit with the Lord himself, 1 Cor. vi. 17."

**WIZARD**. See DIVINATION, ENCHANTMENT.

**WLADISLAS** (lad'iz-laus) I., SAINT, of Hungary, was born in 1041. He was one of the most celebrated of the Arpad family, the son of Bela I., and after several revolutions he succeeded his brother Geysa in 1077. He was a valiant and warlike prince, and gained victories over the Bulgarians and Servians, whom he made tributaries, and added Croatia and Dalmatia to his dominions. When he had concluded his wars, he directed his attention to the internal administration of his kingdom, promoting civilization, protecting commerce and building churches. He died in 1095. He was canonized by Celestine III.

**WOIDE** (woid), CHARLES GODFREY, a learned Orientalist, was born in Holland or in Poland, in 1725. He became a Socinian minister, but in 1770 went to England as preacher at the German Chapel Royal. He was subsequently preacher at the Savoy, became, in 1782, assistant librarian at the British Museum, and was made doctor of canon law, Oxford, and chosen Fellow of the Royal Society. His most important work was an edition of the Greek New Testament from the Alexandrine codex in the British Museum, to which he wrote a critical preface. He died at London in 1790.

**WOLF** (woolf), a well-known wild animal repeatedly mentioned in Scripture for its rapacity, Gen. xlix. 27, and its fierce prowling about by night, Jer. v. 6. The name is also figuratively used to designate cruel adversaries of the Church, John x. 12; Acts xx. 29. The wolf is still abundant in Asia Minor, and it is very possible it may anciently have been common in Palestine. At this day, though some deny that wolves are found there, yet others speak of occasionally meeting with them.

**WOLF, JOHANN CHRISTOPH**, a learned Lutheran divine and eminent scholar, was born at Wernigerode, February 21, 1683. He was educated at Wittenberg; and when he had finished his studies there, he spent some time in traveling through Holland and England, chiefly with a view of exploring the public libraries of those countries. In 1710 he was appointed professor of philosophy at Wittenberg, in 1712 professor of Oriental languages at Hamburg, in 1715 pastor of the Domkirche in that city, and in 1719 pastor of St. Catherine's there. He died July 25, 1739. He was a man of learning and indefatigable labor, and we are indebted to him for several works of standard value in the department to which they belong. His principal works are "Hebrew Lexicon" and "History of the Manicheans."

**WOLF** (wulf), JOSEPH, D.D., LL.D., was born in 1795, at Weilerbach, near Bamberg, in Germany. His father was a Jewish rabbi, and he was educated in the Jewish faith, which he abandoned in 1812, when he was baptized in the Romish Church. He took the name Joseph at the time of his baptism. Six years' experience of the Romish system was more than he could bear; and accordingly, in 1818, he was expelled for his non-acceptance of several dogmas of the Church. He became a traveler, and his journeys through lands in Western Asia and among reckless Mohammedan tribes brought him into notice and made him for many years a person of great prominence before the public. In 1827 he married Lady Georgina Mary Walpole, daughter of the earl of Orford, and in these explorations he was often accompanied by his wife. He was admitted to deacon's orders by the bishop of Jersey in 1837, and to priest's orders by the bishop of Dromore in the year following. In 1845 he received the vicarage of Isle Brewers, in Somersetshire, and in this parish he erected a church edifice. Lady Georgina died in 1859, and in 1861 he married a second wife, who survived him. He died at his vicarage in Isle Brewers in 1862. His "Missionary Journal" extended to three volumes. His "Researches and Missionary Labors among the Jews, Mohammedans and Other Sects," though loosely written, is fraught with deep interest. He published an intensely attractive narrative of his mission to Bokhara in the years 1843-45. The object of the mission was to determine the fate of Colonel Stoddart and Captain Connolly. His travels and adventures were published in two volumes. For fully forty years this remarkable man stood prominently before the public, and as a writer, a traveler and a speaker he attracted an unusually great degree of regard.

**WOLFE** (wulf), CHARLES, was born in 1791, in the city of Dublin, and educated in Trinity College in that city. He entered the ministry of the Protestant Established Church of Ireland in the year 1817, and for a short time he served in the parish of Ballyclog, in the county of Tyrone,

ment, and he died on the 21st day of February in that year, regretted by all who knew him, as he had endeared himself greatly during his short ministry to all classes with whom he had to associate. After his death, his remains, including sermons, essays and letters, with a memoir, were published, and among them appeared the poem which has placed his name in the roll of the sons of poetic genius. His lines on the burial of Sir John Moore were attributed by some to Lord Byron because of their exceeding power and freshness; but Byron had no need to live by other men's production, and much as he admired this brilliant gem, which went direct to the heart of the nation, and which was worthy of Byron or Campbell or Moore, they all rejoiced in the fact that the authorship of this piece, which is likely to be enshrined in the literature of the English language, was undoubted, and they united with the hosts of critics that in reviews and literary journals have recognized its pathos and true poetic power. The subject of this memoir was a connection of Wolfe who fell at Quebec.

**WOLLASTON** (wul'lus-tan), WILLIAM, was born in 1659, at Coton Clanford, in Staffordshire, and educated in Sydney Sussex College, Cambridge. He entered in 1674 as a pensioner, and he was ordained about 1681. His first position was as an assistant master in Birmingham school. In 1688 he succeeded to a large property from a cousin; and having evidently more attachment to literature than he had to the active duties of the ministry, he took up his abode in London and gave himself to his favorite pursuits. His first work assumed the form of poetry, and was entitled "The Design of Part of the Book of Ecclesiastes; or, the Unreasonableness of Men's Restless Contentions for the Present Enjoyments." This work, however, he afterward suppressed. His next was the one with which his name has been ever since associated, viz., "Religion of Nature Delineated." As Tenneman has observed, in this treatise Wollaston has maintained that truth is the supreme good and the source of all morality; and Warburton has said, "For a general view of nat-



WOMEN OF MODERN EGYPT.—See WOMAN.

after which he became curate at Donoughmore. His health was feeble, and he only was spared until 1823, when he was carried off by consumption. He had gone to the Cove of Cork because of the mildness of the climate, but without any improve-

ment, and he died on the 21st day of February in that year, regretted by all who knew him, as he had endeared himself greatly during his short ministry to all classes with whom he had to associate. After his death, his remains, including sermons, essays and letters, with a memoir, were published, and among them appeared the poem which has placed his name in the roll of the sons of poetic genius. His lines on the burial of Sir John Moore were attributed by some to Lord Byron because of their exceeding power and freshness; but Byron had no need to live by other men's production, and much as he admired this brilliant gem, which went direct to the heart of the nation, and which was worthy of Byron or Campbell or Moore, they all rejoiced in the fact that the authorship of this piece, which is likely to be enshrined in the literature of the English language, was undoubted, and they united with the hosts of critics that in reviews and literary journals have recognized its pathos and true poetic power. The subject of this memoir was a connection of Wolfe who fell at Quebec.

shown in so just and elegant a manner to arise out of natural religion, is not at all diminished by that airy speculation." He died in 1724.



WOMAN OF MODERN EGYPT.—See WOMAN.

**WOLSEY** (wool'se), THOMAS, the celebrated cardinal archbishop of York and minister of state under Henry VIII., was the son of a butcher at Ipswich, and born there in 1471; but he must have been a man of some means, for he was able to send his son to Oxford, where he displayed great talent. He was educated at Magdalen College, where he graduated at fifteen years of age, acquiring the title of "the boy bachelor." He gained a Fellowship in his college, received ordination and was appointed to the grammar-school adjoining the college, in which he had three sons of the marquis of Dorset as pupils, and from the marquis, at the age of twenty-nine, he received his first clerical appointment, the living of Lymington, in Somersetshire. By means of Sir John Nafont, a gentleman in Somersetshire, he was introduced to Henry VII., whose favor he gained, and who sent him on a mission to the emperor. So prompt was he in action that he had returned, having succeeded in his object, before Henry was aware that he had even set out from England; whereupon he rose rapidly into favor, becoming dean of Lincoln, king's almoner and chaplain to the archbishop of Canterbury.

On the accession of Henry VIII. he rose from almoner to lord-almoner, had lands and houses in Fleet street bestowed on him, and every year for the next seven years added to his preferences and wealth. In 1510 he was rector of Torrington; in 1511 canon of Windsor and registrar of the Order of the Garter; in 1512 prebendary of York; in 1513 dean of York and bishop of Tournay, in



Flanders; in 1514 bishop of Lincoln and archbishop of York; in 1515 cardinal and chancellor of England; and in 1516 legate a latere, an extraordinary honor from the pope which made him nearly as mighty as a pope over the clergy in England.

His wealth from all these sources was truly prodigious; and it was augmented from the dioceses of Bath, Worcester and Hereford, which he held for foreign prelates, allowing them fixed stipends far below the annual proceeds which he collected. Then he held in commendam the rich abbey of St. Albans, and had stipends from the kings of France and Spain and the doge of Venice. No subject in England had ever enjoyed such a revenue; at one time it fully equaled the income of the Crown. The residences of the great cardinal were of course numerous, as they were attached to his several preferments. The principal one was York Place, afterward called Whitehall; an extensive palace that had been for centuries a seat of the prelates of York, and which was furnished

almost unbounded. Sables and silks adorned him; even his shoes were of silver gilt, inlaid with pearls and diamonds. Preceded by a long array of mace-bearers and cross-bearers, by spearmen and a pursuivant-at-arms riding on fine couriers, his bearing exceeded anything ever witnessed among the dignitaries of the Church in former days. And yet the fall of Wolsey was as sudden as his elevation. His unwillingness to pronounce on the king's marriage with Katharine displeased alike the king and Anne Boleyn. He had powerful enemies who were furious at his splendor, and they pointed to his ruinous taxation, his unwonted extravagance. In 1529 legal proceedings were instituted against him. He resigned the great seal and retired to his see of Winchester. He was impeached in the House of Lords, but the bill was thrown out in the Commons. He was deprived of most of his posts in the Church, had to surrender his magnificent palace of York Place and was ordered to go to his diocese of York. Here he ingratiated himself so much with the

the formation of a great college at Oxford, and with great energy he set about the completion of the work. At the time there was a great movement in the intellectual world of Oxford. Brazenose College was founded in 1511, Corpus Christi in 1517, and Cardinal College, by Wolsey, in 1525. His fall, in 1529, arrested the work, but in 1532 the king had the works renewed; and having alterations made, he called it the College of King Henry VIII. Thus it remained until 1546, when the king, desiring to set at rest the hostility raised against him for destroying so many religious foundations, erected the bishopric of Oxford, and by combining his college with the remains of the foundation formerly at Osney, the great college of Christ Church was formed, for which the adjoining cathedral serves as a college chapel.

It is remarkable that the chapel of the college should be the cathedral of the diocese; but so it is. Portions of the edifice are of great antiquity, presenting points of no mean interest to the antiquary. The priory chapel of St. Frideswide



WOMEN OF MODERN EGYPT.—See WOMAN, and DRESS.

with every luxury by Wolsey; but he desired to build himself a more magnificent and original abode which would outvie every palace in the kingdom; so the manor-house of Hampton Court was removed, and near it the palace of Hampton Court soon grew into stately height and breadth. It was on a scale of such largeness, utility and magnificence as none but a Wolsey could have ventured to conceive or execute. The highly-ornamented buildings, all of brick, were to be disposed in five courts; the interior arrangements comprehended no less than two hundred and eighty beds for visitors of rank. Eventually he presented Hampton Court to Henry VIII., who enlarged it; and of the palace of that day there remain the chapel, the great hall and various chambers and offices; but the remainder of the pile, as it now appears, is of later date, being chiefly of William III.'s erection.

His household was truly royal, as he had from five to eight hundred persons engaged in his service, including fifteen knights and forty squires. The earl of Derby, Lord Henry Percy, and even a Cavendish, were among their number. In his levees and journeys his display of luxury was

people that when he was arrested on a charge of high treason he was accompanied by crowds of weeping attendants. He had been ill before he had gone to York; and now, leaving the place disgraced and broken down, he sunk under a fever which was wasting him, and by the time he reached Leicester he said to the abbot, "I am come to lay my bones among you." Three days afterward he died, leaving behind him the memorable words, "Had I served my God as faithfully as I have my king, he would not have given me over in my gray hairs." Never did death-bed speech contain a more profound or pathetic moral. It was at midnight that the heartbroken cardinal was interred by the brethren of Leicester Abbey in the chapel of "Our Lady," in their church, with no solemnity except such as was essential to the awful duty and arose out of heartfelt sorrow.

Reference has been made to Hampton Court, but a greater work of Wolsey's yet remains to be described. In early life he had made a vow that if he ever attained to power and wealth he would leave a monument behind him which would be an advantage to coming generations as well as a memorial of his fame. Accordingly, he projected

stood on the same spot, and it was probably erected in the twelfth century. The spire is more recent, but still it is one of the earliest in existence. The Latin Chapel, the choir and other parts are worthy of inspection. Service is held in it daily, at four o'clock P.M. The vaulting of the choir is a good example of the latest Gothic, elaborate and with long pendants, and the chapter-house is a fine room of Early Pointed architecture. The dimensions of this small cathedral are as follows: Length from east to west only one hundred and fifty-two feet; transept, from north to south, one hundred and one feet; the height of the nave, forty-one feet; of the choir, only thirty-seven feet. It is its connection with the great college adjoining which gives importance to this diminutive edifice; and it is further to be remembered that as a cathedral it has been presided over by some of the most eminent men who have adorned the Church of England, among whom may be enumerated Dr. John Fell, John Potter, D.D., Thomas Secker—both of these being subsequently archbishops of Canterbury—Robert Lowth; and of the moderns who have held the see may be mentioned Samuel Wilberforce.

**WOMAN** (woom'an). The woman, according to inspired history, "was taken out of man," Gen. ii. 23. St. Paul refers to this narrative in order to distinguish the proper place of woman: "The head of the woman is the man." "For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man," 1 Cor. xi. 3, 8, 9. Still, the pre-eminence of the man is not to be strained to lordly authority, but honor is to be given to the wife "as unto the weaker vessel," 1 Pet. iii. 7. It is observable that, generally speaking, women are allowed their due place of honor only where the truths of divine revelation are known. In countries ignorant of God they are subjected to degradation and regarded by men as their slaves. The progress of the gospel is peculiarly a boon to the female sex.

It is very true that we have in heathen story traces of God's original disposition. Ignorant as men must have been in the Greek heroic age of the material appliances of civilization, we yet find them, as represented by Homer, with a certain



WOMEN OF MODERN EGYPT.—See WOMAN, and DRESS.

dignity and delicacy of mind and character. Still more is this apparent in the women. Polygamy seems to have been unknown; the relations between husband and wife were tender, the marriage tie inviolable; so that, though surrounded with rude and boisterous men, Penelope, holding to the belief that her husband still lived, had no force to dread but that of persuasion. The manners of Greeks of those times show in favorable contrast to those of the Hebrews. No such foul deeds as that of Amnon and Tamar are met with. Was it that the religion then was of a higher type? Nay, for it was peculiarly anthropomorphic; debased from the first principle, and likely from its character to deteriorate further. As the Greek religious element was developed, not bringing down god-like virtues to men, but carrying up, as was natural from its falsity, human vices to the deities, though civilization spread, yet the earlier purity was lost, and in the historic ages of their literature we read little of virtuous women, much of courtesans, and thus the sex was degraded. To repair that degradation is one object of the gospel, and only by Christian principles can woman be replaced in the condition for which she was created.

Much greater social liberty seems to have been anciently allowed to the Hebrew women than is now customary in the East. We find also in Scripture story several mentioned who were endowed with prophetic gifts, such as Deborah, Jud. iv. 4, 5, Huldah, 2 Ki. xxii. 14, Anna, Luke ii. 36, 37, the four daughters of Philip the evangelist, Acts xxi. 8, 9, and others. Rules are given for the exercise of such gifts in Christian assemblies, 1 Cor. xi. 5; but, generally, by the gospel women are peremptorily forbidden to teach publicly, 1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12. Unless, therefore, commissioned by special revelation, women would in so teaching directly disobey the holy law.

**WOOD.** See FOREST.

**WOOD-OFFERING.** The offering of wood in order to keep up a sufficient supply of fuel for the fire on the altar is not mentioned till after the return from captivity, Neh. x. 34; xiii. 31. It appears that there was a solemn feast appointed, called *xylophoria*. This was held, according to

happily ended. Dr. Wood was a man of eminent piety, of much zeal and faithfulness, and greatly beloved through all the Church. He died in 1867.

**WOOD, ROBERT**, was born in 1716, at Riverstown, in Meath, province of Leinster, Ireland. He was educated in Oxford, where he developed a great taste for classic and antiquarian learning. He succeeded in planning an expedition to the East which was productive of most important results to literature. Along with his friends Dawkins and Bouverie, he visited Syria, and the result was his splendid works on Baalbec and Palmyra. Ever after he was known by the familiar cognomen "Palmyra Wood." He next commenced an "Essay on Homer," but before it was finished he was made under-secretary of state by Lord Chatham, and so valuable were his services found that he was kept in this office during three administrations. The work on Palmyra contained fifty-seven atlas folio plates; that on Baalbec contained forty-six atlas folio plates; and in subsequent editions the combined works contained one



some authorities, on the twenty-second day of the month Ab, and the Talmudists say that every family when they brought their wood sacrificed a voluntary burnt-offering, called the "korban of wood." But the accounts we have of this do not agree.

**WOOD** (wud), JAMES, D.D., was born in 1799, at Greenfield, New York. He was educated in Union College, at Schenectady, where he graduated in 1822. He entered the ministry of the Presbyterian Church, and was settled, in 1826, at Amsterdam, New York; but in 1839 he accepted the chair of Biblical literature in the theological seminary at New Albany, Indiana. In 1859 he was made president of Hanover College, Indiana, which office he held until 1866. He subsequently assumed the duties of the presidency of the Van Rensselaer Institute, at Hightstown, New Jersey. He wrote on baptism, "A Call to the Sacred Office of the Ministry," "Old and New Theology," "The Gospel Fountain," "Grace and Glory," together with contributions to various journals. His "Old and New Theology" is a very temperate statement of the causes which eventuated in the division of the Presbyterian Church, which has

hundred and ten plates. His work on "The Troad and Homer" was privately printed in 1768, and a revised edition appeared after his death. It is worthy of note that he died, in 1771, in the house at Putney in which Gibbon the historian was born, in 1737.

**WOOD, SIR WILLIAM PAGE**, who rose to be lord-chancellor with the title of Baron Hatherley, was the second son of Sir Matthew Wood, M.P. He was born in 1801, at London, and educated in Trinity College, Cambridge, where he obtained a Fellowship. He entered on the study of the law and was called to the bar in 1827. He reached the position of queen's counsel in 1845, and he represented Oxford in Parliament from 1847 until 1852. He was made vice-chancellor of the county palatine of Lancaster in 1849, and he reached the solicitor-generalship in 1851. In 1852 he was made vice-chancellor, and in 1868 honors flowed in on him, as he was made lord-justice of appeal in the Court of Chancery, a member of the Privy Council, and elevated to the House of Lords as Baron Hatherley, lord high chancellor. Notwithstanding the enormous amount of respon-



sible work which these positions ceaselessly demanded at his hands, Lord Hatherley was for thirty-eight years a regular Sabbath-school teacher in his parish in Westminster, where he resided; and he also found time, in addition to his legal writing, to contribute two works on Scriptural subjects which are both of substantial value. The first was a "Vindication of the Marriage Law," and the second was entitled "The Continuity of Scripture, as Declared by the Testimony of our Lord and of the Evangelists and Apostles." This is a condensed and most forcible argument in support of the divine authority of the Holy Scriptures and of the truth of the Christian interpretation of them.

**WOODBRIDGE** (wood'brij), BENJAMIN, was born in 1622, near Highworth, in Wilts,



CHURCH OF STA. MARIA DELLA GRAZIE, PAVIA.

England. He entered Magdalen Hall, Oxford, in 1638, but he came to New England, entered Harvard College, and he holds the memorable place of being the first graduate of that seat of learning, receiving his degree in 1642. He went back to England, and was thought worthy of being successor at Newbury, in Berkshire, to the celebrated Dr. William Twisse, who was prolocutor of the Westminster Assembly of Divines. Dr. Twisse died in 1646, and Woodbridge preached, with little intermission, at Newbury until 1683. After 1662 he appears to have officiated privately for eight or nine years because of the troubles encountered by the Puritans, but he seems to have conformed, as he received orders from Dr. Earle, the Bishop of Salisbury, in 1665. He wrote on "Justification by Faith," and he replied to W. Eyre of Salisbury in "The Method of Grace in the Justification of Sinners." A work of a different character which he published in 1656 was en-

titled "Church Members set in Joynt," his argument in it being directed against lay-preaching. He was considered a man of great learning, of profound and exact judgment. He died in 1684.

**WOODBURY** (wood'ber-re), ISAAC B., was born in 1819, at Beverly, Massachusetts. He deserves a place in this work because of his eminent service in the cause of sacred music, especially in his efforts to cultivate a taste among the young with a view to the due discharge of the duty of praising God in the great congregation. He was the author of sixteen distinct publications, including oratorios, anthems, choruses, glee-books, Sunday-school singing books, works on thorough bass, the instruction for the melodeon, and similar productions. They had an immense circulation, and they aided very materially in elevating the character of sacred music in a great many churches and congregations in widely separated districts of the country. He died at Columbia, in South Carolina, in the year 1858.

**WOODHEAD** (wood'hed), ABRAHAM, was born in 1608, at Meltham, in Yorkshire, England. In 1624 he entered University College, Oxford, in which he became a Fellow in 1633. He entered the ministry, soon became widely known as a man of great learning, and in 1641 he reached the position of proctor in the university. In that year he went to Rome, where he secretly conformed to the Romish Church; and he appears to have been a thoroughly dishonest man, as he held his position outwardly, but by anonymous pamphlets he taught the tenets and views of the Romish Church. Eventually he was deprived in 1648, but in 1660 he was restored. Tiring, however, of such a life, he induced his college to give him an allowance of twenty pounds a year for traveling, on which he subsisted. He took up his abode at Hoxton, near London, where he lived in retirement, teaching Roman Catholic youths and writing controversial works. He was considered the ablest Romish controversialist of his time. He wrote on "Church Government," a guide in controversies. He examined Dr. Stillingfleet's "Principles on the Adoration of our Blessed Saviour in the Eucharist," on "Martin Luther and the Celibacy of the Clergy," on "Images and Idolatry," and in addition he published a "Life of St. Teresa," from the Spanish. He died in 1678.

**WOODHULL** (wood'hull), SELAH STRONG, D.D., was born in New York, in the year 1786. He entered Yale College in 1798, and graduated in 1802, after which he began to study law; but in a short time he abandoned it for theology. He went to Princeton, and here he enjoyed the instruction of the Rev. Henry Kollock, D.D. In 1805 he was licensed to preach, and settled in the church at Bound Brook; but in the following

year he was called to the Reformed (Dutch) Church in Brooklyn, Long Island. During 1814 he served for some time as chaplain in the army. In 1820 he accepted the secretaryship of domestic correspondence for the American Bible Society, and he discharged the duties of this office during all the time he held his pastoral charge. In November, 1825, he removed to New Brunswick, New Jersey, in consequence of his having been appointed a trustee and a professor of ecclesiastical history and pastoral theology in the theological seminary at that place; and in Rutgers College he was appointed to the chair of metaphysics and mental philosophy. To the regret of his friends and the members of the Church, he was seized with influenza shortly after his settlement in New Brunswick, and inflammatory fever followed, which ended in his death, on February 27, 1826, in the fortieth year of his age. His mind was of a very high order; he was exceedingly systematic, and as a preacher he was eminently methodical, clear and instructive.

**WOODROW** (wood'ro), ROBERT, a Scotch Presbyterian minister who took a prominent part in Church politics, was born in 1679. He was one of the committee appointed to act with the Commission of Assembly in Edinburgh for the protection of the Scotch Church at the time of the union, and was sent to London on the deputation of the Church to George I. He is best known as a historian by his "History of the Sufferings of the Church of Scotland from the Restoration to the Revolution," and his valuable manuscripts, containing lives of distinguished members of the Scotch Church, a complete history of which he contemplated. "The Woodrow Manuscripts," in the Advocates' Library, amount to several hundred volumes. In 1841 "The Woodrow Society" was founded for the publication of the works of the fathers of the Scottish Church. Dr. Woodrow died in 1734.

**WOODS** (woodz), LEONARD, D.D., was born in 1774, at Princeton, Massachusetts, and educated at Harvard, where he graduated with great distinction in 1796. In 1798 he settled at Newbury, Massachusetts, as successor to Dr. D. Tappan, and he remained in Newbury until 1808, when he became professor of theology in the Andover Theological Seminary. He filled this chair with great dignity and fame until 1846, when he became emeritus professor. He was one of the great theologians of our country, and his name will always be hallowed at Andover. He was an exceedingly voluminous and very solid writer, and his works have been so numerous that the titles only of the leading and more important among them can be given. As a Trinitarian, he criticised the sermon of Dr. Channing at the ordination of the Rev. Jared Sparks, at Andover, in 1820. He wrote on "The Inspiration of the Scriptures," on "Perfection, as held by Mahan and Others," on "Church Government," on "Swedenborgianism," and his sermons, tracts, pamphlets and other issues which were called forth from year to year have made a large collection. In the Tract Society, the Education Society, the Temperance Society, the American Board of Commissioners of Foreign Missions, he was active and influential. He left a "History of Andover Theological Seminary" nearly completed, in which he had incorporated all the memorable facts and incidents which would give a perfect picture of that institution from its commencement. He died in 1854.

**WOOL.** Wool has always been of high value, 2 Ki. iii. 4, and the first-fruit of it was to be offered to the priests, Deut. xviii. 4. The white wool of Damascus was brought to Tyre, Ezek. xxvii. 18; and the purity of this whiteness often serves for illustration, Ps. cxlvii. 16; Isa. i. 18; Dan. vii. 9; Rev. i. 14. Yet dyeing of it was then understood by the Hebrews. Garments made of woolen and linen threads mixed together were prohibited by the law. The cloth seems to have borne a peculiar name, *shaatnez*. "Thou shalt not wear a garment of *shaatnez* (English Version, 'of divers sorts'), of woolen and linen together," Deut. xxii. 11; Lev. xix. 19. The word is understood to have been of foreign origin, and no generally-received explanation has yet been given of it. See DRESS.

**WOOLMAN** (wool'man), JOHN, was born in 1720, at Northampton, Burlington county, New Jersey. He acted as a storekeeper in early life, and tried the business of a tailor. Being connected with the Society of Friends, he traveled as a preacher through different parts of the colonies. He was a very earnest man, with an intensely emotional nature, which his writings display. In 1754 he wrote on "Keeping of Negroes;" in 1768 his "Considerations on Pure Wisdom and Human Policy, on Labor, on Schools and on the Right Use of the Lord's Outward Gifts" appeared. In 1772 he wrote an "Epistle to the Quarterly and Monthly Meeting of Friends," and thus he admonished the age by his earnest appeals, the power of which was recognized by men of the most cultivated minds. He had gone to York, in England, to attend a quarterly meeting, and here he caught small-pox, of which he died in 1772.

**WOOLSEY, THEODORE DWIGHT, D.D., LL.D.**, was born in 1801, in the city of New York, and educated at Yale College, where he graduated in 1820. He then went to Princeton for theology and to Germany for further study in Greek, of which language he became professor in Yale in 1831. He held this position for twenty years, and in 1846 he was raised to the presidency of the college, from which he retired in 1871, and was succeeded by the Rev. Dr. Porter. Several of the early publications of Dr. Woolsey were on Greek authors, including Euripides, Æschylus, Sophocles and Plato. He distinguished himself very greatly by his work on international law, which was published in 1860, and of which several editions have since been called for; and the profound character of this work has been equally acknowledged by eminent men on both sides of the Atlantic. He wrote a series of articles in "The New Englander" on marriage and divorce which attracted great attention, and in 1869 they were issued in a collected form, and their value continues to be recognized in this country, as he had a special reference to the condition of the United States in the line of discussion which he followed. His inaugural discourse in 1846, in which he argues for a classical education, is an essay of great power, and should be pondered by the trustees of many of our colleges and academies where classical culture is undervalued because its advantages have never been experienced. Of the same character also is his "Historical Discourse," pronounced before the graduates of Yale College.

**WOOLSTON** (wool'stun), THOMAS, an English divine of strangely heterodox opinions, and at the same time of great ingenuity and learning, was born in 1669, at Northampton, and studied

at Sidney-Sussex College, Cambridge, of which he was elected a Fellow. He led a blameless and studious life at his college; but having become an assiduous reader of Origen's works, he imbibed a fondness for allegorical interpretations of Scripture, which, acting upon a temper naturally enthusiastic, led him to set forth in his works opinions which were considered indecent and blasphemous. His college deprived him of his Fellowship, and some time after, he was indicted, found guilty and sentenced to be imprisoned for a year and to pay a heavy fine. This sentence he was neither able nor willing to comply with, and he was consequently kept in prison till he died, which he did not very long after his incarceration, in the year 1731.

**WORCESTER** (wur'ster), JOSEPH EMERSON, LL.D., was born in 1784, at Bedford, New Hampshire, and educated in Yale College, where he graduated in 1811. After leaving Yale Col-

lege he engaged for some time in tuition at Salem, and after two years' sojourn he removed to Cambridge, Massachusetts, where he spent the remainder of his life, which he devoted to literature. His name, like that of Noah Webster, will continue to stand out prominently among the great lexicographers of our language, and his other works would ensure a splendid reputation to ordinary writers. The geographical dictionary and the gazetteer of the United States brought him into prominent notice; then followed several works in geography and history, which were modified in the various editions which the public rapidly demanded. At length his great work, "The Universal and Critical Dictionary of the English Language," appeared in 1846, and it has continued to be in great demand ever since in Great Britain as well as in the United States. At length an extended series of his dictionaries was completed, which comprised the royal quarto, the universal, the academic, the elementary and the primary, thus making a complete collection for library use and for all purposes of scholastic and academic education;

and their value has been attested by the large editions which from year to year are continuously in demand. Dr. Worcester died in 1865.

**WORCESTER, NOAH, D.D.**, was born in 1758, at Hollis, in New Hampshire. His ancestors came from Salisbury, in England. His education at school terminated when he was sixteen years of age, and in the spring of 1775 he joined the Revolutionary army in the humble capacity of a fifer. He was at Bunker Hill and at Bennington. On retiring from the army he commenced a school, in which, while he dispensed his small stock of knowledge, he added to his own acquirements. In 1782 he became a member of the Congregational Church. And now he began to study with great diligence and regularity of system. A letter which he published on the "Origin of Evil" brought him into notice and tended to prepare the way for his entering the ministry; and after consultation with several ministers he



FIRE-WOOD HEWERS.

was examined as to his acquirements and views, and in 1786 he was licensed to preach. He was settled as pastor in Thornton, where he had resided for several years, discharging the various duties of schoolmaster, selectman, town-clerk, justice of the peace and representative to the General Court. He was engaged as the first missionary of the New Hampshire Society, and from 1802 he traveled extensively in the northern part of the State for two years. In 1809 he settled at Salisbury; and here he produced his work on the Trinity, which caused extensive and warm controversy. His views had met with so little acceptance in Salisbury that he removed his family to Brighton in 1813 to act as editor of "The Christian Disciple;" and he cast the influence of this journal into the scale of Unitarianism. He took a very decided part also on behalf of the cause of peace; and he published a celebrated tract on that question in 1814, which was favorably received, and it led to the institution of the Peace Society. In 1828 he retired in a great measure from all labor in the cause of peace, and in 1829 he published "The



Atoning Sacrifice, a Display of Love, not of Wrath," and this work had an extensive circulation. Although he suffered from paralysis in 1815, he recovered; and notwithstanding repeated mild attacks, he lived until 1837. He was interred at Mount Auburn, where a monument has been erected to his memory. In addition to the works already mentioned, he was the author of earnest pamphlets and sermons on "The Gospel Ministry," "Close Communion," "Reasons for Declining the Baptist Theory" and several tracts on the subject of the Trinity, which were published after the year 1812, at intervals, until 1836.



INTERIOR OF THE CATHEDRAL OF BARCELONA, SPAIN.

WORD. See LOGOS.

**WORDSWORTH** (wurdz'wurt), CHRISTOPHER, D.D., was educated at Trinity College, Cambridge, where he became a Fellow in 1798. He entered the ministry of the English Established Church, and in 1804 he became rector of Ashby and Oby-with-Thirne, in Norfolk; in 1808 he rose to be dean of Bocking, in Essex, and in 1816 the living of St. Mary's, Lambeth, was given to him, along with the rectory of Sundridge, in Kent. Four years afterward he exchanged these parishes for the rectory of Buxted-with-Uckfield, in Surrey; and from 1820 until 1841 he held the elevated place of master of Trinity Col-

lege, Cambridge, when he retired to his rectory at Buxted, which he made his home until his death. His great work was his "Ecclesiastical Biography," the object of which is to present a record of the eminent men who flourished in England from the Reformation to the Revolution, and who were connected with the religious interests of the kingdom. Dr. Wordsworth was brother to the poet, William Wordsworth. The rector of Buxted had a son, Christopher Wordsworth, D.D., who was born in 1807, and educated in Trinity College, Cambridge, where he also became a Fellow, and where he received several medals and university honors. He traveled in Greece, was master of Harrow, canon of Westminster, vicar of Stamford, in Berkshire, and in 1869 he was made bishop of Lincoln. He has been a most voluminous writer, as no less than thirty-seven distinct works were published by him before he was sixty years of age, and he continues with great zeal to prosecute his literary career. His critical edition of the New Testament is among the most learned of his works, and his "Notes and Introductions on the Books of the Old Testament" are very valuable. As Hulsean lecturer for 1848, he prepared a "Critical and Expository Course on the Apocalypse;" and he revised this work, adding the Greek text. Among his multitudinous essays, pamphlets and charges will be found criticisms on almost all the leading topics of the age, in addition to the more solid theological treatises which he has produced.

**WORKS.** This word occurs sometimes in the sense of ordinary labors, as in Ex. v. 13; sometimes as indicating miracles, Num. xvi. 28; John v. 20; x. 25. By the "works" or conduct of men their character is known. For as our Lord teaches, grapes cannot be gathered of thorns, or figs of thistles, the productions of a tree testify to its nature and quality, so men are known by their fruits, Matt. vii. 16-20. The "works of the law," Gal. ii. 16; iii. 2, 10, are those which the law of God requires. But a sinless performance of them is nowhere found with fallen man, 1 John i. 8, 10; hence justification before God is not by the works of the law, Rom. iii. 20, 28. The "works of the flesh" are those which naturally flow from the

corrupted heart of men, Rom. viii. 8. These the law condemns, and for these God's just judgments are inflicted. But a holy principle will yield its appropriate fruit. There are works of faith—that is, if a man believes in Christ for the remission of his sins, he will give proof of the reality of his faith by his conduct; and if he does not seek to please God in his actions, honoring the Saviour by a holy walk and conversation, his faith is a mere name, of no value or efficiency, James ii. 17, 18, 26.

**WORLD** (world) is the English term by which our translators have rendered four Hebrew words: 1. *Hhēdēl* comes from a root which signifies "to rest," "to discontinue," and hence "to cease from life," "to be at rest," and as a noun, "the place of rest," "the grave." The word occurs in the complaint uttered by Hezekiah when in prospect of dissolution, and when he contemplates his state among the inhabitants, not of the upper, but the lower world, Isa. xxxviii. 11, thus combining with many other passages to show that the Hebrews, probably borrowing the idea from the Egyptian tombs, had a vague conception of some shadowy state where the manes of their departed friends lay at rest in their ashes, retaining only an indefinable personality in a land of darkness and "the shadow of death," Job x. 21, 22. 2. *Hhēdēl* means "to conceal," and derivatively "any hidden thing," hence "age," "antiquity," "remote and hidden ages," also "the world," as the hidden or unknown thing, Ps. xlix. 1. In a similar manner, 3. *glām* (in the New Testament *glōia*), the root signification of which is "to hide," denotes a very remote, indefinite and therefore unknown period in time past or time to come, which metaphysicians call eternity *à parte ante*, and eternity *à parte post*. In Ps. lxxiii. 12 it is rendered "world;" but in this and in the previous instance it may be questioned whether the natural creation is really meant, and not rather "the world" in our metaphorical use of the term, as denoting the intelligent world, the rational inhabitants of the earth, and still more specifically that portion of them with which we are immediately concerned. 4. *Tēbēl* comes from a radix that signifies "to flow;" and as water is the unfailing cause of fertility in the East, it denotes "to be productive," "to bear fruit," and as a noun "the fruit-bearer"—that is, the earth. This word is frequently rendered "world" in the common version; but if more was intended than the earth on which we dwell, it may be doubted if the passages in which it occurs will justify the translators.

In truth, the Hebrews had no word which comprised the entire visible universe. When they wanted to speak comprehensively of God's creation, they joined two words together and used the phrase "heaven and earth," Gen. i. 1. We have already seen that they had an idea of an under world; the meaning of their ordinary term for earth, which signifies the "lower," shows that they also regarded the earth as beneath the sun; while the term for heaven, denoting "what is elevated," indicates that their view was that the heavens, or the heights, were above. Above, below and under—these three relations of space comprehend their conception of the world.

**WORM** (wurm). There are several Hebrew words so rendered in our version, some of them improperly so. Thus *zōhhalēm*, implying "creeping" or "crawling," Mic. vii. 17, is more accurately translated elsewhere "serpents," Deut. xxxii. 24. *Sds*, also, a word signifying the "leaper," Isa. li.

8, must mean some species of moth. But besides these there are two other words, *rinnādā*, signifying rotting or putridity, and *tōlā*, *tōlā'ath* or *tōlē'ah*, so called from "licking" or "swallowing." The first of these seems to describe the maggots bred in any putrefying substance, as in the manna, Ex. xvi. 24. The second is used for any maggot, worm or caterpillar. Sometimes it designates the worm or insect, *Coccus ilicis*, from which the scarlet or crimson dye is obtained, Isa. i. 18. Also it is used for the maggots bred in the manna kept beyond the proper time, Ex. xvi. 20, and described as gnawing plants, Deut. xxviii. 39; Jon. iv. 7, where probably it was a caterpillar, some kinds of which are peculiarly destructive. The words *rinnādā* and *tōlā* are often employed indiscriminately. Thus both are represented as feeding on the bodies of the dead, Job xxi. 26; xxiv. 20; Isa. lxvi. 24. From the last-named passage our Lord seems to have adopted his striking metaphor of the eternal worm which torments the lost in the future world, Mark ix. 44, 46, 48. In Job xix. 26 there is no word in the original expressing "worms." In the New Testament we have the fearful death related of Herod Agrippa I., who was "eaten of worms," Acts xii. 23. Josephus describes Herod the Great as dying in a similar way; and an apocryphal writer uses the same language in regard to Antiochus Epiphanes, 2 Macc. ix. 9.

**WORMWOOD** (wurm'wood), a plant belonging to the genus *Artemisia*, remarkable for the intense bitterness of many of its species. This genus is distinguished by the multitude of fine divisions into which the leaves are usually separated, and the numerous clusters of small, round, drooping, greenish-yellow or brownish flower-heads with which the branches are loaded. *Artemisia absinthium*, wormwood, is said by Kitto not to exist in Palestine. *Artemisia abrotanum*, southernwood, is widely scattered over the South of Europe, Palestine, Persia and other parts of Asia and elsewhere. But there is another species, *Artemisia Judaica*, which has been found in Palestine, Arabia and the deserts of Numidia. It is erect and shrubby, with a stem about eighteen inches high. Its taste is very bitter, and both leaves and seeds are used in the East in medicine as a tonic. Probably the Scripture term is general, comprising various bitter plants; but if an individual be intended, we may fairly suppose it to be the *Artemisia Judaica*.

The term is commonly employed in a figurative sense for a bitter lot, or calamity, or curse, Deut. xxix. 18; Prov. v. 4; Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19, and for injustice, Amos v. 7; vi. 12, where our version gives "hemlock." It also aptly represents the disastrous nature of an anti-Christian power which should corrupt and embitter the pure water which it touched, Rev. viii. 11, 12.

**WORSHIP** (wur'ship). This word is properly used to express the homage which was to be paid to the Deity, and which it was sinful to offer to any other being, Ex. xxxiv. 14; Isa. ii. 8. See IDOLATRY. Thus we find St. Peter and an angel refusing such tokens of reverence, Acts x. 25, 26; Rev. xxii. 8, 9. The case of Nebuchadnezzar worshipping Daniel, Dan. ii. 46, is peculiar. The Chaldee word used and its Hebrew cognate indicate everywhere else the paying of divine honor, and it seems most probable that this is the sense here. If so, Daniel no doubt directed the king's reverence to the Most High, for in the very next verse Nebuchadnezzar declares his belief that the

God of Israel was "God of gods." For notice of the mode of public worship among the Hebrews, see OFFERINGS, SYNAGOGUE, TEMPLE.

**WORSHIPER**, Acts xix. 35. Compare margin, and see EPHESUS.

**WORTHINGTON** (wur'thing-tun), THOMAS, D.D., was a native of Plainscough, in Lancashire. After a course at Oxford, he went to the English College at Douay in 1572. He entered the Romish priesthood, and for some time he resided at Rheims, after which he returned to England as a missionary. In 1584 he was imprisoned in the Tower, and next year he was banished. In 1599 he was made president of the English College at Douay, a position which he held until 1613. At length he found his way back to England, and he appears to have lived chiefly in Staffordshire. He joined the Jesuits, and died in 1626. He was the author of two volumes of "Annotations on the Old Testament," a "Catalogue of the Martyrs," and an "Anker" of Christian doctrine, in which he sought to establish the leading doctrines of the Romish Church from Scripture, and a work on the rosary.

**WORTHINGTON**, WILLIAM, a learned English divine, was born in Merionethshire, in 1703, was educated at Jesus College, Oxford, and obtained prebends in the cathedrals of Asaph and York. His principal works are—"Essay on the Scheme of Redemption," "On the Historical Sense of the Mosaic Account of the Fall of Man" and "The Scripture Theory of the Earth." He died in 1778.

**WOTTON** (wut'tun), WILLIAM, an English divine, critic, historian and miscellaneous writer of great learning, was born at Wrentham, in Suffolk, in 1666. He had a remarkable facility in acquiring languages and extraordinary force of memory. When four years and three months old, he could read Hebrew, Greek and Latin. He graduated bachelor of arts at Cambridge before he was thirteen, and master of arts at seventeen years of age. His chief works are—"Reflections upon Ancient and Modern Learning," an edition and Latin translation of the ancient laws of Wales and "The History of Rome from the Death of Antoninus Pius to the death of Alexander Severus." He died in 1726.

**WRANGHAM** (rang'am), FRANCIS, was born in 1769, and educated at Magdalen College, Cambridge. He entered in 1786, and next year he gained the prize for Greek epigrams. At the same time he removed to Trinity Hall, where he became third wrangler, classical medalist and second Smith's prize-man. He also gained the Seatonian prize on four occasions. He entered the Church, was made curate of Chobham, vicar of Hunmanby, in Yorkshire, rector of Thorpe-Basset and archdeacon of Cleveland. In 1823 he was made a prebendary of York, and in 1825 he received a stall in Chester, while in 1827 he was presented to the rectory of Dodleston, in Cheshire. He was eminent for his knowledge of Latin, and of literature generally. In addition to sermons

in several successive volumes and tracts, he published very extensively on almost every department of current literature. He had his collection of ten thousand pamphlets bound in about one thousand volumes, and in 1842 he presented them to the library of Trinity College, Cambridge. He died in 1843, aged seventy-three years.

**WREN** (ren), SIR CHRISTOPHER, an architect, engineer and physicist of world-wide renown, was born in 1632, at East Knoyle, in Wiltshire, and educated at Wadham College, Oxford. He became at an early age conspicuous for the ardor and success with which he prosecuted his studies in mathematics and physical science. He did much to perfect the barometer in 1655, shortly after that instrument had been invented, and he himself was the inventor of a number of valuable mathematical instruments. He was appointed Savilian professor of astronomy at Oxford in 1660. Besides astronomy, mathematics, chemistry and anatomy, Wren had also carefully studied architecture, and in 1663 the dean and chapter of St. Paul's engaged him to make a survey of the cathedral, with a view to repairing that great structure. He gave in a report, accompanied with sugges-



TOMB OF SIR CHRISTOPHER WREN.

tions, designs and plans. But the cathedral having been leveled with the ground by the great fire of 1666, Wren, instead of being employed as the restorer of the old structure, was appointed the architect of the new. His great success in this work is known to the world. The cathedral, begun in 1675, was completed in 1710, the last stone of the lantern being placed by Christopher, the architect's son. Wren was also the architect of many of the finest buildings in and near London. Amongst these are the Custom-House, Royal Exchange, Monument, Greenwich and Chelsea Hospitals, Hampton Court. In 1672 he was knighted. In 1680 he was appointed president of the Royal Society. He died in 1723, and was buried in St. Paul's Cathedral.

**WREN**, MATTHEW, bishop of Ely, was born in London, in 1585, studied at Pembroke Hall, Cambridge, of which he was chosen fellow, took orders, and in 1621 was named chaplain to Prince Charles, afterward Charles I. He accompanied the prince and Buckingham on their journey to Madrid in 1623, and gained great influence with Charles. Wren was appointed in 1629 one of the judges of the Star Chamber—a post for which his acrid, rigorous temper well fitted him. He accompanied the king to Scotland in 1633, was promoted in rapid succession to the sees of Here-



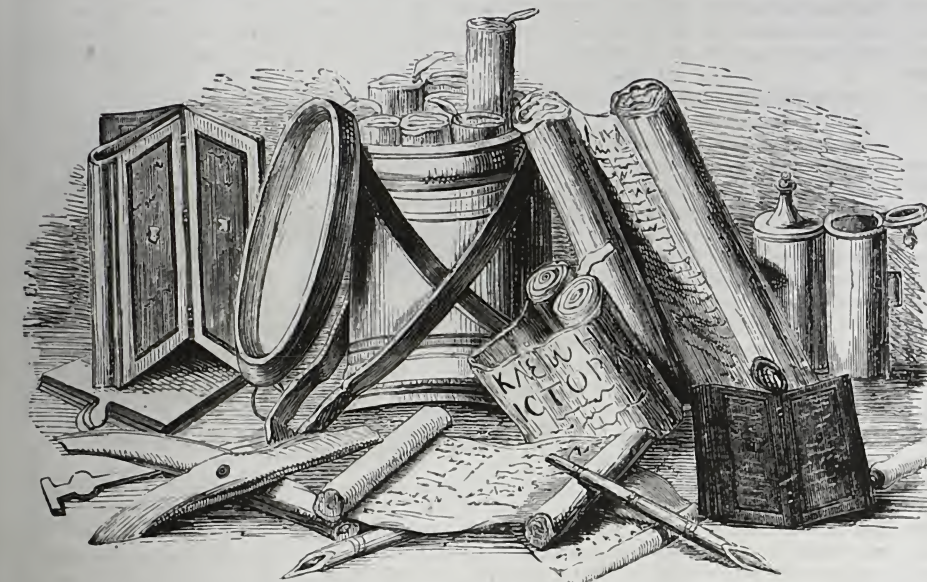
ford, Norwich and, in 1638, Ely, composed the form of prayer for the 29th May and assisted in preparing the Scottish liturgy, the first use of which had such memorable consequences. Articles of impeachment were brought against him by the Commons at the close of 1640, the court of Star Chamber and the high commission court being abolished about the same time, and Wren was a prisoner in the Tower for eighteen years. He was released at the Restoration, and died in 1667.

**WRESTLING** (res'ling). See GAMES.

**WRIED, or WRYED** (ride), Ps. xxxviii. 6, marg., altered in many modern copies into "wearied," curved, crooked.

**WRIGHT** (rite), CHARLES HENRY HAM-ILTON, was educated in Trinity College, Dublin, whence he passed to Exeter College, Oxford, and in both of these colleges he became distinguished for his attainments in languages. In 1859 he pub-

lished "The Book of Genesis in Hebrew," to which he added "Various Readings and Grammatical and Critical Notes," thus producing a revised and critical text. In 1860 he issued a "Grammar of the Modern Irish Language," for use in the classes of Trinity College, and this manual has run into several editions. In 1864 he published a critical edition with notes and a revised text of the Book of Ruth; and in the following year he issued a volume of sermons which he had preached at Dresden, entitled the "Spiritual Temple of the Spiritual God." His next work appeared in Edinburgh in 1867, in the form of sermons, the title being "The Fatherhood of God." All his works display his critical scholarship, showing that in range and minuteness he is equal to the progress of the age.



ANCIENT ROLLS, ROLL-CASES, STYLES, ETC.—See WRITING.

fore that time, or otherwise the sacred historian would probably have added this extraordinary and divine revelation to the other parts of his information respecting the transactions on Mount Sinai.

After the gift of language, it would seem that writing was the most highly beneficial and important boon which could be conferred on men possessed of intellect and understanding, who from their circumstances must spread over the whole earth, and yet be forced from various necessities to maintain intercourse with each other.

Even in the first ages of the world it would be requisite not only to preserve unimpaired the knowledge of God, but it would seem desirable to have some method of transmitting and receiving intelligence from the scattered communities of a more certain nature than verbal messages ever can be; nor is it probable that events which were destined to act upon all time should be left to float upon the uncertain stream of tradition, when by the art of writing they might be accurately conveyed without addition or diminution to the latest posterity. It is scarcely possible that the won-

drous gift of writing was withheld until the world had been twice re-peopled and two thousand five hundred and thirteen years had rolled by. Is it, then, too much to believe that God by revelation immediately imparted to mankind the power of writing? For it does not appear that any person ever invented an alphabet who had not previously heard of or seen one, and every nation which possessed the art always professed to have derived its knowledge from a god.

It was a matter of the utmost consequence that the most exact accounts should have been preserved of the creation, the fall of man and many prophecies of deepest interest to unborn generations. The ages and genealogies of the patriarchs, the measures of the ark, the first kingly government in Assyria, the history of Abraham and his descendants for four hundred and thirty years, including minute circumstances, changes and conversations in many different countries, could scarcely have been perfectly preserved by oral descent for twenty centuries; but allowing the art of writing to have been given with language, there is no difficulty, and it becomes obvious that each transaction would be recorded and kept exactly as it was either revealed or happened.

In the fifth chapter of Genesis it is said, "This is the book of the generations." If there had been merely a traditional recollection of the generations of Adam, preserved only by transmission from one memory to another for more than a thousand years, the term "book" would have been most inapplicable, and could not have been used; and to suppose that a written document had been referred to cannot be deemed as forcing the construction of the word in this instance more than when it is also believed that "the book of the generation of Jesus Christ," Matt. i. 1, was likewise copied from a national register, and not given by a new revelation or old tradition, for the genealogies in the New Testament were not of less importance than those of the sons of Shem, Gen. xi., and yet the former were taken from public records. Why, then, should a miracle have been wrought to preserve the latter?

The book of Job is considered to be the most ancient written document extant, and is deemed an authentic narrative, and not an imaginative poem, James v. 11. Hales asserts that Job lived at most two hundred years before the Exode. Our version of the Scriptures fixes the time of Job at B. C. 1520, which allows but twenty-nine years between his era and that of the departure of the Israelites from Egypt. Be that as it may, the declarations of Job prove that letters and books were known to him and his countrymen, who were a people quite distinct from the Hebrews.

In the nineteenth chapter of Job, ver. 23, 24, it is said, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen." Also Job xxxi. 35, "Mine adversary had written a book." Such expressions could not have been used, and would have had no meaning, if the art of writing had been unknown, nor could there have been such terms as "book" and "pen" if the things themselves had not existed.

If, then, it be granted that the book of Job was written, and such expressions were current before the Exode, it becomes evident from sacred history that writing was not only in use before the law was given on Mount Sinai, but that it was also

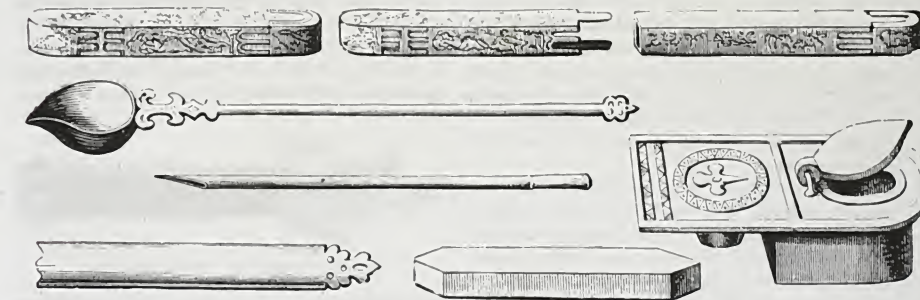
known amongst other patriarchal tribes than the children of Israel. Another singular phrase is found in Job: "My days are swifter than a post," Job ix. 25. This would imply the regular transmission of intelligence by appointed messengers from place to place; and although it does not follow as a necessary consequence that such a person



MODERN EGYPTIAN WRITING IMPLEMENTS.—See WRITING.

on all occasions carried letters, it is more than probable that such a mode of conveying important communications was established in civilized countries where books, pens and writing were known.

Before the law was given by God to Moses, he had been commanded to write the important transactions which occurred during the progress of the Israelites from Egypt to Canaan; for in Ex. xvii. 14 it is recorded, "And the Lord said unto Moses, Write this for a memorial in a book." An account of the discomfiture of the Amalekites is the first thing said to have been written by Moses. This battle was fought ere the people left Rephidim, Ex. xvii. 13, from whence they departed into the wilderness of Sinai, Ex. xix. 2, and therefore that writing was drawn up before the events on the mount took place. The law was written by the finger of God, Ex. xxxi. 18, B. C. 1491, and since that time there is no question as to the existence of the art of writing. The commandments were written on two tables of stone, Ex. xxxiv. 1; but immediately afterward, when Moses was interceding with God for the sinning idolaters, he says, "Blot me out of thy book which thou hast written," Ex. xxxii. 32. If writing in alphabetical characters had been seen by Moses for the first time on the tables of stone, he could not from these have had the faintest conception of a book,



PERSIAN WRITING IMPLEMENTS.

which is a thing composed of leaves or rolls, and of which the stones or slates could have given him no idea.

Forty years after the law was written the Israelites took possession of the land of Canaan. Amongst other places which were conquered was one called by them Debir, but whose original name was Kirjath-sepher, or the city of books, or Kirjath-sannah, the city of letters, Josh. xv. 49;

Jud. i. 11. The Canaanites could not have gained their knowledge of letters or of books from the Hebrews, with whom they were entirely unacquainted, or at war, and must therefore have derived them from other sources. The Canaanites, being the descendants of Canaan, a son of Ham, had probably preserved and cultivated the same arts and sciences which Misraim, another son of Ham, carried into Egypt, Gen. x. 6.

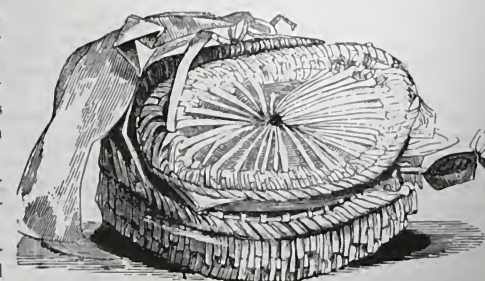
The Book of Jasher, Josh. x. 13, is mentioned by Joshua, but whether as a chronicle of the past or present is uncertain.

Books and writing must have been familiar to Moses, "who was learned in all the wisdom of the Egyptians," Acts vii. 22, for at the time of his birth that people had arrived at a high pitch of civilization. Since the penetration of Dr. Young discovered the key by which the hitherto mysterious hieroglyphics can be deciphered, it has been found that from the earliest era Egypt possessed a knowledge of writing. Without crediting the very distant period given by some chronologists, which fixes the beginning of the first regal dynasty there about 5867 years B. C., it is not presuming too much to think that the chronology adopted by Usher is too short to include many scriptural transactions.

Hales, agreeing with Josephus, says that Menes, the first king of the first Egyptian dynasty, began his reign B. C. 2412 years; but previous to his assuming the royal dignity, Egypt had been long ruled by a succession of priests, and in their theocracy Thoth or Hermes, "a god," was considered by them to be the inventor of letters, and in no instance is the discovery of the art of writing ever attributed to men.

There were three kinds of writings practiced in Egypt: 1. The hieroglyphical, or sacred sculptured characters; 2. The hieratic, or sacerdotal, which was abbreviated; 3. The demotic, or enchorial, which became the hand in general use. Lepsius maintains that the Egyptians had two colloquial dialects in use which were very distinct, the classical or sacerdotal, and the popular. The sacred or hieroglyphic writing, as well as the hieratic of all ages, presents the former, whilst the demotic presents the common dialect. Wilkinson thinks the hieroglyphical was the sole

mode of writing was unknown in the earliest times; for from the account of the burial of Jacob, Gen. l. 9, and from the song of Moses, Ex. xv. 1 and xiv. 26, it is clear that horsemen were a part of the Egyptian army, and yet there is but one solitary specimen of a man on horseback among the infinite variety of sculptured representations of their manners and customs. The priestly rulers of Egypt had continued, like the framers of caste in India,



ANCIENT ENGLISH HANAPER FOR OLD RECORDS.

mode of writing was unknown in the earliest times; for from the account of the burial of Jacob, Gen. l. 9, and from the song of Moses, Ex. xv. 1 and xiv. 26, it is clear that horsemen were a part of the Egyptian army, and yet there is but one solitary specimen of a man on horseback among the infinite variety of sculptured representations of their manners and customs. The priestly rulers of Egypt had continued, like the framers of caste in India,



ANCIENT ENGLISH SKIPPET FOR OLD RECORDS.

to bind down by certain definite and established laws every mode of action, and from that circumstance it may be inferred that the manner in which trials before the judges were carried on was not an innovation of later times. There were royal and priestly scribes, but there must have been a different grade, employed by other classes, as in their law-courts the complainant always stated his case in writing, and the defendant also replied in writing, from which circumstance it may be inferred that there was some common popular writing for such purposes besides that of the sacred hieroglyphics, or sacerdotal mode. In the paintings which represent the judgment after death, Thoth, who is called the "secretary of justice," is always portrayed with his tablet and style, just beginning to write.

The Memnonium is said to have been built about the time of Moses, B. C. 1571; over the entrance gateway to the library was inscribed "Remedy or Balsam for Souls." Over the mouldering door which led to the bibliothetical repository, Champollion read, written over the heads of Thoth and Sakh (who were the male and female deities of arts, sciences and literature), the remarkably appropriate titles of "President of the Library" and "Lady of Letters." In the Sanctuary at Luxor, erected two hundred years before the birth of Moses, there is an inscription over Thoth which begins, "Discourse of the Lord of the Di-



vine Writings." The number of works ascribed to Thoth is stated to have been thirty-six thousand five hundred and twenty-five.

The great pyramid is supposed to have been erected at least 2123 years B.C. In A.D. 1837 Colonel Howard Vyse found in the low chamber the name of Suphis (Cheops) scored in red ochre on the rough stones behind the front facing of the room.

In Egypt nothing was done without writing. Scribes were employed on all occasions, whether to settle public or private questions, and no bargain of any consequence was made without the voucher of a written document. On a tomb said to have been built about the time the pyramids were erected is seen the representation of a steward giving an account of the number of his master's flocks and herds. The scribes and stewards, who were employed in domestic suits, conveyancing and farming, could not have used the *sacred* characters for their affairs, nor could they have been understood by the people generally if they had; it may therefore be concluded that the enchorial writing was that in popular practice.

Pliny is in error in saying that papyrus was not used for paper before the time of Alexander the

been found in different tombs at Thebes; on five of them is written the same inscription, "The flower opens, and, lo! another year." In China writing is still symbolical, there being eighty thousand characters, to which there are two hundred and fourteen radical keys.

Letters are generally allowed to have been introduced into Europe from Phœnicia, and to have been brought from thence by Cadmus into Greece about fifteen centuries before Christ, which time coincides with the eighteenth Egyptian dynasty; but while none may deny such to have been the origin of European alphabetical characters, it does not prove the Phœnicians to have been the inventors of writing. That people occupied Phœnicia in very early times after the deluge; and if the patriarch and his sons possessed the knowledge of letters, their posterity would doubtless preserve the remembrance and practice of such an invaluable bequest, which would be conveyed by their colonies into Greece and Africa. In the New World it was found that the Peruvians had no system of writing, while the Mexicans had made great advances in hieroglyphical paintings.

The Aztecs, who preceded the Mexicans, had attained much proficiency in the art, such as was adequate to the wants of a people in an imperfect state of civilization. By means of it were recorded all their laws, and even their regulations for domestic economy; their mythology, rituals and calendars and their political annals carried back to a period long before the foundation of their empire.

A Mexican MS. usually looks like a collection of pictures, each forming a separate study. Their materials for writing were various. Cotton cloth, or prepared skins, were used, but generally a fine fabric made from the leaves of the aloe, from which a sort of paper was prepared, somewhat resembling Egyptian papyrus, which could be made more soft and beautiful than parchment. When written, the documents were either made up into rolls or else into volumes, in which the paper was shut up like a folding screen, which gave the appearance of a book. When the Spaniards arrived in Mexico, great quantities of these MSS. were in the country; but the first Christian archbishop, Zumarraga, caused them to be collected from every part of the country, and had the whole burnt.

In later times there have been two instances in which persons in semi-barbarous countries have constructed an alphabet from having heard that by such means ideas were communicated in many lands. A man of the Greybo tribe, on the African coast, and a Cherokee are said to have formed a series of letters adapted to their respective languages; but in neither case was it the result of intuitive genius.

Various have been the materials and implements used for writing. As was before observed, paper made from the papyrus is now in existence which was fabricated two thousand years before Christ. Moses hewed out of the rock two tables of stone on which the commandments were written, Ex. xxxiv. 1. After that time the Jews used rolls of skins for their sacred writings. They also engraved writing upon gems or gold plates, Ex. xxxix. 30.

Before the discovery of paper the Chinese wrote upon thin boards with a sharp tool. Reeds and canes are still used as writing implements among the Tartars; and the Persians and other Orientals write for temporary purposes on leaves, or smooth sand, or the bark of trees. The Arabs in ancient times wrote their poetry upon the shoulder-blades of sheep.

The Greeks occasionally engraved their laws on tables of brass. Even before the days of Homer table-books were used, made of wood cut in thin slices, which were painted and polished, and the pen was an iron instrument called a style. In later times these surfaces were waxed over, that the writing might be obliterated for further use. Table-books were not discontinued till the fourteenth century of the Christian era.



BOOK, FROM THE ISLAND OF CEYLON.

At length the superior preparations of paper, parchment and vellum became general, and superseded other materials in many, and all entirely civilized, nations.

WROE (ro), RICHARD, was one of the most eminent of the wardens of the great collegiate church of Manchester in the beginning of the eighteenth century. He succeeded Nicholas Stratford, D.D., who became dean of St. Asaph. Wroe was so eloquent as a preacher that he was called the "silver-tongued." He also held the position of prebendary of Chester along with his office in Manchester. He died in 1718.

WULFHELM (woolf/helm) was a famous bishop of the diocese of Wells in the eleventh century. In A.D. 910 Adhelm, who had been abbot of Glastonbury, was consecrated by Plegmund, archbishop of Canterbury, the first bishop of Wells, with Somerset for his diocese. A church had been erected at the place afterward called Wells, so named because of a remarkable spring—St. Andrew's Well—which rises near the site of the episcopal palace and flows with copious transparent waters through several parts of the city. This primitive structure was raised by Ina, the king of the West Saxons, who dedicated it to St. Andrew. Wulfhelm, who as second bishop succeeded Adhelm, erected the first cathedral, and in his work he received great aid from Bishop Giso, one of the chaplains of King Edward the Confessor. Wulfhelm effected a great work in beautifying the grand choir of the new edifice; and having presided at Wells eight-and-twenty years, he died, A.D. 1087, and was buried on the northern side of the high altar in his church. Owing to the attachment of John de Villula to Bath, a vigorous



MODERN ORIENTAL WRITING-CASE.

effort was made by the monks of that place to have the see permanently located there. This bishop died in A.D. 1122, and after his death it was determined that the bishop should in future be designated as the bishop of Bath and Wells. See JOHN DE VILLULA.

In 1205 Joceline Trotman, or de Wells—for he was a native of the place and had been a canon—was consecrated for the diocese, at Reading. He incurred the king's displeasure by laying the kingdom under an interdict, at the command of the pope, and he spent five years abroad in banish-

ment. On his return he brought with him very enlarged views, and he set about the enlargement of the church on a plan which really issued in a new cathedral, and which when it was completed produced one of the most perfect and beautiful edifices in Christendom. He began his work in the year 1214, when he took down the greater part of the former church, and commenced rebuilding it on a more spacious and architectural plan, calculated to produce a noble and admirable effect. He was able to have it rededicated on October 23, 1239. He not only built the gorgeous western front as it now stands, which is universally admitted to be one of the most remarkable specimens of enriched architecture in England, but he also built and endowed two costly chapels, one in his own palace at Wokey and the other at Wells. Bishop Joceline died on the 19th of November, 1242, and was buried in the middle of the choir. The entire plan or model of the church adopted by this bishop appears never to have been departed from, but to have been strictly followed in the works of successive bishops till its total completion by Bishop Stillington, in 1465. Ralph Shrewsbury, the thirtieth bishop of Wells, who succeeded in 1329, a century after its commencement, excelled almost all his predecessors in this see in his works of liberality and munificence, and has the merit of continuing the original plan in his great benefactions to the cathedral.

The very beautiful architectural style adopted in the reign of Henry III. is remarkable for the vast skill and taste displayed in the construction and ornamental parts. The boldness and lightness of all the edifices raised at this period are yet unrivaled, and they command a very high respect for the taste and the ability of the architects. At Wells the western front is richly decorated with sculpture, and one of the most critical artists of the present age has not hesitated to direct the attention of his pupils to the tasteful decorations of rich foliage and gracefully-disposed statues which abound on the exterior of the great church as rebuilt by Bishop Joceline. On the southern side, above the western door, are figures which illustrate the deluge and important acts of the patriarchs. Companions to these on the northern side are figures which represent the leading incidents in the life of Christ; and above them are two rows of statues larger than nature, in niches, of kings, queens and noble patrons of the church—saints, bishops and others—from its foundation to the reign of Henry III. Near the pediment is our Saviour come to judgment, attended by angels and his twelve apostles. The upper arches on each side, along the whole western front and continued in the northern and southern ends, are occupied by figures rising from their graves, strongly expressing hope, fear, astonishment, stupefaction or despair, inspired by the presence of the Lord and Judge of the world in that awful moment. It is worthy of remark that this sculpture was finished in 1242, two years after the birth of Cimabue, the restorer of painting in Italy, and the work was going on at the same time that Nicola Pisano, the Italian restorer of sculpture, exercised the art in his own country. It was also finished forty-six years before the cathedral of Amiens, and thirty-six years before the cathedral of Orvieto was begun, and it seems to be the first specimen of such magnificent and varied sculpture, united in a series of sacred history, that is to be found in

Western Europe. The general idea may have been brought from the East; but as the style is different from the tombs of Edward the Confessor and King Henry III., which were by Italian artists, and as Trotman is the name of the bishop who raised all this splendor in England, the strong presumption is that the execution was by English artists.

The cathedral church of Wells, as it now remains, is not only one of the most perfect in its original plan, designed in the early part of the reign of Henry III., but its appendages are more complete than those of any other cathedral in England; and accordingly the late C. A. Stothard, an artist of extraordinary talent in delineating and appreciating the value of the antiquities of his country, has justly said, "The cathedral, with its various surrounding gates, the magnificent



EARLY ENGLISH SIGNS OR SYMBOLS AFFIXED TO WRITINGS.

close and the west front covered with figures of the finest workmanship, certainly must bear the palm from all others." The western front occupies a space of one hundred and fifty feet in length, including the boldly projecting buttresses of the large towers, which rise to the height of not less than one hundred and thirty feet. The statues, of the size of life and larger, which are upon this front, amount to one hundred and fifty-three in number, and of smaller figures there are more than double that number. Instead of one great western window, there are three splendid lancet windows separated by piers of width nearly equal to the openings—a peculiar feature in the early stage of the Pointed architecture, which points to the precise date of the foundation of the structure. The projecting buttresses and the great space over the western triple window are enriched to an extent that excites universal admiration. The porch on the northern side of the nave is exceedingly elegant; the great enrichment of the highly-pointed

arch of entrance is an abundance of beautiful recessed mouldings peculiar to the style in which it is erected; the insulated and banded shafts of the pillars on the sides have boldly sculptured capitals, amongst the foliage of which are represented the remarkable events in the life and martyrdom of St. Edmund the King, who was shot with arrows and afterward beheaded, in the year of our Lord 870.

The whole of the cathedral from the western front, excepting the upper parts of the towers on that part of the edifice to about the middle of the choir, is reputed to have been erected by Bishop Joceline. Before the year 1264 the whole of the more eastern part of the building, together with the Lady Chapel, was nearly completed. The choir and the Lady Chapel are of a lighter and more advanced ornamental style than the nave of the parts west of the central towers. The chapter-house was built in the time of Bishop William de la March. This is one of the most beautiful portions of ecclesiastical architecture, not only in England, but in Christendom. It is octagonal in form, with a central clustered pillar of wondrous grace, and the groining of the roof is a marvel of variety and beauty.

The total length of the nave is one hundred and ninety-one feet; its whole breadth, including the aisles, is sixty-seven feet; and in height this part of the church is sixty-seven feet. The choir is about one hundred and eight feet in length, and the transept is one hundred and thirty-five feet in length. The height of the nave is not so great as that of Salisbury, and there is a considerable difference in the length; but the effect on entrance is grand because of its admirable proportions and its perfect preservation. Ten pointed arches on either side separate the nave from the aisles; over each of the aisles is a triforium and a clerestory in one uniform style of architecture, while the groining of the ceiling is plain. The lancet arches of the triforium are very characteristic of the period, but the windows have been altered since the reign of Henry III. The central tower is one hundred and sixty feet high, and the total length of the church from east to west is about three hundred and seventy-one feet. One of the most remarkable features of this church is the manner in which the piers of the central tower are strengthened by a strong support in the form of an insulated arch, which sustains another

arch, inverted in its point and having spandrels perforated with a circle in each; and a more perfect and scientific abutment could not have been invented, as these double arches, with their spandrels, form an excellent counterpoise to the lateral pressure. The cloisters on the southern side of the church were chiefly the work of Bishop Babwith, who presided over the diocese in the reigns of Henry IV., V. and VI. He built the eastern part, with a chapel beneath and a library above, and this side of the cloister has twenty-five windows. The western side, with twenty-five windows, was built at the expense of the munificent Beekington; and he added a school, a schoolmaster's lodgings and an exchequer over it. He also began the third side, but it was finished by Thomas Henry, who was the treasurer of Wells; and these all adhered to the style of the original church. Such is the exceedingly beautiful great church of Wells, an edifice which for centuries has been the pride of the South-west of England, and which



fills all visitors with astonishment and rapture. It is not so large as York or Winchester, Salisbury or Canterbury, but its fine proportion, its rich adornments, its unity of style and the striking features which the chapter-house, the choir, the western front and the general surroundings present, leave the student of taste nothing to desire as he contemplates the splendid cathedral which for centuries has stood as a monument of the architectural genius of Joceline Trotman.

**WULFSTAN** (woolf'stan), or **WULSTAN** (wool'stan), who was bishop of Worcester from A. D. 1002 until 1016, deserves a place in this work because of the fact that in a dark age he gave a considerable share of attention to literature. The authorship of the "Anglo-Saxon Homilies" is attributed to him, although the name "Lupus Episcopus" is attached to them. He was made archbishop of York, and while in this office he wrote a letter to the people of his province which is still extant. He appears to have died in A. D. 1023.

**WULSTAN, SAINT.** This eminent man flourished at Worcester, at the close of the eleventh century. In A. D. 983 Oswald had completed a cathedral at Worcester, and he set himself to expel the "seculars," or the married clergy, from the cathedral, and to introduce in their places the monks or the regulars, and he completely succeeded; but in 1041 the Danes under Hardicanute entered Worcester, plundered and burned the city and the new church. In 1084 Wulstan laid the foundation of a new structure, and it is believed that a part of his work may be seen in the greater transept, or rather the eastern wall of it. The lesser transept, the choir and the Lady Chapel are of the Early English period, and the nave was the work of Bishop Blois, about A. D. 1224, and the tower was finished in the year 1374.

**WYKEHAM** (wike'ham), **WILLIAM OF**, so called from the name of his native place, was born in 1324, and educated at Winchester School. He acquired such a reputation in science, and especially as an architect, that he was employed by the bishop to carry out his improvements in Winchester Cathedral, and he subsequently projected and accomplished those splendid works at Windsor and Queensborough Castle which made him celebrated. Entering the Church in 1362, he obtained various preferments, and was made privy seal, and obtained such influence that "everything was done by him and nothing without him." In 1366 he was made bishop of Winchester, and the year following chancellor, holding the seal with great ability for three years and a half. Owing to the influence of a party headed by John of Gaunt, who were strongly opposed to the increasing influence of the clergy, he was unjustly persecuted and deprived of his temporalities in 1376; but the esteem in which he was held by the people generally compensated for the loss, and on the death of Edward III. his worth and integrity were fully recognized. He again received the great seal from Richard II. in 1389, holding it till 1391, and by his wise counsels restoring public tranquillity, restraining the king and gaining the thanks of Parliament. On the death of the king he withdrew from public affairs, devoting himself to his episcopal duties with unremitting attention, suppressing irregularities, repairing edifices and recruiting the finances of the see. In 1386 he completed his munificent foundation of New Col-

lege, Oxford, in the chapel of which is still to be found his crosier or pastoral staff. This and the staff of Bishop Fox, who founded Corpus Christi College, to which he bequeathed it, are believed to be the only crosiers owned by the colleges of England. He also built and endowed St. Mary's College, at Winchester. He died September 24, 1404, and was buried in Winchester Cathedral, where a splendid monument is erected to his memory.

As an illustration of the manner in which men of talent who entered the Church in those days attained to wealth and power, it may be mentioned that Wykeham in early life was made clerk of the king's works at Henley, Yethamstead and Windsor; then rector of Pulham, prebendary of Lichfield, of London and Southwell, of Lincoln and of York. He was made archdeacon of Northampton and of Lincoln, bishop of Winchester and lord high chancellor of England. Wykeham was an actor and administrator, and not a writer; but it is worthy of note that an autograph letter of his, dated in February, 1367, brought one hundred and forty-seven dollars and fifty cents in gold at a sale in London a few years ago.

Any of his three great works would have conferred distinction on any man. His great school in Winchester has for nearly five hundred years been one of the most important places of education in Europe for young men on their way to the university; and the magnificent college which he founded and endowed at Oxford, to which his Winchester students were to proceed, has ever since its foundation been in the first rank of the colleges in the university. It is a curious fact that when it was founded and was really a new establishment, by the populace it was called "New College," a name by which it has ever since been known, although it is the oldest in Oxford, so far as its principal buildings are concerned, and it was the seventh in chronological order of the twenty-five halls and colleges in the city. He laid the foundation of the college in the year 1380, and on the 14th day of April, 1386, the first warden and Fellows entered the buildings at three o'clock in the morning with solemn procession and litanies. Next year he began his preparatory college at Winchester, and in 1400 he completed the cloisters, which he intended to serve for the churchyard of the college.

As Winchester was the capital of the West Saxon kingdom, it naturally received great attention as a centre of ecclesiastical as well as civil power. Accordingly, Kynegils, the first Christian king of the West Saxons, endowed a cathedral at Winchester and granted all the lands to the church within seven miles' distance. Ethelwold, in 980, finding the building ruinous, repaired it; but the oldest part of the present cathedral is attributed to Bishop Walkelyn, in the reign of William the Conqueror. The most conspicuous part remaining of his work is the massive central tower of the church, fifty feet broad and one hundred and forty feet high; and its appearance presents the general simplicity and massiveness of the age. The windows are semicircular, enriched with the chevron and billetted moldings then in use, and the capitals and the shafts indicate the Anglo-Norman style of architecture. The transept also was his work, and it remains yet in a more firm and secure state than any part of the building which is of later construction. Stern and rude to the ordinary spectator, an accomplished architect has observed "that there are few studies equal in point of value to this transept." In the time of

King John the whole east end of the church, with the Lady Chapel, was rebuilt by Godfrey de Lucy, bishop of Winchester, who died in 1204, and was buried in the midst of his own works. William de Edington, bishop of Winchester, who was also treasurer and chancellor to King Edward III., had begun and was proceeding to finish the rebuilding of the great nave of the church; but he died in 1366, having only lived to complete the western front and a small part of the nave. He was succeeded by Wykeham, who at once applied all his taste and energies to the cathedral, and he may be said to have rebuilt the body of the cathedral from the western front to the central tower, in the Pointed style, and in this work he was aided by the prior and monks of the convent.

The chief characteristics of the exterior of this church are the vast length of the nave, the plainness of its masonry and the shortness and solidity of the tower. The architectural antiquary seeks in vain for that picturesque arrangement of parts and variety of form which affords so much delight in a view of the cathedrals of Salisbury, Lincoln, Wells and Ely; yet he soon discovers a peculiar grandeur of effect, arising from its extent and quantity, together with many specific beauties of design which tend to rouse and gratify inquiry. The nave of Winchester is justly considered one of the finest in England. The exterior of the choir and Lady Chapel is of most beautiful workmanship. The ceiling of the central tower is copied from that of the chapel in New College, Oxford, which also was of Wykeham's foundation.

The whole length of the cathedral from west to east, internally, is five hundred and forty-five feet, externally it is five hundred and fifty-five feet; and of the transept from north to south, within the walls, is two hundred and eight feet. The breadth of the nave, with its aisles, is eighty-six feet, and the height is seventy-eight feet. The choir, from the screen to the altar, is one hundred and thirty-five feet in length, and the Lady Chapel is fifty-four feet, while the length of the nave is two hundred and fifty feet. The presbytery is seventy feet in length, and the breadth of the chapel behind the high altar is twenty feet.

The cathedral stands apart from other buildings, for the cloisters and the chapter-house were destroyed in the time of Elizabeth, after the Reformation. The prior's hall and other parts of his lodgings now form the residence of the dean, and the site of other conventual buildings is occupied by the prebendal gardens.

The splendor of Winchester is recognized by every visitor on entering the nave, when the triumph and skill of Wykeham are seen in the vast extent from the western porch to the central tower. Indeed, so magnificent is this nave that no language can adequately describe it. About the middle of the southern side of the nave, between the fifth and sixth pillars, is the chantry chapel, containing the monument of the founder, William of Wykeham; and the design and execution of this work is perhaps one of the most perfect specimens of monumental architecture of the period in which it was erected. The front, which is of black marble and evidently very massive and old, stands between the sixth and seventh pillars, on the north side of the nave. The choir begins under the central tower and stretches eastward; it is separated as is usual by a screen from the nave.

Winchester has enjoyed the sway of a long list of great men, among whom, in former ages, may be mentioned Eddington, Gardiner, Fox, Waynfleet, Beaufort, Wykeham, Morley and Langton,

while among the moderns the late bishop Wilberforce will no doubt long continue to hold a distinguished place. In closing this notice, it may be stated that the tomb of William Rufus was placed in the middle of the sanctuary. It is composed of gray marble, and is raised about two feet above the ground, presenting the general outline of a house, in allusion to its destination, the last dwelling here below; but it is supposed that Bishop Blois removed his bones, as an honor paid to his remains. In the seventeenth century some embroidered cloth, a large gold ring and a small silver chalice were found in it.

**WYLIE** (wi'le), **ANDREW, D.D.**, who descended from Scotch-Irish parentage, was born in 1789, in Western Pennsylvania, where his father had settled. He received his education in part at Washington Academy and in part from his eldest brother, who was a minister of the Presbyterian Church. He entered Jefferson College, where he graduated in 1810, and in which he acted as tutor both before and after he took his degree. After the usual course of theology, he was ordained by the presbytery of Ohio, and installed as pastor of the church of Miller's Run in 1818. In 1812 he had been appointed president of Jefferson College, and he held this office for four years. In 1817 he removed to Washington, and accepted the presidency of the college at that place. In 1828 the trustees of Indiana College elected him president of that institution, and in 1829 he removed to Bloomington, thus accepting a position which he held until his death. After his settlement in Bloomington, he resigned his connection with the Presbyterian and entered the communion of the Protestant Episcopal Church, accepting ordination from the hands of Bishop Kemper in 1842. He had been led to reject some of the statements in the Westminster Confession of Faith, and he did not think it was accordant with good faith to remain in a body whose tenets were not approved. He had a very vigorous frame, but a severe wound weakened him, and a cold led to inflammation of the lungs, which in a few days' sickness ended in death. He died November 11, 1851.

**WYLIE, SAMUEL BROWN, D.D.**, was born in 1773, in Moylagh, near Ballymena, in the county of Antrim, Ireland. He received a thorough education in his boyhood, and he was carefully nurtured in religious matters under parental training. He distinguished himself greatly in the University of Glasgow, where he graduated as master of arts in 1797. Owing to the views which he entertained on the political questions of the day, he was induced to emigrate to the United States, and he landed at New Castle, Delaware, in the month of October, 1797. His first position was that of a teacher at Cheltenham, about ten miles north of Philadelphia. In 1798 he was appointed a tutor in the University of Pennsylvania, a position for which his great classical attainments eminently qualified him. Afterward he established an academy, which he conducted with great success, and which rose to great celebrity in Philadelphia. In 1823 he was raised to the chair of Latin and Greek in the university, and here his minute acquaintance with these tongues, his great power of analysis and his accuracy and facility of communicating knowledge made him one of the most distinguished professors in the university. He held this chair until 1845, when he retired from the active duties and

became professor emeritus. When the Reformed Presbyterian Church organized a theological seminary, he was made a professor, and he held this appointment until 1851, and thus he was engaged as instructor for more than sixty years.

Dr. Wylie entered the communion of the Reformed Presbyterian Church on his arrival in Philadelphia, and under the care of the Reformed presbytery he studied theology, and in due time he was licensed to preach. He preached for a short time in Walkill county, New York, after which he returned to Philadelphia and took charge of a small congregation in that city. In June,

1800, he was ordained at Ryegate, Vermont, and along with the Rev. James McKimney he traveled extensively in the South and West, aiming at strict discipline being carried out among the members of the Reformed Church on the subject of slaveholding, which had been forbidden by the supreme judicatory of the Church. In 1802 he visited Scotland and Ireland as a delegate to the churches in those lands. The charge in Philadelphia over which he was placed grew in numbers and importance under his care, and speedily it assumed a prominent place among the churches of the city. This was his only charge, and under his long and faithful pastoral care the members saw the value of such a steady connection; and how much more desirable on all sides is it for any church to procure and retain the services of a good and able, faithful servant of God than to be hunting after novelty and seeking the excitement of repeated changes! In 1843 his son, Theodore W. J. Wylie, was associated with him in the pastoral charge of the flourishing church which for so many years had prospered under the ministry of this faithful man. In 1847 a public meeting was held in his church, and as a commemoration of his services for fifty years he was presented with an address, a service of plate and a purse of five hundred dollars in gold. He continued to preach with great vigor until within four months of his death, which took place on the 13th of October, 1852.

Dr. Wylie was one of the most remarkable men of the day in our country. He was equally famed for his classical and theological attainments. He was a celebrated expositor of the word of God, clear, accurate and instructive. He was watchful in matters of discipline; and although he had to discharge duties so complicated and varied, he was at home in them all.

**WYNTOWN** (win'town), **ANDREW**, was a canon regular of the Priory of St. Andrew, in Scotland, from which he was elevated in 1395 to be prior of St. Serf's Inch, or island, in Lochleven. His name is often given as Wynton, Wyntown, Wintonne and even Winton. He is usually recognized as the third of the early poets of Scotland whose works remain, Thomas the Rhymer and John Barbour being his only predecessors. The dates of his birth and death are unknown, but in his "Chronicle" he records the death of Robert, duke of Albany, who died in 1420, and it is ascertained that in 1413 he held his priory.



FOUNTAIN IN THE CERTOSA, NEAR FLORENCE, ITALY.

His chief work, which is in couplets, usually of eight syllables, though at times lines occur of six, and even ten, syllables, was undertaken at the suggestion of an ancestor of the earls of Wemyss, is entitled "De Orygynale Cronykil of Scotland, be Andrew of Wyntown, Priour of Sanct Serfis." An edition of it, with a glossary, was published by David Macpherson in 1795, in two volumes. Wyntown appears to adhere faithfully to such authorities as the "Fœderis Anglie" and the existing remains of the "Registry of the Priory of St. Andrew," that venerable monument of ancient Scottish history and antiquities, generally coeval with the facts recorded in it.



## X.

**XAVIER** (za'vyer), SAINT FRANCIS, a celebrated Jesuit missionary, called the "apostle of the Indies," was born in Spain, in 1506. He was sent to study at Paris, and there met Ignatius Loyola, whose affectionate disciple and ally he thenceforth became. He assisted Loyola in the formation of the new society, and gladly undertook, in 1540, the laborious mission to the East Indies. After very devoted service at Goa, on the Malabar coast, in Travancore and in the islands

**XANTHICUS** (zan'ti-kus), the sixth month of the Macedonian year, 2 Macc. xi. 30, 33. Josephus says that it corresponded to the Hebrew Nisan.

**XERXES** (zerx'eez). This monarch is not mentioned in the Scripture by the name by which he was known to the Greeks; but there can hardly be a doubt that he was the Ahasuerus of the book of Esther. He succeeded his father, Darius, on the throne of Persia B. C. 485. After subjugating Egypt, he spent four years in preparing for invading Greece. In the spring of B. C. 480 he advanced to the Hellespont, and at Abydos he crossed by a bridge of boats. He had one million seven hundred thousand, and his war ships numbered twelve hundred and seven. His progress was arrested by Leonidas, at Thermopylae, and here he suffered one of the most memorable defeats recorded in the annals of war by the valor and strategy of a small Greek army. He fled over to Asia, and the troops which he left behind him were defeated at Platea, in Boeotia, while on the same day his forces which had crossed the Hellespont were totally routed at Mycale, in Ionia. Xerxes was murdered by Artabanus, B. C. 465, and his son Artaxerxes succeeded him. See **AHASUERUS**, 2, **ESTHER**, THE BOOK OF. Xerxes is referred to in Dan. xi. 2.

## XENOPHON

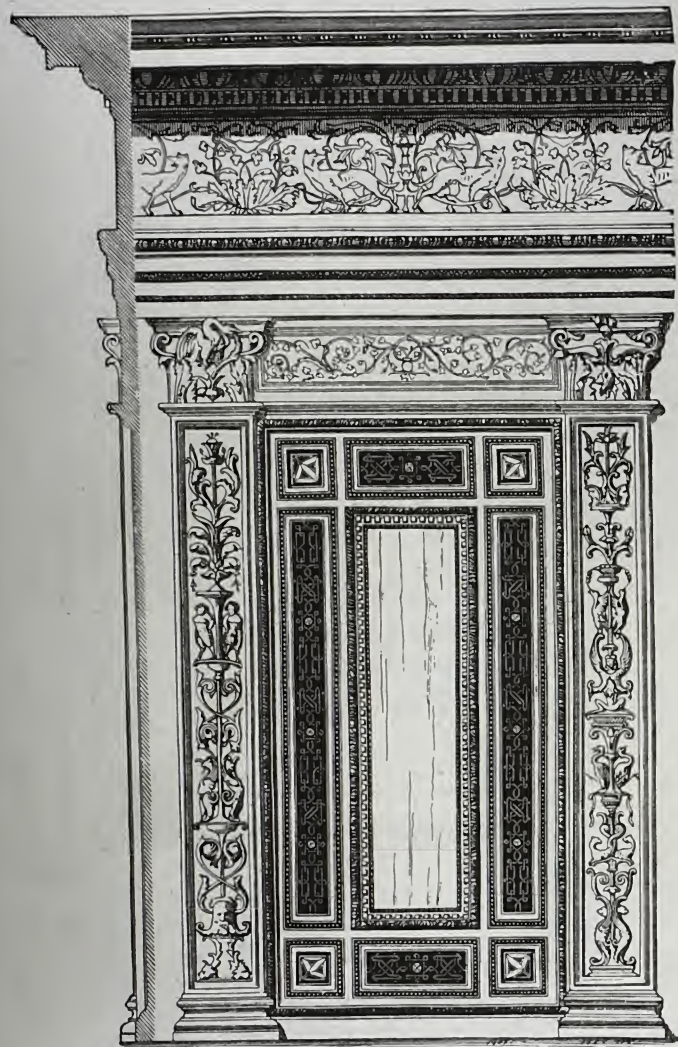
(zen'o-fon), the illustrious Athenian historian, was born probably about B. C. 450. He was a disciple and friend of Socrates, who saved his life at the battle of Delium. With his friend Proxenus he joined the army of Cyrus the Younger as a volunteer in the expedition against Artaxerxes. After the death of Cyrus at the battle of Cunaxa, and the treacherous murder of the Greek generals, Xenophon took the lead in conducting the famous retreat of the ten thousand from Upper Asia to their native land. He afterward served in the Spartan army against the Persians; and sentence of banishment being passed on

him by the Athenians, he retired into Elis, and lived there about twenty years. It is not known whether he availed himself of the permission to return to Athens, nor when nor where he died. He was living B. C. 357. The principal works of Xenophon are the "Anabasis of Cyrus," the history of the expedition in which the historian took so prominent a part, the "Cyropaedia," a fascinating picture of an ideal state based on the traditions respecting the elder Cyrus, the "Memorabilia of Socrates," a very precious memorial of the great practical philosopher, and the "Hellenica," a historical narrative. He wrote several shorter works. Xenophon's mode of thought is practical, not speculative, and his style is singularly lucid, simple and manly. His "Anabasis" and "Cyropaedia" have been so much esteemed that they have been used as text-books in academies, the object being to imbue the young mind with correct ideas of a good Greek style.

**XENOPHANES** (zen-of'a-nee), a Greek philosopher and poet, was a native of Colophon, and settled at Elea, in Magna Graecia. He lived in the latter half of the sixth century B. C., and was a contemporary of Pythagoras. He is recognized as the founder of the Eleatic school, the characteristic doctrine of which was an idealistic pantheism. Xenophanes was the first philosopher who endeavored to set the idea of the deity free from the degrading images previously associated with it. Fragments of his poem on "Nature" and of his elegies are all that are preserved.

**XIMENEZ DE CISNEROS** (zim'i-nee de sis'ne-rōs), FRANCISCO, cardinal, archbishop of Toledo, a distinguished Spanish statesman, was born in Castile, in 1437. He studied at the University of Salamanca, then visited Rome, where he acquired a great reputation, suffered a long imprisonment in consequence of a dispute with the archbishop of Toledo, and in 1482 entered the Franciscan order, to the rule of which he devoutly and rigidly conformed. Ten years later Queen Isabella of Castile chose him for her confessor, an office which he would fain have declined. He succeeded Cardinal Mendoza in the archbishopric of Toledo in 1495. In 1506 he became regent of Spain, and distinguished himself by the wisdom and energy of his administration. Though seventy years of age, he even conducted an expedition into Africa and conquered Oran. He was again regent after the death of Ferdinand in 1516, and died in the following year. Cardinal Ximenez was one of the greatest men of his age, and the services which he rendered as statesman, as churchman and as patron of literature were very important. He founded the University of Alcalá de Henares, and had the celebrated Complutensian Polyglot compiled at his expense. Spain owes to him the first establishment of the rule which excludes papal bulls not sanctioned by the king, and the first measures toward the emancipation of the towns from the tyranny of the feudal nobles.

**XIMENEZ**, FRANCISCO, one of the twelve friars who first preached Christianity to the Mexicans in the sixteenth century. During his residence in Mexico he collected a great deal of information relative to the plants and animals of that country, and published a treatise on the subject which is acknowledged to possess much merit.



CEILINGS IN CHURCH OF ST. CROCE, FLORENCE.

of the Archipelago, he went to Ceylon. Meeting there a Japanese refugee, he accompanied him in 1549 to Japan, and established there the mission which was maintained by the Jesuits for more than a century. On his return to India he fell ill, and died on an island off the coast of China, in December, 1552. He was beatified in 1619, and canonized by Gregory XV. three years later. He left five books of epistles and other small works. It has been recently shown that there is much exaggeration in the common accounts of the successes of this eminent preacher, though they were very remarkable.

## Y.

**YALDEN** (yal'den), or **YOULding** (yūlding), THOMAS, divine and poet, was born about 1671, and educated at Magdalen College, Oxford, where he formed an intimacy with Addison and Sacheverel, which lasted through life. He was chosen lecturer on moral philosophy, and in 1707 he took the degree of doctor in divinity. He obtained the rectories of Charlton and Cleanville, in Herefordshire, from the duke of Beaufort, and in 1713 was appointed preacher to Bridewell Hospital, on the resignation of Dr. Atterbury. Among his poetical pieces are—"The Temple of Fame," "The Conquest of Namur," "Hymn to Darkness," etc. He died in 1736.

**YALE** (yāl), CYRUS, was born in 1780, at Lee, Massachusetts. He was educated in Williams College, where he graduated with distinguished honor in 1811. He studied theology under Dr. Porter, who became a professor in the theological seminary at Andover; and having been licensed to preach by the Hartford North Association, he was ordained and settled as the pastor of the church in New Hartford, Connecticut, on October 12, 1814. After twenty years' labor in this charge he removed to Ware, Massachusetts; but he soon left that place for his old charge, where he remained until his death, which took place on the 21st day of May, 1854. He wrote biographical sketches of several ministers, and many of his sermons and addresses on public occasions were published after they were delivered. All these sermons display a cultivated intellect and a mind of no ordinary power.

**YALE**, ELIHU, was born on the 5th day of April, 1648, at New Haven. He was the son of Thomas Yale, who was one of the first colonists who came in 1638, but who returned to England with his family in 1658. The son Elihu was educated in England; and when he was about thirty years of age, he went to the East Indies, where, after twenty years' service, he accumulated a large fortune. From 1687 until 1692 he was governor of Fort George, at Madras. He passed the close of his life in England, and it is worthy of note that he introduced the system of selling goods by auction in England, this being the mode by which he undertook to dispose of the costly wares which he had imported from the East. He was a principal benefactor in the founding of Yale College, which was named after him in consequence of the munificence which he displayed toward that institution in its infancy. He became governor of the East India Company; and he was

admitted as a Fellow of the Royal Society. His donation to the college at New Haven amounted to the sum of four hundred pounds, which at the time was considered a remarkable evidence of liberality. He died at London, July 22, 1721.

**YALE**, ELISHA, D.D., was born in 1780, at Lee, Massachusetts. He was educated under his pastor, the Rev. Dr. Shephard, and at West Hartford, Connecticut, he received instruction in classics and theology. In 1803 he was licensed by the North Association of Hartford county, and immediately afterward he was settled at Kingsbor-

justified. Various interpretations of the words are proposed. Gesenius would render "a troop of royal merchants always fetched a troop of horses at a fixed price;" and Keil approves.

**YATES** (yāts), ANDREW, D.D., was born in 1772, at Schenectady, and educated in Yale College, where he graduated in 1794. He was a member of an influential family, as one of his brothers was governor of the State of New York, and another, who was an eminent member of society, bequeathed the greater part of his large estate to the Legislature of the State of New York for



ARABESQUE DECORATION IN THE VATICAN AT ROME.

ough, New York; and here he continued during his ministerial life. He was ordained at Kingsborough in 1804 by a council composed of ministers of the Reformed Dutch, Congregational and Presbyterian Churches. Soon after his settlement at Kingsborough he began to superintend the education of young men, and was devoted to this work until the establishment of the Academy in that place. He died on January 9, 1853, closing a life of great usefulness in the only charge to which he had ever ministered. He published several sermons, and was a frequent contributor to different religious journals.

**YARN**. See **LINEN**, **WEAVING**. It is questionable whether our version of 1 Ki. x. 28 can be

benevolent and literary purposes. He was ordained to the ministry of the Reformed (Dutch) Church in 1797, and in that year he accepted the professorship of ancient languages in Union College, which he held for four years, and from which he retired to become colleague with the Rev. Dr. Williams in the Congregational church in East Hartford, Connecticut. His ministry was greatly blessed in that church, where he labored for fourteen years with great faithfulness and acceptance. He did much good by means of a theological class which he opened to aid in preparing young men for the ministry, to which he added instruction in classics. Failure of his health obliged him to retire from this charge, and in 1814 he returned



to Union College as professor of moral and intellectual philosophy. During his vacations he did much for the cause of religion by his ministrations in destitute regions. He had a great capacity for organization, and as an evidence of this fact it may be stated that around Schenectady three handsome churches were erected by his influence; and it is known that as many as thirteen churches were either gathered together or strengthened by this eminently good man in his declining years. He resigned his professorship in the year 1825, and engaged with a younger brother in a

**YEAR.** The Hebrew year consisted of twelve unequal months, which, previously to the exile, were lunar. The twelve solar months made up only three hundred and fifty-four days, constituting a year too short by no fewer than eleven days. This deficiency would have soon inverted the year, and could not have existed even for a short period of time without occasioning derangements and serious inconvenience to the Hebrews, whose year was so full of festivals. At an early day, then, we may well believe a remedy was provided for this evil. The later Jews intercalated a month every

authorities hold that the civil year originally began, as now, with the month Tisri, the Rabbinis conjecturally assigning as the reason that this was the month in which the creation took place. But the commencement of the civil year with Tisri, at whatever period it originated, had after the exile this advantage, that it accorded with the era of the Seleucids, which began in October. The ancient Hebrews possessed no such thing as a formal and recognized era. Their year and their months were determined and regulated, not by any systematic rules of astronomy, but by the first view or appearance of the moon. In a similar manner they dated from great national events, as the departure from Egypt, Ex. xix. 1; Num. xxxiii. 38; 1 Ki. vi. 1; from the ascension of monarchs, as in the books of Kings and Chronicles, or from the erection of Solomon's temple, 1 Ki. viii. 1; ix. 10; and at a later period, from the commencement of the Babylonish captivity, Ezek. xxxiii. 21; xl. 1. When they became subjects of the Græco-Syrian empire they adopted the Seleucidæ era, which began with the year B. C. 312.

**YEAR, NEW.** According to the Jews, the destiny of every individual is at this time determined. The Creator sits on his throne, and on the first day of the first month weighs the merits and demerits of all; those whose demerits preponderate are sealed to death; those whose merits preponderate are sealed to life; while the cases of those whose merits and demerits are equally balanced are delayed till the day of atonement.

**YEAR, SABBATICAL.** Just as every seventh day was a day on which no work should be done, so every seventh year the land of Israel was to have its rest. The provisions, as we find them laid down in the law, are these: The fields were to be left to their own spontaneous yield, no seed being sown, and likewise the vineyards and the oliveyards were not to be pruned or tended. And whatever grew of itself was to be public property; the owner of the soil was not to gather it; the poor and the stranger, and even the beasts of the field, might feed on it at will, Ex. xxiii. 10, 11; Lev. xxv. 2-7. Moreover, there was to be a general release; all debts must be then forgiven save to a foreigner, Deut. xv. 1-11. We must not, however, confound with this year that seventh in which a Hebrew servant was to become free, Deut. xv. 12-18; this last might fall at any time, being the seventh year from the date of his being sold.

There was a close connection between the sabbatical year and the weekly Sabbath, a larger increase being yielded the preceding year, Lev. xxv. 20-22; just as an increased quantity of manna was gathered on the sixth day in the wilderness. God would impress on the people the great lesson that the land was his, and would inculcate the principle of loving fellowship by showing that an owner, his steward, was not to keep in a hard and grudging spirit everything to himself. The land, too, would be benefited; it would have its season of lying fallow, and would the better thereafter yield its increase. And, to stamp more evidently the holy purpose of this season, it was then especially at the feast of tabernacles that the law was to be publicly read to the people, Deut. xxxi. 10-13.

We have little notice of the observance of this year in the sacred history; the Jewish writers infer from 2 Chr. xxxvi. 21 that it had been neglected seventy times seven—i. e., four hundred and ninety—years. It is referred to in an apocryphal book, 1 Macc. vi. 49.

two or every three years, taking care, however, to avoid making the seventh an intercalated year. The supplementary month was added at the termination of the sacred year, the twelfth month (February and March); and as this month bore the name of Adar, so the interposed month was called Veadar, or Adar the Second. The year, as appears from the ordinary reckoning of the months, Lev. xxiii. 34; xxv. 9; Num. ix. 11; 2 Ki. xxv. 8; Jer. xxxix. 2; compare 1 Macc. iv. 52; x. 21, began with the month Nisan, Esth. iii. 7, agreeably to an express direction given by Moses, Ex. xii. 2; Num. xi. 1. This commencement is generally thought to be that of merely the ecclesiastical year; and most Jewish, and many Christian,



CATHEDRAL OF AMIENS.

seminary at Chittenango; and here he gathered a large church and erected a house of worship. His latest effort was in the wild region in the northern part of the county of Saratoga, called by the Indians Saconda. Here he gathered a congregation, and with immense toil raised the funds to finish the little sanctuary; but two weeks before it was dedicated he sunk under his great toil and exposure, and he passed from earth to his reward on October 13, 1844. He was an excellent theologian, a fine preacher, an admirable college-officer, frank, kind and most genial among the students, and during all his public life he was recognized as a pious, useful man, and was universally mourned at death.

**YEATES** (yāts), THOMAS, Orientalist, author of excellent grammars of the Hebrew and Syriac, a most laborious editor and translator of portions of the Scripture, and distinguished in his day for a variety of Biblical labors of considerable value. In early life he was a member and secretary of the Society for promoting Constitutional Reform, but for many years previous to his death he took no part in politics. He was born in 1768, and died in 1839.

**YELLOW.** See COLORS.

**YOKE** (yōk). Several Hebrew words are rendered "yoke" in our version. *Ol* is the curved piece of wood upon the necks of animals of draught, by which they are fastened to the pole or beam, Num. xix. 2. *Mōth*, properly a "staff" or "bar," for bearing on the shoulder, signifies also a yoke, Jer. xxvii. 2. Both these words are symbolically used as the emblem of servitude, 1 Ki. xii. 4, 9-11; also of suffering or calamity, Lam. i. 14; iii. 27. An iron yoke implies severe bondage, Dent. xxviii. 48. And hence, to "break a yoke" is to become free, Gen. xxvii. 40; Isa. ix. 4. Similarly in the New Testament the term "yoke" indicates subjection or servitude, Matt. xi. 29, 30; Gal. v. 1. There is another Hebrew word, *tsomed*, embodying the idea of "fastening" or "yoking together," as beasts are yoked together to the plough, and hence signifying a pair. It is used of oxen, 1 Sam. xi. 7; of asses, Jud. xix. 10; of riders, Isa. xxi. 7. Hence it is occasionally applied to land, meaning as much as a yoke of oxen could plough in a day, 1 Sam. xiv. 14.

**YOKE-FELLOW**, Phil. iv. 3. Most likely reference is made to some one of the apostles' fellow-laborers; which, it is impossible to say.

**YORK MINSTER** (york mins'ter). This is the title usually applied to the cathedral in the city of York, in England, the term "minster" indicating the fact that it was a church which was served by monastic clergy, a church belonging to a monastery, as were Beverly Minster, Ripon Minster and others. It is believed that Edwyn, king of Northumberland, erected a wooden church or oratory in A. D. 627 on the site now occupied by the cathedral, and that it was dedicated to St. Peter by Paulinus, the first bishop of York, one of the missionaries sent by Pope Gregory to spread the Romish order in England. The church was afterward constructed with stone, and was completed by Oswald, who succeeded Edwyn in the kingdom of Northumberland about the year 642. About 720 it was repaired by Wilfrid, who is known as the founder of the churches of Ripon and Hexham; but in 741 it was destroyed by fire. Archbishop Egbert rebuilt it, but it was demolished by the Danes, together with the greater part of the city. The first archbishop after the Norman conquest, Thomas, a canon of Bayeux, who was also chaplain to King William, acquired the title of fifth founder by rebuilding his cathedral on a grander scale than had hitherto been adopted. The fact that the Anglo-Saxon churches were of wood and liable to be burned was assigned as a reason for rebuilding them in the Anglo-Norman reigns. The church of Thomas was of short duration, for in the year 1137 it was destroyed by fire, together with St. Mary's Abbey, which had been rebuilt by William Rufus, and thirty-nine parish churches.

The crypt of the present cathedral was begun

in 1171 by Archbishop Roger, and he lived to complete this very interesting specimen of Anglo-Norman architecture. The southern transept was begun in 1227 by Archbishop Walter Grey, and the northern transept was finished in the year 1260 by John le Romain, the treasurer of the church, who also erected the magnificent central tower of the cathedral. The son of John le Romain, who was also named John and who became archbishop, laid the foundation of the nave on the 7th of April, 1291, and this part of the church was com-

recent date, for the style of the windows and buttresses corresponds with the same parts of the nave, or western end of the church, which was founded in 1291; so that the date of the chapter-house may be fixed at the period of King Edward I. On one of the pillars is inscribed a Latin sentence in golden letters: "*Ut rosa flos florum, sic est domus ista donorum*"—"As the rose is the flower of flowers, so this is the house of houses."

On the 2d of February, 1829, the choir of this great cathedral was found to be in flames. It had



CATHEDRAL OF SPIRES.

pleted by his successor, William de Melton, who was also treasurer and chancellor of England. Archbishop Thoresby laid the foundation of the present choir on the 29th of July, 1361, and many of the stones used in the building were procured from the bishop's palace at Shireburn, which was demolished for the sake of the materials. (See page 438.) The lantern tower above the roof was rebuilt at the same time; other parts were completed, and the western front was erected by John de Birmingham, the treasurer of the church.

The erection of the elegant chapter-house is ascribed to Walter Grey, archbishop in the reigns of John and Henry III., but it is probably of more

been set on fire by a man named Jonathan Martin, a religious enthusiast, who had concealed himself after evening prayers for that purpose, and the entire roof of the choir, about two hundred and twenty-two feet in length, was demolished, together with the woodwork of the choir and organ. The restitution of the choir was entrusted to Sir Robert Smirke, and the expense was defrayed by public subscription. The restoration has been absolutely perfect, as every part was finished in exactly the same style as the members had exhibited that were destroyed. In the walls, the roof, the windows and the carvings every care was taken that the cathedral when renovated



should be altogether as perfect as before the calamity occurred. The timber of the roof is of teak, supplied from the government dock-yards; and it is known that this wood is more durable than oak. The lead covering of the roof is from the mines of the Greenwich Hospital estates, and the carved work in wood and stone is allowed to be exquisitely beautiful and correct, exception being taken only to the surmounting pinnacles of the stalls.

The ground-plan of the cathedral is the usual form of a cross, and is of great dimensions, the

great mass of the lofty cathedral presents a most magnificent appearance as it rises in solemn majesty over all the buildings of the venerable city. The massive central tower, which rises to the height of one hundred and eighty-eight feet, and the two western towers, are exceedingly imposing and effective. The western towers, which are the gems of the building, and which rise to the height of one hundred and ninety-six feet, were not added till the reign of Henry VII., and to the same period the ornamented battlement which surmounts the western gable must be attributed.

allel in ecclesiastical architecture. (See page 745.) It is usually compared with the celebrated façade of Rheims cathedral for richness, sublimity and beauty of architectural design, and it is certainly superior in its fine proportions, chaste enrichments and scientific arrangement to any church in England. (See page 1400.) The three entrances in the western front are exceedingly rich, with numerous shafts, enriched capitals and flowered mouldings. The magnificent western window over the porch is divided into eight lights by upright mullions, which in the head of the window run into flamboyant tracery. The windows of the nave are of the same character as those of the western front, but those of the transepts are lancet and of an earlier age.

The choir is of the same height as the nave, with variations of design in the architectural details. The windows of the eastern part of the choir and of the Lady Chapel have a singularly-formed open decorated screen before each of them such as is only to be met with in this structure. It strengthens and adds deep shadows to the windows, and thus it increases the wondrous brilliancy of the great eastern window, where the same device is repeated, and with the same grand effect. The central part of the eastern front is entirely occupied by the eastern window, which is of surpassing beauty. It is seventy-five feet in height and thirty-two feet in breadth, and it is divided into nine lights or compartments by mullions, which are doubled, so that galleries are carried across the windows in such a manner that access can be had to it either for inspection of the paintings or for repairs. The glazing of this window was begun in 1405, when the dean and chapter contracted with John Thornton of Coventry to execute it. He was to receive for his own work four shillings a week, and was to finish the whole in less than three years. There are one hundred and fifteen subjects from the Old Testament portrayed in it, the figures being about two feet two inches high, beautifully drawn, in a style resembling the early Italian school of painting.

The chapter-house is situated on the north side of the choir, and it is entered from the aisle of the north transept. The whole pile of the chapter-house is an octagon of sixty-three feet in diameter; the height of it to the middle knob of the roof is sixty-seven feet ten inches, unsupported by any pillar geometrically placed in the centre, but the building is strongly supported by eight buttresses. In the gable of the northern transept there are five tall lancet windows which present a most striking appearance. They are known by the name of "The Five Sisters," and they are so called from the tradition that the stained glass with which they were adorned was the gift of five maiden sisters. It is supposed that a cloister was intended to have been erected on this north side of the cathedral, but it was never built. Consequently, this cathedral is without cloisters—a usual appendage of large ecclesiastical buildings. The minster is comparatively free from buildings which externally are attached to many cathedrals, and which obscure their fair proportions, there being only a vestry, a consistory court, and a record-room on the south side; but even they are sadly out of place and out of harmony with the style of the edifice.

To comprehend the full effect of a great cathedral, the visitor has only to take his stand in the interior of the nave of this great church at the western door, and look along the vast range of columns, of splendid arches and superbly groined



CATHEDRAL OF MAYENCE.

extreme length externally from east to west being about five hundred and fifteen feet, and extending from north to south at the transept two hundred and forty feet. There are three grand entrances on the western front, one in the southern transept, which is the one most frequently used, and an entrance in the northern transept, which formerly was the communication with the palace of the archbishop that stood on this side of the church.

The exterior of York Cathedral, although built at different and distant times, from the reign of Henry III. to that of Henry VII., and comprising a period of more than two hundred and fifty years, presents a remarkable uniformity of architecture; and although the site is not elevated, the

The nave of the church, which was completed by Archbishop Milton, is two hundred and fifty feet in length and one hundred and three feet in breadth. On the 20th of May, 1840, a workman was employed to repair the great clock in the south-western tower, and incautiously he permitted a lucifer match to fall among dried leaves which birds had brought into the tower for their nests. The upper part of the tower was burned, the molten bells fell into the aisle, and the flames spread to the roof of the nave, which was destroyed. In both these calamitous fires the invaluable stained glass of the windows was preserved.

The western front, the most remarkable feature of this venerable edifice, is perhaps without a par-

roof which stretches aloft and before him for the length internally of four hundred and eighty-six feet, the vista being terminated by a window which has deservedly been characterized as the finest ever erected in an ecclesiastical edifice, in order to realize the full effect of the mediæval style. The solemnizing effect of this interior is felt by all spectators, and the visitor is at a loss to determine whether the tall clustered columns, the rich floriated capitals or the interlacing of the ribs in the groined roof is the most imposing; but ever and anon the eye is attracted to the blaze of gorgeous commingled and yet softened light which, according to Pugin, flows through the finest window in the world, and which tints with its mellowed beauty every feature in the great cathedral; and the fact is discovered that it is the harmony of all its parts which produces the powerful impression which all visitors experience when they behold this great and splendid fane.

York Minster, as may be expected, abounds with monuments of princes, archbishops, chancellors and nobles who have risen to fame in the Church and the State. One of the most attractive is that of Archbishop Grey, in the north aisle of the south transept, the founder of the south transept of the cathedral, not so much because of its architecture as of the fame of the man whom it commemorates; for none of the monuments at York can be compared with the grand display presented by most of the other cathedrals in the kingdom. York is usually called the largest of the English cathedrals, but in length it appears to be exceeded by the churches of Ely, Canterbury and Winchester, and it is equalled by that of Lincoln, but there is a harmony, a majesty and a unity in York which none of these churches can present; and it is not strange that foreigners leave the country most deeply impressed by this great minster, and assign to it a leading, if not the foremost, place among the cathedrals of England.

YOUNG (yung), EDWARD, an English poet, was born in Hampshire in 1684. From Winchester School he passed to New College, Oxford, which he left for Corpus Christi; and in 1708 he received a law Fellowship in All-Souls College, at the instance of Archbishop Tenison, and on entering orders, in 1727, was named one of the royal chaplains. In the rectory of Welwyn, in Hertfordshire, to which he was presented by All-Souls College, he passed the rest of his life and composed the greatest of his poems. His fame as a man of rare and strong genius does not rest upon the satires, tragedies and other works which he produced previous to his settlement in Welwyn. The death, in 1741, of his wife, Lady Elizabeth Lee, daughter of the earl of Lichfield, combined with other painful bereavements which occurred about the same time, gave a grander cast to his thoughts and a tone of deeper solemnity to his feelings. The "Night Thoughts," with which his fame is mainly associated, began to appear in 1742, and in their strain of lofty sentiment afforded clear indications that he had learned in suffering what he taught in song. The death of his wife is believed to have been the occasion of his writing his "Night Thoughts." Of his prose writings, few in number, and only known now to book-hunters, the most pungent was his "Certain, not Fabulous," a work in which he dealt mercilessly with the infidel authors of his time. At the period of his death, in 1765, his faculties were unimpaired, and he enjoined his executors to destroy his manuscripts,

It was the high distinction of the author of the "Night Thoughts" to give unmistakable evidence of earnestness of spirit in an age when authors too frequently wasted their powers on frivolous themes.

YOUNG, JOHN, LL.D., was born in 1781, at Rutherglen, near the city of Glasgow. He had to encounter considerable difficulty in acquiring a learned education, but by great perseverance he succeeded in acquiring the necessary preparation for a college course, and he entered the University of Glasgow. After a course in arts he passed through the divinity hall under the care of the secession body;

and metaphysics, on the one hand, and in describing his own system on the other hand, were so attractive that students hung on his sentences as if they had been hearkening to a romance. He resolved all mental phenomena into a few elementary powers—sensation, memory, judgment and association—and his ethical system was equally simple. Among the fundamental laws of belief he placed causation and personal identity. "Experience," he was wont to say, "itself does not reveal to reason the relation of cause and effect;" and he held that "cause is not that only which in a particular instance precedes a change, but that



ROMAN TESSELLATED PAVEMENT.

but becoming devoted to philosophical subjects, he abandoned the idea of entering the ministry in the denomination of his fathers. So great were his philosophical attainments that he was commended as eminently qualified for the chair of mental philosophy in the college of Belfast, to which he was appointed in 1815. Here he became greatly distinguished, and so important were his prelections that students on entering college longed to pass their first year in logic, rhetoric and belles-lettres, in order that they might enjoy the delight of being under Dr. Young. With him metaphysics was no dry study. He had an intensely keen power of analysis, and his discussions in setting forth the characteristics of the different schools of psychology

which in similar circumstances we believe must always have been followed by a similar change, and will always be so followed in future; our belief in the relation of cause and effect thus presents us with a universal truth;" and he held that this belief "is irresistible, and is derived from an instinctive principle in our nature." On the subject of personal identity he says, "If we ask why each of us believes in his own identity as regards the feelings which he formerly experienced as belonging to the same person which he now calls himself, does not the very same statement of the question show its absurdity? Is it not obvious that even in the casual expressions which we employ we take the fact for granted by the use of the pronouns I and she?"



It is to be referred therefore to a primary law of our nature." He had no difficulty in getting at the proof for the existence of an external world, for he says, "All our sensations are connected with the conviction of certain external things as their cause, and things which are independent of us, because we cannot command their existence by our

following he issued "Evil and Good, a Mystery," a work in which he discusses the mixed condition of the present economy; and in 1860 he entered the lists against Dr. Mansel in a work entitled "The Province of Reason," being a very vigorous criticism of Dean Mansel's Bampton lecture. His last work of any importance appeared in 1870,



ANCIENT SHIP FROM OLD ENGLISH MSS.

volition." There is no doubt whatever but that the simplification of the many mental powers which Dr. Brown made in the system of Dugald Stewart was taught in Belfast several years before Dr. Brown succeeded to the chair in Edinburgh in which he expounded his views as set forth in his published lectures, and the fact that for many years Dr. Young had taught his system at Belfast before Dr. Brown's lectures appeared will show that he had not copied from that eminent man, as has unjustly been charged. After the death of Dr. Young, in 1829, a portion of his lectures was published, with a memoir by the Rev. William Cairns, D.D.; but the manuscripts had been left in such a state that when the work appeared his students all regretted that his untimely death had prevented the author, who was a man of real genius, from preparing his course in such a manner as would have been worthy of the subject and would have done justice to his great fame.

**YOUNG, JOHN, LL.D.**, has greatly distinguished himself among the many writers of the present day on questions connected with advanced questions in theology. He became distinguished as the pastor of Albion Chapel, in London, whence he was removed to Edinburgh. In 1836 he published a work on the "Chief Points of Controversy between Protestants and Roman Catholics," and in 1855 he became still better known by his "Christ in History," a work in which he undertook to present the facts and incidents of the life of Christ on earth, in order therefrom to set forth the claims of his Person, life and work. In the year

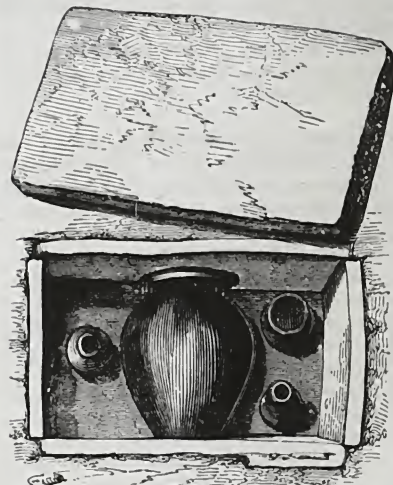
under the title "The Creator and the Creation; How Related." All these bear on the most profound questions of the day, and indicate the character of Dr. Young's mind.

**YOUNG, JOHN CLARKE, D.D.**, was born in 1803, at Greencastle, Pennsylvania. He passed three years at Columbia College, New York, and in 1823 he graduated at Dickinson College, Carlisle, Pennsylvania. He then entered the theological seminary at Princeton in 1824; and from 1826 until 1828 he acted as a tutor in the College of New Jersey. He was licensed to preach in 1827 by the Presbytery of New York, after which he settled as pastor of the McCord Presbyterian Church, Lexington, Kentucky. In 1830 he was made president of Centre College, Danville, Kentucky, and he held this office until his death. He was an admirable preacher, an efficient college-officer, and greatly beloved in life for his geniality and great moral worth. In 1835 he published an "Appeal" to the Presbyterians of Kentucky on the education of their slaves, and this work had an enormous circulation. He also wrote a very thoughtful essay on the subject "Universal Education a Pecuniary Gain to a Nation," and he published several sermons from time to time as they were delivered.

**YOUNG, PATRICK**, was born in 1584, at Seaton, in East Lothian, Scotland. His father was Sir Peter Young; and the young man, who was afterward known by his Latinized name, "Patricius Junius," was educated at the Univer-

sity of St. Andrew. He held the office of librarian to James I. of England for some time, and the rectories of Hayes and Llannine were given to him. He was a man of great learning; and when he traveled on the Continent of Europe, in 1617, he created a great excitement wherever he went. His first work was an edition of "Clemens Romanus," and in a second edition he added a Latin version. He also published "The Poetical Books of Scripture, from the Alexandrian Manuscript." His labors on this manuscript were of use to Usher, Grotius and others, as may be seen in Walton's Polyglot. He assisted Thomas Reid in rendering the works of King James into Latin, and he gave great assistance to Selden in his work on the "Arundelian Marbles." Selden dedicated this work to him. He died in 1652.

**YOUNG, DR. THOMAS**, a distinguished natural philosopher, was born of a Quaker family, at Milverton, in Somersetshire, in 1773. He was carefully educated, and was a zealous student of ancient and modern languages, mathematics and natural philosophy. At the age of nineteen he went to London to study medicine. At this period he began to shake off his Quakerism and to dress and live like the people he was thrown amongst. After studying a short time at Edinburgh, he made a tour through Germany, and early in 1797 entered Emmanuel College, Cambridge. He began to practice as a physician in London in 1801, was chosen the next year professor of natural philosophy at the Royal Institution, and in 1802 became foreign secretary to the Royal Society. Dr. Young was subsequently physician of St. George's Hospital, secretary to the Board of Longitude and



A TILE TOMB AT COLCHESTER, ENGLAND.

foreign associate of the French Academy of Sciences. Dr. Young greatly distinguished himself as a student of the hieroglyphical inscriptions of Egypt, and was the first to suggest the discovery for which Champollion obtained the chief credit. He contributed many articles to the "Encyclopædia Britannica," the "Quarterly Review," the "Philosophical Transactions" and various scientific journals. He died May 10, 1829.

Z.



THE ANGEL APPEARS TO ZACHARIAH, ANNOUNCING THE BIRTH OF JOHN THE BAPTIST.

**ZABAD** (za'bad). 1. A descendant of Judah, 1 Chr. ii. 36, 37. 2. An Ephraimite slain by the men of Gath, 1 Chr. vii. 21. 3. One of David's warriors, 1 Chr. xi. 41, very probably identical with No. 1. 4. One of the persons who murdered King Joash, 2 Chr. xxiv. 36. He is also called Jozachar, 2 Ki. xi. 21. 5, 6, 7. Three who had married foreign wives, Ezra x. 27, 33, 43.

**ZABADAIAS** (za-ba-di'as), 1 Esd. ix. 35, identical with Zabab, Ezra x. 43.

**ZAANAIM** (za-na'-im). See ZAANANNIM.

**ZAANAN** (za'-an-an), a place mentioned only once, Mic. i. 11. Perhaps it is identical with Zenan, a town in the plain country of Judah, Josh. xv. 37.

**ZAANANNIM** (za-anan'-nim), a plain, so styled, on the border of Naphtali, not far from Kedesh, Josh. xix. 33. It is called also Zaanaim, Jud. iv. 11. But the word rendered plain is more properly an oak, and two places are not indicated in Josh. xix. 33, Allon and Zaanannim, but rather the oak at or near Zaanannim.

**ZAAVAN** (za'a-van), one of the descendants of Seir, Gen. xxxvi. 27; called also Zavan, 1 Chr. i. 42.

**ZABADEANS** (za-ba-de'anz), 1 Macc. xii. 31, an Arab tribe attacked by Jonathan Maccabæus. Their settlements may have been on the slopes of Anti-libanus, where are still the villages Kefr Zebad and Zebedany.

**ZABAGLIA** (za-bag'le-a), **NICCOLO**, an Italian architect, was born at Rome, in 1674, and displayed such great abilities while employed as a carpenter at the Vatican that he was appointed architect of St. Peter's. He died in 1750. He invented the method of transferring fresco paintings from the plaster.

**ZABARELLA** (za-ba-rel'la), **FRANCESCO**, a distinguished Italian ecclesiastic, was born at Padua, in 1339. He was an eminent professor of the canon law, and arrived successively at the dignities of bishop of Padua, archbishop of Florence and cardinal. He took a prominent part in the council of Constance, and was the author of several learned treatises on ecclesiastical subjects. He died in 1417.

**ZABBAI** (zab'bi). 1. A person who married a foreign wife, Ezra x. 28. 2. The father of one who helped to repair the wall of Jerusalem, Neh. iii. 20. The name is Zaccai in the margin.

**ZABBUD** (zab'bud), one who returned from Babylon with Ezra, Ezra viii. 14. In some copies the name is Zaccur.

**ZABDEUS** (zab-de'us), 1 Esd. ix. 21, the same as Zebadiah, Ezra x. 20.

**ZABDI** (zab'di). 1. A descendant of Judah, the grandfather of Achan, Josh. vii. 1, 17, 18. He is probably the person called Zimri in 1 Chr. ii. 6. 2. A Benjamite, 1 Chr. viii. 19. 3. The superintendent of David's vineyards, 1 Chr. xxvii. 27. 4. A Levite, of the sons of Asaph, Neh. xi. 17. Perhaps, and identical with, Zaccur, 3, Zichri, 5.

**ZABDIEL** (zab'de-el). 1. The father of one of David's officers, 1 Chr. xxvii. 2. 2. An overseer of the priests, said to be son of one of the great men, Neh. xi. 14. See HAGGEDOLIM. 3. An Arabian who put Alexander Balas to death, 1 Macc. xi. 17.

**ZABUD** (za'bud), the son of Nathan, principal officer to Solomon and the king's friend, 1 Ki. iv. 5.

**ZABULON** (zab'u-lon), Matt. iv. 13, 15, a Greek form of Zebulun.

**ZACCAI** (zak'ki). 1. One whose descendants returned with Zerubbabel, Ezra ii. 9. 2. Ezra iii. 20, margin. See ZABBAI.



**ZACCHEUS** (zak-ke'us). 1. An officer of Judas Maccabaeus, 2 Mace. x. 19. 2. A superintendent of taxes at Jericho. Having heard of the Redeemer, he felt a great desire to see him as he drew near that place, for which purpose he climbed up into a sycamore tree because he was little of stature. Jesus, pleased with this manifestation of his eagerness, and knowing that it proceeded from a heart not far from the kingdom of God, saw fit to honor Zaccheus by becoming his guest. This offended the self-righteous Jews, who objected that he was gone to be a guest with a man that is a sinner. This offensive imputation was met by Zaccheus in the spirit of the Mosaic conception of goodness: "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him fourfold." He that knew the heart of man knew not only the truth of this statement, but that the good works of Zaccheus emanated from right motives, and therefore terminated the conversation with the words: "This day is salvation come to this house, forasmuch as he also is a son of Abraham," a declaration which, whether Zaccheus was by birth a Jew or not, signifies that he had the same principle of faith which was imputed to Abraham, the father of the faithful, for righteousness. Luke. xix. 2. Tradition represents Zaccheus as the first Christian bishop of Caesarea.

**ZACCHUR** (zak'kur), a descendant of Simon, 1 Chr. iv. 26.

**ZACCUR** (zak'kur). 1. The father of the Reubenite spy, Num. xiii. 4. 2. A Levite of the family of Merari, 1 Chr. xxiv. 27. 3. One of the sons of Asaph, head of a course of singers, 1 Chr. xxv. 2, 10. He is possibly the same with Zichri, 1 Chr. ix. 15. 4. Ezra viii. 14, margin. See ZABUD. 5. One who helped to repair the wall of Jerusalem, Neh. iii. 2. 6. A Levite who sealed the covenant, Neh. x. 12. 7. The father of one of the treasurers appointed by Nehemiah, Neh. xiii. 13.

**ZACHARIAH** (zak-a-ri'ah). 1. The son and short-lived successor of Jeroboam II., king of Israel. He reigned only six months, having been vanquished and slain by Shallum, who conspired against him, 2 Ki. xiv. 29; xv. 8-10. His reign is generally assigned to B.C. 772, but there is a confusion in the chronology of the period of which different modes of explanation have been attempted. 2. The other Zechariah in the Authorized Version is merely known as the father of Abi, the mother of Hezekiah, 2 Ki. xviii. 2.

**ZACHARIAS** (zak-a-ri'as). 1. 1 Esd. i. 8, the same as Zechariah, 2 Chr. xxxv. 8. 2. 1 Esd. i. 15, a perversion of Heman, 2 Chr. xxxv. 15. 3. 1 Esd. v. 8, the same as Seraiah, Ezra ii. 2. 4. 1 Esd. vi. 1; vii. 3, the prophet Zechariah. 5. 1 Esd. viii. 30, the same as Zechariah, Ezra viii. 3. 6. 1 Esd. viii. 37, the same as Zechariah, Ezra viii. 11. 7. 1 Esd. viii. 44, the same as Zechariah, Ezra viii. 16. 8. 1 Esd. ix. 27, the same as Zechariah, Ezra x. 26. 9. 1 Mace. v. 18, 56, the father of Joseph, a captain in the Maccabean wars. 10. The father of John the Baptist. He was of the course of Abia or Abijah, and resided in a city among the mountains of Judah (as some say, Hebron). When he was executing in his turn his office in the temple, he was apprised by an angel that his wife Elizabeth should have a son. Zacharias hardly believed the an-

nouncement, and was struck with dumbness till John's birth and circumcision. Then his mouth was opened, and he uttered that noble strain of praise with which ever since the Church has honored the Lord, Luke i. Nothing more is certainly known of him.

**ZACHARY** (zak'ka-re), 2 Esd. i. 40, the prophet Zechariah.

**ZACHER** (za'ker), a Benjamite, 1 Chr. viii. 31. He is also called Zechariah, 1 Chr. ix. 37.

**ZADOK** (za'dok). 1. In the reign of David, Zadok (the son of Ahitub and father of Ahimaaz, 1 Chr. vi. 8) and Ahimelech were the priests, 2 Sam. viii. 17. Zadok and the Levites were with David when, after the middle of the eleventh century B. C., he fled from Absalom; but the king ordered Zadok to carry back the ark of God into the city, 2 Sam. xv. 24, 25, 27, 29, 35, 36; xviii. 19, 22, 27. The king also, considering Zadok a seer, commanded him to return to the city, stating that he would wait in the plain of the wilderness until he should receive such information from him and his son Ahimaaz, and also from the son of Abiathar, as might induce him to remove farther away. On hearing that Ahithophel had joined Absalom, David requested Hushai, his friend, to feign himself to be also one of the conspirators, and to inform Zadok and Abiathar of the counsels adopted by Absalom and his rebellious confederates. The request of David was complied with, and the plans of the rebels made known to David by the instrumentality of Zadok and the others.

After Absalom was vanquished, David sent to Zadok and Abiathar, the priests, saying, "Speak unto the elders of Judah, Why are ye the last to bring the king back to his house?" etc., 2 Sam. xix. 11; xx. 25. When Adonijah attempted to succeed to the throne, Abiathar countenanced him; but Zadok was not called to the feast at which the conspirators assembled. King David sent for Zadok and Nathan the prophet to anoint Solomon king, 1 Ki. i. 32-45.

2. The father of Jerusha, king Jotham's mother, 2 Ki. xv. 33. 3. Another in the line of priests, 1 Chr. vi. 12. As he also is said to be son of Ahitub, some have imagined that the names are introduced a second time by an error of transcription. The Zadok of Neh. xi. 11 is either this person or No. 1. 4, 5. Two who helped to repair the wall of Jerusalem, Neh. iii. 4, 29. 6. One who sealed the covenant, Neh. x. 21, possibly identical with No. 4 or 5. 7. A scribe, Neh. xiii. 13.

**ZAHAM** (za'ham), one of the children of Rehoboam, 2 Chr. xi. 19.

**ZAIR** (zair), a place in Idumaea where, when the Edomites revolted from King Joram of Judah, he defeated them in a night attack upon their troops, 2 Ki. viii. 21. Its locality can only be conjectured.

**ZALAPH** (za'laf), the father of a person who repaired the wall of Jerusalem, Neh. iii. 30.

**ZALMON** (zal'mon), one of David's warriors, 2 Sam. xxiii. 28. He is elsewhere, 1 Chr. xi. 29, called Ilai.

**ZALMON**, a wooded hill near Sheehem to which Abimelech and his party repaired for boughs with a view to the burning down of the

tower of the city, Jud. ix. 48. But the name never occurs again, and no indication exists which might lead to the identification of the particular eminence meant.

**ZALMONAH** (zal-mo'nah), one of the stations in the desert which the Israelites reached after leaving Mount Hor, Num. xxxiii. 41.

**ZALMUNNA**. See ZEBAB AND ZALMUNNA.

**ZAMBIS** (zam'bis), 1 Esd. ix. 34, identical with Amariah, Ezra x. 42.

**ZAMBRI** (zam'brī), 1 Mace. ii. 26, identical with Zimri, Num. xxv. 14.

**ZAMOTH** (za'moth), 1 Esd. ix. 28, identical with Zattu, Ezra x. 27.

**ZAMZUMMIMS** (zam-zum'mims), a race of giants dwelling anciently in the territory afterward occupied by the Ammonites, but extinct before the time of Moses, Deut. ii. 20.

**ZANCHI** (zang'ke), GIROLAMO, a celebrated Italian Protestant, was born at Alzano in 1516; and having formed a close intimacy with the celebrated Peter Martyr while they were canons regular of San Giovanni di Laterano, the conversation and example of this distinguished convert to the Reformed Church ultimately produced such an effect on the mind of Zanchi as induced him to throw off the monastic habit and abjure the Romish faith. He was accordingly under the necessity of quitting Italy, and after seeking a refuge, first at Geneva and next at Strasburg and Chiavenna, he accepted the divinity professorship at Heidelberg in 1569, where he settled, under the immediate patronage of Frederick III., elector-palatine, at whose instigation he composed his great treatise against Antinomianism. The



ZACHARIAH'S TOMB.

death of this prince, in 1578, occasioned his resignation, and he removed to Neustadt; but he returned to Heidelberg in 1585, and died there in 1590. His principal work is a treatise "On the Doctrine of Predestination," which was translated into English by Dr. Toplady.

**ZANOAH** (za-no'ah). 1. A town in the plain country of Judah, Josh. xv. 34. It is to the south-east of Zorah, still bearing the name of *Zan'a*.

2. Another town of Judah in the mountains, Josh. xv. 56; perhaps *Zan'utah*, ten miles south of Hebron.

**ZAPHNATH-PAANEAH** (za'f-nath-pa-a-ne'ah), a name or title given by Pharaoh to Joseph when appointed to the dignity of ruler next under the king of the land of Egypt, Gen. xli. 45. The signification of it is little more than conjectural, and scholars have widely differed in the derivations they have proposed. Those who prefer a Hebrew origin say it means "the revealer of mysteries." But surely, as an Egyptian title, it must have an Egyptian derivation. It seems reasonable to interpret it as designating some public benefit derived from him to the kingdom. Gesenius believes that it may mean "the preserver or rescuer of the age or world."

**ZAPHON** (za'fon), a city in the low level of the Jordan in the kingdom of Sihon, allotted to the tribe of Gad, Josh. xiii. 27.

**ZARA** (za'rah), Matt. i. 3. See ZERAH.

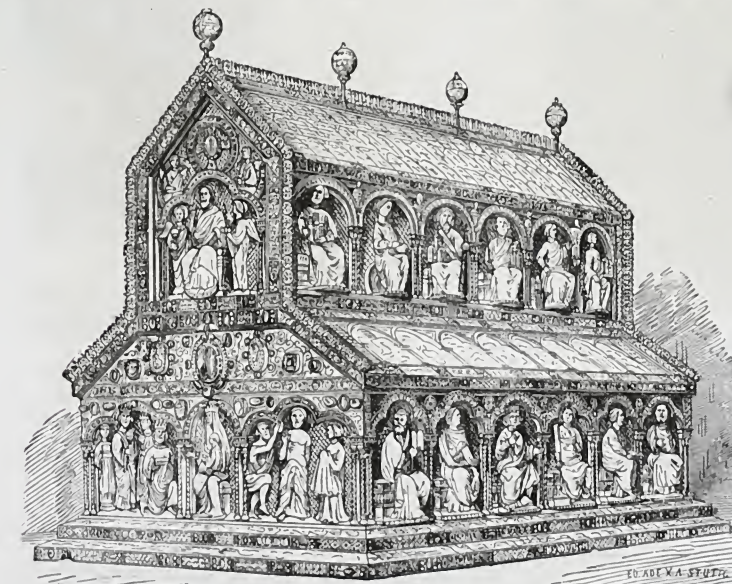
**ZARACES** (zar'a-ces), 1 Esd. i. 38, a person—evidently not Zedekiah, compare 1 Esd. i. 46—said to be brother to Jehoiakim.

**ZARAH** (za'rah), a variation of Zerah.

**ZARAIAS** (za-ri'as). 1. 1 Esd. viii. 2, a variation of Zerachiah, Ezra viii. 4. 2. 1 Esd. viii. 31, a variation of Zerachiah, Ezra viii. 4. 3. 1 Esd. viii. 34, a variation of Zebadiah, Ezra viii. 8.

**ZAREAH**, Neh. xi. 29. See ZORAH.

**ZAREATHITES** (za're-ath-ites), the inhabitants of Zareah or Zorah, 1 Chr. ii. 53.



SHRINE OF "THE THREE KINGS," AT COLOGNE.

**ZARED**. See ZERED.

**ZAREPHATH** (zar'e-fath), a town near Sidon to which Elijah was sent during the latter

part of the great drought in his time, 1 Ki. xvii. 9. In the New Testament it is written Sarepta, Luke iv. 26. It now goes by the name of *Sarafend*, and is only a *tel*, or hill, with a small village on it, at the distance of seven or eight miles from Sidon, and near the Zaharani River. The ancient town or village, however, appears to have stood on the shore, and not on this height, as there the ruins of a place of some size are found, and among them a chapel erected by the Crusaders on what was supposed to be the site of the widow's house with whom Elijah stayed. The ruins comprise, besides columns, marble slabs, sarcophagi and other relics so numerous as to

prove that at one time a wealthy and flourishing city had existed at that place.

**ZARETAN**. See ZEREDA.

**ZARETH-SHAHAR** (za'reth-tsha'har), a city allotted to Reuben; it was on a hill in a valley, Josh. xiii. 19. It has not been identified.

**ZARHITES** (zar'hites), THE, a family of the tribe of Judah, descendants of Zerah, son of Judah. Achan belonged to the family, Num. xxvi. 13; xxvii. 11; Josh. vii. 17.

**ZARTANAH**, or **ZARTHAN**. See ZEREDA.

**ZATTHU** (zat'thu), one who sealed the covenant, Neh. x. 14.

**ZATTU** (zat'tu), one whose descendants returned from captivity with Zerubbabel, Ezra ii. 8. Several of this family had married foreign wives, Ezra x. 27. Probably Zattu and Zathu are identical.

**ZAVAN**. See ZAAVAN.

**ZAZA** (za'za), a descendant of Judah, 1 Chr. ii. 33.

**ZEAL** (zeal), an earnest temper which may spring from either commendable or imperfect and evil motives. It is often ascribed to God, 2 Ki. xix. 31; Isa. ix. 7. And men are sometimes commended for the zeal they show when it evinces itself in exertions for God's glory, Num. xxv. 11-13. But sometimes zeal for God is assumed as a cloak for selfishness, as in the case of Jehu, 2 Ki. x. 16, who desired to gain the crown of Israel, but "took no heed to walk in the law of the Lord," 2 Ki. x. 31. Ignorant or misdirected zeal may incline men even to persecute the Church and



true servants of Christ, Rom. x. 2. Zeal, to be a Christian grace, must be grounded on right prin-



RELIQUARY AT COLOGNE.

ciples directed to a right end, and must not be a mere transient emotion, Gal. iv. 18.

**ZEALOTS** (zel'ots), the followers of Judas the Gaulonite or Galilean. Josephus speaks of them as forming the "fourth sect of Jewish philosophy," and as distinguished from the Pharisees chiefly by a quenchless love of liberty and a contempt of death. Their leading tenet was the unlawfulness of paying tribute to the Romans, as being a violation of the theocratic constitution. This principle, which they maintained by force of arms against the Roman government, was soon



ANGEL AT BOLOGNA.

converted into a pretext for deeds of violence against their own countrymen, and during the last days of the Jewish polity the Zealots were lawless brigands or guerrillas, the pest and terror of the land. After the death of Judas and of his two sons, Jacob and Simon, they were headed by Eleazar, one of his descendants, and were often denominated Sicarii, from the use of a weapon resembling the Roman sica.

**ZEBADIAH** (zeb-a-di'ah), a common name among the covenant-people—of several Benja-

mines, 1 Chr. viii. 15, 17; xii. 7; a son of Asahel, Joab's brother, 1 Chr. xxvii. 7; several priests and Levites of later times, 1 Chr. xxvi. 2; Ezra vii. 8; x. 20; a Levite who took part, in Jehoshaphat's time, in the work of teaching the law throughout Judah, 2 Chr. xvii. 8; also in the same reign a prince of the house of Judah, the son of Ishmael, and appointed along with the high-priest to judge in cases of importance, 2 Chr. xix. 11.

**ZEBAH** (ze'bah) and **ZALMUNNA** (zalmun'nah), chiefs of the Midianites whom Gideon defeated and slew. See GIDEON.

**ZEBAIM** (ze-ba'im). This is probably part of a man's name, Ezra ii. 57. See POCHERETH.

**ZEBEDEE** (zeb'e-de), a Galilean fisherman, husband of Salome and father of the two apostles James and John. He appears to have been a man of substance, as he had hired laborers in his business, and his wife was one of those who ministered to Jesus, Matt. iv. 21; Mark i. 19, 20; Luke v. 10; John xxi. 2. After the call of his sons by Jesus we hear no more of Zebede himself. Possibly he did not live much longer.

**ZEBINA** (ze-bi'nah), one who had married a foreign wife, Ezra x. 43.

**ZEBOIM** (ze-boy'im), or **ZEBOIM** (ze-bo'im). 1. One of the cities in the vale of Siddim destroyed with Admah, Sodom and Gomorrah, Gen. x. 19; Dent. xxix. 23. 2. A town or place of Benjamin, standing in or near a valley or gorge, 1 Sam. xiii. 18.

**ZEBUDAH** (ze-bu'dah), the mother of Jehoakim, 2 Ki. xxiii. 36.

**ZEBUL** (ze'buhl), the governor of Shechem for Abimelech, Jud. ix. 28-41. He overreached and ejected Gaal, apparently a Canaanite chief.

**ZEBULONITE**. See ZEBULUNITES.

**ZEBULUN** (zeb'u-lun), the sixth and last son of Leah and the tenth born to Jacob, Gen. xxx. 20. His personal history does not contain a single incident worthy of record, and his name is not once mentioned except in the genealogical lists. At the time of the descent of Jacob into Egypt, Zebulun had three sons, Sered, Elon and Jahleel, Gen. xlv. 14, who became the founders of the

three great families into which the tribe was divided, Num. xxvi. 26. Though the first generation was so small, this tribe ranked fourth in numbers among the twelve when the census was taken at Mount Sinai, in the year of the exodus, Judah, Dan and Simeon being more numerous. During the wilderness journey it increased from fifty-seven thousand four hundred males to sixty thousand five hundred, but it held just the same relative place among the twelve, Judah, Dan and Issachar being before it, when the census was made on the plains of Moab, Num. xxvi. 27.

History is almost as silent regarding the acts of the tribe during the long period of Egyptian bondage and the desert journey as it is regarding the patriarch Zebulun himself. It does not appear to



THE CHANCEL OF THE CHURCH OF WECHGELBURGH, BAVARIA.

have been signalized in any way. A quiet, steady demeanor seems to have been the chief characteristic of the people.

The position and physical character of Zebulun's destined territory in the land of promise had been sketched in the prophetic blessing of Jacob: "Zebulun shall dwell on the coast of seas; and he shall be for a shore of ships; and his side will be to Zidon," Gen. xlix. 13. Though Issachar was an elder brother, Jacob seems to have already acknowledged the political superiority of Zebulun by placing him first in order. Zebulun's territory was one of the richest and most beautiful sections of Western Palestine. Joshua defines its borders with his usual minuteness, though, in consequence of the disappearance of many old cities, it cannot now be entirely identified. Its position, however, and general extent are clear enough. Asher and Naphtali bounded it on the north and Issachar

on the south. It stretched across the country from the Sea of Galilee on the east to the maritime plain of Phœnicia on the west, embracing a large strip of Esdraelon, a portion of the plain of Akka, the whole of the rich upland plain of Batauf, with the fertile table-land between it and the great basin of the Sea of Galilee. The beautiful wooded hills and ridges extending from Tabor, by Nazareth and Sefiriyeh, to the plain of Akka were also in Zebulun. It touched Carmel on the south-west; and though it did not actually reach to the shore of the Mediterranean, its sides joined the narrow maritime territory of Phœnicia, to which Jacob, according to common Eastern custom, gives the name of its chief city, Zidon: "And his side will be to Zidon." Its opposite extremity resting on the shore of the Sea of Galilee, the words of Jacob were fulfilled: "Zebulun shall dwell on the coast of seas." His fishermen on the Sea of Galilee and his merchants navigating the Mediterranean, in company with their Phœnician neighbors, illustrate remarkably the other blessing: "He shall be for a shore of ships."

The tribe of Zebulun, though not mentioned, appears to have shared the fate of the other northern tribes at the invasion of the country by Tiglath-pileser, 2 Ki. xvii. 18, 24. From this time the history of the distinct tribe ceases. With the exception of the Levites, the whole were amalgamated into one nation, and on the return from exile were called Jews. The land of Zebulun, however, occupied a distinguished place in New Testament times. It formed the chief scene of our Lord's life and labors. Nazareth and Cana were in it, and it embraced a section of the shore of the Sea of Galilee, where so many of the miracles of Christ were performed and so many of his discourses and parables spoken. Then was fulfilled the prophecy of Isaiah: "The land Zabulon and the land Nephthalim, the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up," Isa. ix. 1, 2; Matt. iv. 15, 16.

**ZEBULUNITES** (zeb'u-lun-ites), Num. xxvi. 27, the descendants of Zebulun.

**ZECHARIAH** (zek-a-ri'ah). 1. High-priest in the time of Joash, king of Judah. He was son, or perhaps grandson, of Jehoiada and Jehosheba. Zechariah could not bear to see the evil courses into which the monarch eventually fell, and by which the return of the people to their old idolatries was facilitated, if not encouraged. Therefore, when the people were assembled at one of the solemn festivals, he took the opportunity of lifting up his voice against the growing corruptions. This was in the presence of the king, in the court of the temple. The people were enraged at his honest boldness, and with the connivance of the king they seized the pontiff and stoned him to death, even in that holy spot, "between the temple and the altar." His dying cry was not that of the first Christian martyr, "Lord, lay not this sin to their charge," Acts vii. 60, but "The Lord look upon it, and require it," 2 Chr. xxiv. 20-22. It is to this dreadful affair that our Lord alludes in Matt. xxiii. 35; Luke xi. 51. At least this is the opinion of the best interpreters, and that which has most probability in its favor.

2. One "who had understanding in the visions of God," 2 Chr. xxvi. 7. It is doubtful whether this eulogium indicates a prophet, or simply describes one eminent for his piety and faith. During his

lifetime Uzziah, king of Judah, was guided by his counsels, and prospered, but went wrong when death had deprived him of his wise guidance. Nothing is known of this Zechariah's history. It is possible that he may be the same whose daughter became the wife of Ahaz and mother of Hezekiah, 2 Ki. xvi. 1, 2.

3. Son of Jeberechiah, a person whom, together with Urijah the high-priest, Isaiah took as a legal witness of his marriage with "the prophetess," Isa. viii. 2. This was in the reign of Ahaz, and the choice of the prophet shows that Zechariah was a person of consequence. Some confound him with the preceding, but the distance of time will not admit their identity. He may, however, have

moment is recorded: the son of Meshelemiah, a Korhite, a tabernacle gate-keeper, 1 Chr. ix. 21; xxvi. 2; a Levite in David's temple band, one of those appointed to play with psalteries, also a gate-keeper, and possibly the same as the preceding, 1 Chr. xv. 18, 20; a son of Jehoshaphat, also one of the princes of Judah appointed in that king's reign to teach the people the law of God, 2 Chr. xxi. 2; xvii. 7; a Kohathite Levite in Josiah's time, also a ruler of the temple in the same reign, 2 Chr. xxxiv. 12; xxxv. 8; one of the family of Asaph in Hezekiah's time, 2 Chr. xxix. 13; a son of Jehiel, 1 Chr. ix. 37; and not a few of the returned captives, Ezra viii. 3, 11, 16; x. 26; Neh. xi. 4, 5, 12; xii. 16, etc.



DAVID'S CHARGE TO SOLOMON.

been the descendant of Asaph, named in 2 Chr. xxix. 13.

4. The eleventh in order of the minor prophets, was, like Jeremiah and Ezekiel, of the priestly race, his grandfather Iddo being the chief of one of the classes of priests who returned from Babylon with Zerubbabel and Joshua, see Neh. xii. 4, at which time Zechariah must have been very young. He was contemporary with Haggai, and co-operated with him in exhorting and encouraging the Jews to rebuild the temple and to restore its public ordinances. But in addition to this, he was commissioned to deliver many important prophecies relating to the future.

5. Besides the preceding, an immense number of persons are incidentally noticed as bearing the name of Zechariah, but of whom nothing of any

**ZECHARIAH, THE BOOK OF.** The prophecies of Zechariah, like those of Daniel, extend to the "times of the Gentiles," Luke xxiii. 24; but in Zechariah the history of the chosen people forms the centre of his predictions, and that history is set forth both in direct prophecy and in symbolical acts and visions.

Although the language and style of this book are by no means obscure, there is considerable difficulty in explaining its visions and prophecies. Yet some portions are very clear, and they diffuse light around them. Much, too, may be learned from a comparison with the writings of the earlier prophets, to which repeated allusions may be found.

The book of Zechariah may be divided into three parts:



I. The first part, ch. i-vi., contains a series of eight visions, which were communicated to the prophet in the second year of Darius, revealing the dispensations of God's providence relative both to the Jews and to the nations which had oppressed them.

II. The next part, ch. vii., viii., contains prophecies of prosperity and enlargement to Jerusalem, intermixed with warnings and exhortations.

III. The remaining six chapters contain a series of predictions unfolding the future history of the people of God from that period to the end of the world, with which are mingled many prophecies relating to the person, character and work of the Messiah, the promulgation of the gospel, the call-

push the enemy till they were consumed. Zedekiah opposed the faithful prophet Micah, and struck him, with a taunting question. He was rebuked, and told to expect a day of shame and fear, 1 Ki. xxii. 11, 24, 25. We are told nothing more of him.

2. Son of Josiah, the twentieth and last king of Judah, was, in the place of his brother Jehoiakim, set on the throne by Nebuchadnezzar, who changed his name from Mattaniah to that by which he is ordinarily spoken of. As the vassal of the Babylonian monarch, he was compelled to take an oath of allegiance to him, which, however, he observed only till an opportunity offered for throwing off his yoke. Success in such an undertaking was not

lem effectually withstand Nebuchadnezzar. At the end of that time, however, the city was stormed and taken, B. C. 588, when Zedekiah, who had fled, was captured on the road to Jericho. Judgment was speedily executed; his sons were slain before his eyes, and he himself was deprived of sight and sent in chains to Babylon, where he died in prison, 2 Ki. xxiv. 17; xxv. 1; Jer. xxviii. xxxiv., xxxvii., xxxviii., xxxix., lii.; Ezek. xvii. 15.

3. A false prophet put to death by Nebuchadnezzar, Jer. xxix. 21, 22. 4. One of the princes of Jehoiakim's court, Jer. xxxvi. 12.

**ZEEB** (ze'eb), a prince of Midian slain by the Ephraimites after the rout of the Midianitish army by Gideon, Jud. vii. 25; viii. 3.

**ZEEB**, a wine-press, so called because the Ephraimites killed Zeeb there, Jud. vii. 25.

**ZEISBERGER** (dzis'ber-ger), DAVID, was born in 1721, in Moravia, and emigrated to Georgia, where he arrived in 1738. After some time he removed to Pennsylvania, where he became one of the founders of the Moravian settlements at Bethlehem and Nazareth. He left Pennsylvania for Ohio, where he became a missionary preacher among the Indians; and he continued with indefatigable zeal in this work during life. He died at Goshen, which is situated on the Muskingum River, in Ohio, in the year 1808. He was characterized by great piety and industry; and while sedulously engaged as a preacher, he found time to prepare a great number of small works in the language of the Delaware Indians, including grammars, histories, sermons, dictionaries and a considerable number of Biblical subjects. The godliness and simplicity, the zeal and energy and the untiring devotion of this excellent man were well known and greatly appreciated in his own day, and his memory is still cherished.

**ZELAH** (ze'lah), a town of Benjamin where Saul and Jonathan were buried, Josh. xviii. 28.

**ZELEK** (ze'lek), one of David's warriors, 2 Sam. xxiii. 37.

**ZELOPHEHAD** (ze-lof'e-had), a descendant of Manasseh who died in the wilderness, leaving only daughters. To them, therefore, his inheritance was allotted, and certain regulations were in consequence made in regard to heiresses, Num. xxvi. 33; xxvii. 1, 7; Josh. xvii. 3.

**ZELOTES** (ze-lo'teez), an epithet of Simon the apostle, Luke vi. 15, corresponding to "Canaanite," or, as it should rather be, "Canaanite," the zealous. See SIMON, 2.

**ZELZAH** (zel'zah), a place by the border of Benjamin, not far from Rachel's sepulchre, 1 Sam. x. 2.

**ZEMARAIM** (zem-a-ra'im). 1. A town of Benjamin, Josh. xviii. 22, possibly *es-Sumrah*, four miles north of Jericho. 2. A hill or summit in Mount Ephraim, which extended to or into the territory of Benjamin, and might have its name from No. 1, 2 Chr. xiii. 4.

**ZEMARITE** (zem'a-rite), a tribe mentioned among the descendants of Canaan, and doubtless forming part of the population by which the land was anciently occupied, Gen. x. 18. They appear



THE PRODIGAL SON.

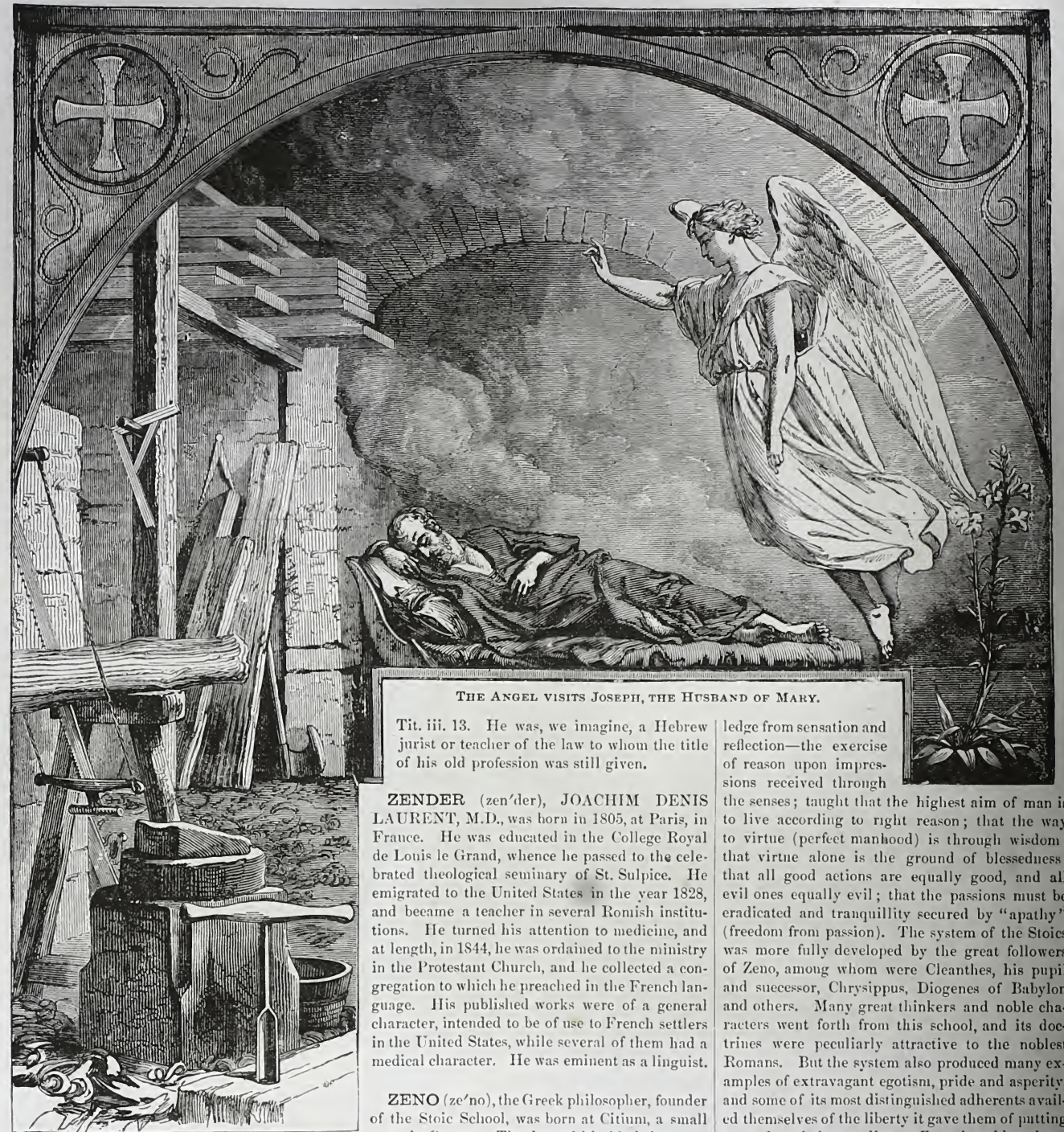
ing of the Gentiles, and the final glory and blessedness of the Church of God, uniting Jew and Gentile in one holy community under their great High-priest and King, ch. ix.-xiv.

**ZEDAD** (ze'dad), a place on the northern frontier of Palestine, Num. xxxiv. 8. It is probably the large village east of the road from Damascus to Hums, now called *Sadad*.

**ZEDECHIAS** (zed-e-ki'as), 1 Esd. i. 46, King Zedekiah.

**ZEDEKIAH** (zed-e-ki'ah). 1. A false prophet who encouraged Ahab to go against the Syrians at Ramoth-gilead, promising him victory, and by the symbol of artificial horns declaring that he should

likely to attend his efforts. His heart was not right before God, and therefore was he left without divine succor. Corrupt and weak, he gave himself up into the hands of his nobles and lent an ear to false prophets, while the faithful lessons of Jeremiah were unwelcome and repaid by incarceration. Like all of his class, he was unable to follow good, and became the slave of wicked men, afraid alike of his own nobility and of his foreign enemies. By his folly and wickedness he brought the State to the brink of ruin. Yet the danger did not open his eyes. Instead of looking to Jehovah, he threw himself for support on Egypt when the Chaldean came into the land and laid siege to his capital. The siege was begun on the tenth day of the tenth month, in the ninth year of his reign. For a year and a half did Jerusa-



THE ANGEL VISITS JOSEPH, THE HUSBAND OF MARY.

Tit. iii. 13. He was, we imagine, a Hebrew jurist or teacher of the law to whom the title of his old profession was still given.

**ZENDER** (zen'der), JOACHIM DENIS LAURENT, M.D., was born in 1805, at Paris, in France. He was educated in the College Royal de Louis le Grand, whence he passed to the celebrated theological seminary of St. Sulpice. He emigrated to the United States in the year 1828, and became a teacher in several Roman institutions. He turned his attention to medicine, and at length, in 1844, he was ordained to the ministry in the Protestant Church, and he collected a congregation to which he preached in the French language. His published works were of a general character, intended to be of use to French settlers in the United States, while several of them had a medical character. He was eminent as a linguist.

**ZENO** (ze'no), the Greek philosopher, founder of the Stoic School, was born at Citium, a small town in Cyprus. The date of his birth is uncertain, but it was probably about B. C. 355. He taught at Athens for fifty-eight years. His pupils assembled in the painted colonnade or *stoa*, whence they received the name of Stoics. The aim of Zeno was to found a system of human knowledge which should take the place of the skepticism then prevalent, and arrest if possible the decay which he saw fast spreading over Greek civilization. He had some of the best qualities of the early Romans—manly energy, severe simplicity of life and profound regard for moral obligation. His philosophy, therefore, had a practical rather than a speculative aim. He derived all know-

ledge from sensation and reflection—the exercise of reason upon impressions received through the senses; taught that the highest aim of man is to live according to right reason; that the way to virtue (perfect manhood) is through wisdom; that virtue alone is the ground of blessedness; that all good actions are equally good, and all evil ones equally evil; that the passions must be eradicated and tranquillity secured by "apathy" (freedom from passion). The system of the Stoics was more fully developed by the great followers of Zeno, among whom were Cleanthes, his pupil and successor, Chrysippus, Diogenes of Babylon and others. Many great thinkers and noble characters went forth from this school, and its doctrines were peculiarly attractive to the noblest Romans. But the system also produced many examples of extravagant egotism, pride and asperity, and some of its most distinguished adherents availed themselves of the liberty it gave them of putting an end to their own lives. Zeno is said to have done so, in consequence of an accident as he quitted the *stoa*. The date of his death is probably about B. C. 263. After his death the Athenians are said to have honored him by the decree of a crown of gold, a public funeral and a statue of brass.

**ZENO**, emperor of the East, was proclaimed emperor in A. D. 474. He had no capacity for government and led a sensual, corrupt life; but he undertook to interfere in ecclesiastical affairs, and attempted, by the publication, in 482, of his famous *Henoticon*, to put an end to the miserable disputes and disgraceful disorders of the churches.

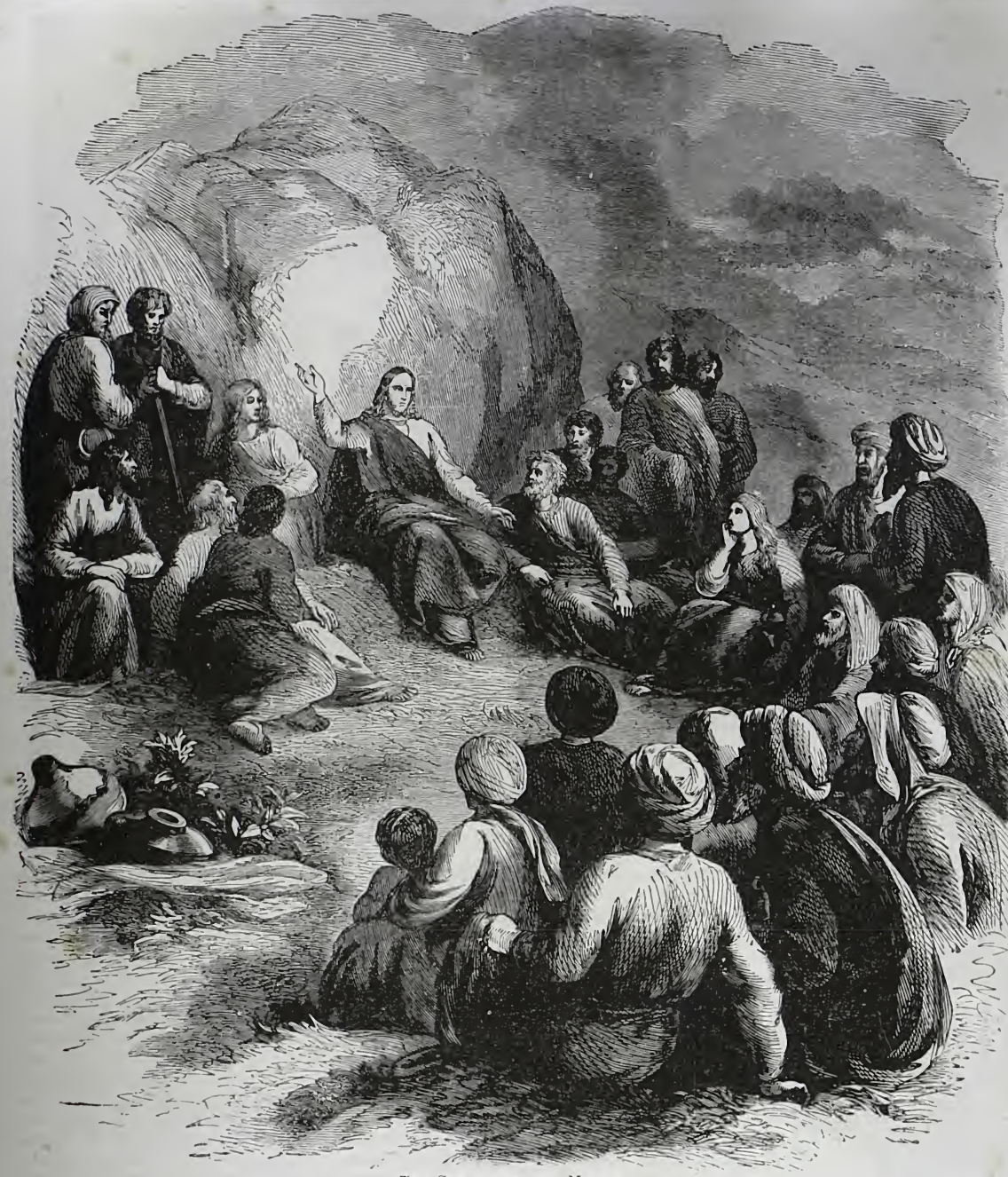
between the Arvadite and the Hamathite; so also at 1 Chr. i. 16. Of the Zemarites nothing is known, unless we have traces of them in the town and mount of Zemiraim mentioned immediately before.

**ZEMIRA** (ze-mi'rah), a descendant of Benjamin, 1 Chr. vii. 8.

**ZENAN**. See ZAAANAN.

**ZENAS** (ze'nas), a Christian whom Paul, writing to Titus, wished him to bring with him,





THE SERMON ON THE MOUNT.

But instead of leading to union, this concordat was the fruitful germ of new divisions. Zeno died A. D. 491.

**ZEPHANIAH** (ze-fa-ni'ah). 1. The second priest in the reign of Zedekiah, who had succeeded in the place of Jehoiada, and was slain at Riblah after Jerusalem was taken, 2 Ki. xxv. 18-21. 2. A Kohathite Levite, 1 Chr. vi. 36. 3. The ninth in order of the minor prophets. All our knowledge of him is derived from the title to his book, which informs us that he prophesied in the reign of Josiah and records the names of his ancestors through four generations. Though the name of the head of the family is the same in Hebrew as that of the pious king Hezekiah, there is no rea-

son to suppose that he was the same person. The description which Zephaniah gives, ch. i. 4, of the disorders prevailing among the Jewish people has led some to suppose that his messages must have been delivered before the great reformation which Josiah effected in the eighteenth year of his reign. But the prophecy may be of later date, for that reformation was evidently very partial, enforced by the example and authority of the monarch, but not heartily entered into by the princes and people. 4. The father of one or more persons concerned in a symbolical action, Zech. vi. 10, 14.

**ZEPHANIAH, THE BOOK OF.** This book may be divided into three parts, which are, however, intimately connected with one another:

twin brother of Pharez, sons of Judah and Tamar, Gen. xxxviii. 30, from whom sprung the family of the Zarhites, Num. xxvi. 20; perhaps also Izrahites, 2 Chr. xxvii. 8. 2. A son of Reuel and grandson of Esau, who also was one of the dukes or chieftains of Edom, Gen. xxxvi. 17. 3. A son of Simeon, according to 1 Chr. iv. 24; but in Gen. xlvii. 10 he bears the name of Zohar. 4. A Levite of the family of Gershon, the son of Iddo, 1 Chr. vi. 21. 5. The Cushite king or leader who invaded Judah in the tenth year of King Asa, B. C. 941, with a vast host of men. Asa defeated them in the valley of Zephathah at Mareshah, utterly routed them, pursued them to Gerar and carried back much plunder from that neighborhood. We are left uncertain as to the country

I. Denunciations of the sins and punishments of Judah, with a call to repentance, ch. i.; ii. 1-3.

II. Exemplary judgments upon neighboring nations, ch. ii. 4-15.

III. Severe rebukes and threatenings against Jerusalem, followed by gracious promises of restoration under the gospel, ch. iii.

**ZEPHATH.** See HORMAH.

**ZEPHATHAH** (ze-fa'thah), a valley where King Asa met and overcame the Ethiopian host, 2 Chr. xix. 10. It was by Mareshah in the territory of Judah.

**ZEPHI** (ze-fi), or **ZEPHO** (ze-fo), one of the sons of Eliphaz, Esau's son, Gen. xxxvi. 11, 15.

**ZEPHON** (ze-fon), one of the sons of Gad, Num. xxvi. 15; called also Ziphion, Gen. xlv. 16.

**ZEPHONITES** (ze-fon-ites), a family of Gad, descendants of Zephon, Num. xxvi. 15.

**ZER** (zur), a city of Naphtali, Josh. xix. 35.

**ZERAH** (ze-rah), or **ZARAH** (za'rah). 1. The



THE SERMON AT THE SEA-SIDE.

from which Zerah came. The term Cushite or Ethiopian may imply that he was of Arabian Cush, the principal objection to which is that history affords no indication that Arabia had at that epoch any king so powerful as Zerah. That he was of Abyssinia or African Ethiopia is another conjecture, which is resisted by the difficulty of seeing how this huge host could have obtained a passage through Egypt, as it must have done to reach Judaea. If we could suppose, with Champollion, that Zerah the Cushite was the then king of Egypt, of an Ethiopian dynasty, this difficulty would be satisfactorily met. In fact, it is now often stated that he was the same with Osorkon I., the son and successor of the Shishak who invaded Judaea twenty-five years before, in the time of Rehoboam. This is a tempting explanation, but cannot be received without question, and it is not deemed satisfactory by Rosellini, Wilkinson, Sharpe and others. In fact, no conclusion that can be relied upon has yet been exhibited.

**ZERAHIAH** (ze-ra-hi'ah). 1. A priest of the line of Eleazar, 1 Chr. vi. 6, 51. 2. One whose son headed a party who returned from Babylon with Ezra, Ezra viii. 4.

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**ZERED** (zer'ed), or **ZARED** (za'red), a brook or valley communicating with the Dead Sea near its south-east extremity. It marked the period of the wilderness sojourn on the one side as Kadesh did on the other, Dent. ii. 14; Num. xxi. 12. The *Wady el Akhy* is now generally supposed to be ancient Zered.

**ZEREDA** (ze-re'da), or **ZEREDATHAH** (ze-re-da'thah), a town of Ephraim in the plain of Jordan, the birthplace of Jeroboam I., 1 Ki. xi. 26. Possibly it may be identical with Zaretan, Josh. iii. 16, Zererath, Jud. vii. 22, Zartanah, 1 Ki. iv. 12, Zarthan, 1 Ki. vii. 46. But Zarthan was not far from Beth-shan.

**ZERERATH** (ze-er'ath) occurs in Jud. vii. 22, and is doubtless identical with ZEREDA.

**ZERESH** (ze'resh), the wife of Haman, Esth. v. 10, 14; vi. 13.

**ZERETH** (ze'reth), one of the descendants of Judah, 1 Chr. iv. 7.

**ZERI.** See IZRI.

**ZEROR** (ze-ror'), a Benjamite, one of Saul's ancestors, 1 Sam. ix. 1.

**ZERUAH** (ze-ru'ah), the mother of Jeroboam I., 1 Ki. ix. 26.

**ZERUBBABEL** (ze-rub'ba-bel), son of Shealtiel, of the royal house of David, 1 Chr. iii., was the leader of the first colony of Jews that returned from captivity to their native land under the permission of Cyrus, carrying with them the precious vessels belonging to the service of God. With the aid of Joshua and his body of priests, Zerubbabel proceeded, on his arrival in Palestine, to rebuild the fallen city, beginning with the altar of burnt-offerings, in order that the daily services might be restored. The Samaritans, however, having been offended at being expressly excluded from a share in the land, did all they could to hinder the work, and even procured from the Persian court an order that it should be stopped. Accordingly, everything remained suspended till the second year of Darius Hystaspis, A. D. 521, when the restoration was resumed and carried to completion, according to Josephus, owing to the influence of Zerubbabel with the Persian monarch.





THE PEOPLE OF NAZARETH SEEK TO CAST JESUS FROM THE PRECIPICE.

**ZERUIAH** (zer-u-i'ah), daughter of Jesse, sister of David, 1 Chr. ii. 16, and mother of Joab, Abishai and Asahel, 2 Sam. ii. 18; iii. 39.

**ZETHAM** (ze'tham), a Levite, 1 Chr. xxiii. 8.

**ZETHAN** (ze'than), a Benjamite chieftain, 1 Chr. vii. 10.

**ZETHAR** (ze'thar), one of the seven chamberlains or eunuchs at the court of Ahasuerus, Esth. i. 10.

**ZIA** (zi'ah), a Gadite, 1 Chr. v. 13.

**ZIBA** (zi'bah), a servant of the house of Saul, or, according to the statement of Josephus, a slave to whom Saul had given his liberty. His history and character have already been discussed in the article MEPHIBOSHETH. In 2 Sam. ix. 10 he is said to have had fifteen sons and twenty servants.

**ZIBEON** (zib'e-on), a son of Seir the Horite, called a Hivite, Gen. xxxvi. 2, 14, 20, 24, 29.

**ZIBIA** (zib'yah), a Benjamite, 1 Chr. viii. 9.

**ZIBIAH** (zib'yah), the mother of Jehoash, or Joash, king of Judah, 2 Ki. xii. 1.

**ZICHRI** (zik'ri), a very common name among the Israelites, some of whom appear to have been valiant soldiers, but none otherwise distinguished. A son of Izhar (improperly spelled *Zithri* in the common copies of the Authorized Version), Ex. vi. 21; a Benjamite of the sons of Shimei, 1 Chr. viii. 19; other Benjamites, 1 Chr. viii. 23, 27; an Ephraimite in the army of Pekah, and a hero, 2 Chr. xxviii. 7; and several persons of other families, 1 Chr. ix. 15; xxvi. 25; xxvii. 16; 2 Chr. xvii. 16; xxiii. 1; Neh. xii. 17.

**ZIDDIM** (zid'dim), a city of Naphtali, Josh. xix. 35, possibly *Hattin*, at the foot of the hill so called.

**ZIDKIJAH** (zid-ki'jah), one who sealed the covenant, Neh. x. 1. His name appears immediately after that of Nehemiah.

**ZIDON**. See SIDON.

**ZIDONIANS** (zi-do'ne-anz), 1 Chr. xxii. 4, inhabitants of Zidon. See SIDONIANS.

**ZIF**. See MONTHS.

**ZIHA** (zi'hah). 1. One whose descendants, Nethinim, returned with Zerubbabel, Ezra ii. 43; Neh. vii. 46. 2. A person, perhaps the representative or descendant of No. 1, who was a ruler of the Nethinim, Neh. xi. 21.

**ZIIM** (zi'im), Isa. xlii. 21, margin. This word, from a root signifying dryness, means inhabitants of the desert, both men, as "they that dwell in the wilderness," Ps. lxxii. 9, and perhaps Isa. xxiii. 13, and animals, various kinds of wild beasts, Ps. lxxiv. 14; Isa. xlii. 21; xxxiv. 14; Jer. l. 39.

**ZIKLAG** (zik'lag), a city belonging to the tribe of Simeon, Josh. xv. 31, but at times subject to the Philistines of Gath, whose king, Achish, bestowed it upon David for a residence; after which it pertained to Judah, 1 Sam. xxvii. 6; 2 Sam. i. 1; Neh. xi. 28.

While David was absent with his men to join Achish, Ziklag was burned and plundered by the Amalekites; and on his return, after receiving the spoil from them, he remained here till called to assume the crown after the death of Saul. It was

during his stay in this place that he was joined by many considerable and valiant persons, whose adhesion to his cause was of much importance to him, and who were ever after held in high esteem in his court and army.

**ZILLAH** (zil'lah), one of the wives of Lamech, of the line of Cain, Gen. iv. 19, 22, 23.

**ZILPAH** (zil'pah), the handmaid of Leah, whom she gave as a concubine to Jacob. Her sons were Gad and Asher, Gen. xxix. 24; xxxv. 26.

**ZILTHAI** (zil'thai). 1. A Benjamite, 1 Chr. viii. 20. 2. A chieftain of Manasseh who joined David at Ziklag, 1 Chr. xii. 20.

**ZIMMAH** (zim'mah). 1. A Levite of the family of Gershon, 1 Chr. vi. 20, 42. 2. A Gershonite Levite; perhaps the same person as No. 1 is intended, 2 Chr. xxix. 12.

**ZIMRAN** (zim'ran), one of the sons of Abraham by Keturah, Gen. xxv. 2. Probably the Zamzeri, a tribe in the interior of Arabia, were descended from him.

**ZIMRI** (zim'ri). 1. A Simeonite chief slain by Phinehas for his open sin with a Midianitish woman, Num. xxv. 14. 2. A captain under Elah, king of Israel, who conspired against his master and slew him in Tirzah. Zimri ascended the throne, and destroyed all the house of Baasha, but he reigned only seven days; for the soldiery made Omri king, who marched against Tirzah; and Zimri, finding resistance vain, shut himself in the palace, fired it and perished, 928 B.C., 1 Ki. xvi. 9-20. His fate served to point a sarcasm of Jezebel against Jehu as he, having slain two kings, was entering Jezreel, 2 Ki. ix. 31. 3. A descendant of Judah, of the family of Zerach, 1 Chr. ii. 6. He is the person called Zabdi in Josh. vii. 1, 17, 18. 4. One of Saul's posterity, 1 Chr. viii. 36; ix. 42.

**ZIMRI**, some place or district whose kings are threatened, Jer. xxv. 25. It has been supposed to be Zabram, a city between Mecca and Medina; but it is mentioned with Elam and Media, and is clearly distinguished from Arabia.

**ZIN**, a desert on the south of Palestine and



CHRIST UPON THE SEA.

westward from Idumnea, in which was situated the city of Kadesh-barnea, Num. xiii. 21. Its locality is therefore fixed by the considerations which determine the site of Kadesh to the western part of the Arabah, south of the Dead Sea.

**ZINAH**. See ZIZAH.

**ZINZENDORF** (zin'zen-dorf), NICOLAUS LUDWIG VON, founder of the Moravian settlement of Herrnhut, and restorer of the sect, was son of George Louis, Count von Zinzendorf, Saxon minister of state, and was born at Dresden in 1700. He was piously brought up, and fell early under the influence of the Pietist teacher Spener. He was educated under the care of Francke, the phil-

anthropist, at Halle, and at the University of Wittenberg, and in opposition to the wish of his friends resolved to enter the Church. For a short time he led, it is said, a loose and immoral life. After a stay of three years at Wittenberg, during which he gained the friendship of Frederick von Watteville, a young Swiss noble, and the missionary Ziegenbalg, he visited Holland and France, making the acquaintance of many eminent persons and winning general esteem. After his return to Saxony, in 1721, he married a sister of his friend, the count of Reuss Ebersdorff, and soon after, he generously offered a home on his estate to such of the Moravian Brethren as wished to escape the persecutions of the Austrian government. The settlers, few, poor and industrious, established





CHRIST CURES THE LEPERS.

themselves on the spot afterward so celebrated under the name Herrnhut. Nine years later his father, Count von Zinzendorf, carried out the project he had long cherished of sending missionaries to the heathen, and the first were sent to Greenland. Ordained minister of the Lutheran Church in 1734, he was banished from Sweden, and soon after from Saxony; traveled in Holland, Livonia and Prussia; had several interviews with the king, Frederick William I., and was ordained bishop. In 1737 he was in London, where he held meetings, made John Wesley's acquaintance and got a Moravian society established. After a visit to the West Indies, where he rendered great services to the missionaries, he made a journey through the British colonies of North America, gained the esteem of the Friends, traveled among the red Indians and founded a Moravian settlement at Bethlehem. In 1747 he was allowed to return to Saxony. He made a second visit to England and America, and after traveling again in Holland and Switzerland married a second wife and spent his last years peacefully at Herrnhut. He died there, 9th May, 1760, and his funeral was

attended by Brethren from all parts of the world. He was author of many short religious works and many hymns.

**ZION.** See JERUSALEM.

**ZIOR** (zi'or), a city in the mountains of Judah, Josh. xv. 54.

**ZIPH** (zif), one of the posterity of Judah, 1 Chr. iv. 16.

**ZIPH**, the name of a city in the tribe of Judah, Josh. xv. 55, and of a desert in its vicinity, 1 Sam. xxiii. 14, 15. It is mentioned by Jerome, but had not been since noticed till Dr. Robinson found the name in the Tell Zif (Hill of Zif), which occurs about four miles and a half south by east from Hebron, and is a round eminence about a hundred feet high, situated in a plain. A site also called Sif lies about ten minutes east of this, upon a low hill or ridge between two small wadis, which commence here and run toward the Dead Sea. There is now little to be seen besides broken walls and

foundations mostly of unhewn stones, but indicative of solidity.

**ZIPHAH** (zi'fah), one of the descendants of Judah, 1 Chr. iv. 16.

**ZIPHIMS** (zi'fims), the inhabitants of Ziph, Ps. liv., title.

**ZIPHION** (zif'e-on), one of the sons of Gad, Gen. xlv. 16. He is called Zephon in Num. xxvi. 15.

**ZIPHITES** (zi'fites), the inhabitants of Ziph, 1 Sam. xxiii. 19; xxvi. 1.

**ZIPHRON** (zif'ron), a city in the North of Palestine, Num. xxxiv. 9, said still to bear its ancient name.

**ZIPPOR** (zip'por), the father of Balak, king of Moab, Num. xxii. 2, 4, 10, 16.

**ZIPPORAH** (zip'po-rah), the wife of Moses, the daughter of Jethro or Raguel, Ex. ii. 21; iv.

20, 25; xviii. 2. There need be nothing added to what has been already given in the article MOSES.

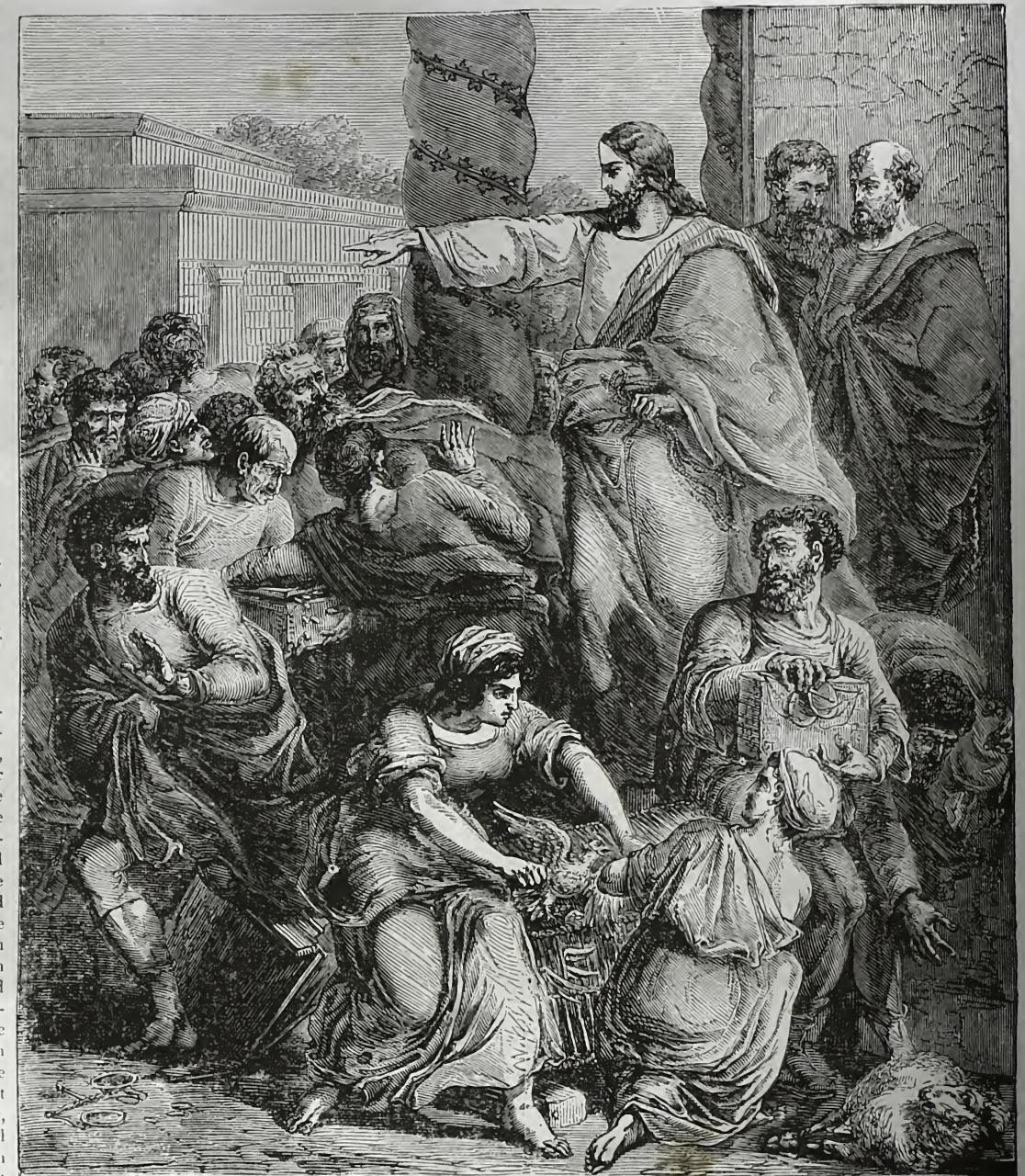
**ZITHRI** (zith'ri), a Levite, son of Uzziel, Ex. vi. 22. The introduction of the name into the verse preceding is a mistake. See ZICHRI, 1.

**ZIZ**, a pass, probably not far from En-gedi, the modern 'Ain Jidy, where Jehoshaphat met the Moabites and others who were marching to attack him, 2 Chr. xx. 16.

**ZIZA** (zi'za). 1. A chieftain of Simeon, 1 Chr. iv. 37. 2. One of the sons of Rehoboam, 2 Chr. xi. 20.

**ZIZAH** (zi'zah), a Gershonite Levite, 1 Chr. xxiii. 11. He is also, 1 Chr. xxiii. 10, called, probably by corruption of the name, Zina.

**ZIZKA** (ziz'kah), JOHANN, the Hussite leader, was born at Trocnow, in Bohemia, about 1360 or 1380. He was of a noble family, and became a page at the court of King Wenceslaus; but soon disgusted with the frivolity and vice he witnessed, he entered on a soldier's life. He served in the English army in France; then in the Polish army, and greatly distinguished himself at the famous battle of Tannenberg, in which the Teutonic knights were finally defeated; next fought against the Turks, and in 1415 distinguished himself in the English army at Agincourt. That same year the Reformers John Huss and Jerome of Prague, countrymen of Zizka, and whose doctrines he held, were burnt at Constance. Failing to rouse the king, whose chamberlain he was, to decisive action, Zizka resolved to take arms himself as the defender of the Hussites. A body of troops was organized, and the terrible Hussite war began with a riot at Prague, in July, 1419. Zizka took the chief command, built fortresses and trained the troops, took Prague in 1420, and won a great victory over the emperor Sigismund, who attacked him on Mount Wittkow, since named Zizka-Berg, in July. In the following year he made himself master of the citadel of Prague, and soon after lost his remaining eye: he had lost one in his childhood. He nevertheless continued to hold the command and to beat the imperial armies, and among all the battles and engage-



CHRIST DRIVES THE TRADERS OUT OF THE TEMPLE.

ments he fought he was only once defeated. The emperor at last treated with him on equal terms, granted freedom of worship to the Hussites and appointed their hero governor of Bohemia. Zizka tarnished his fame by the cruelties he practiced on the enemies of his faith; and like some other men called to like grave tasks, justified his course on the ground that he was the agent of divine Providence in inflicting vengeance. The treaty with the emperor was not completed when Zizka, engaged in the siege of a castle near Czaslau, was seized with the plague, and died there, October 12, 1404. His remains were interred at Czaslau, and the emperor Ferdinand I., visiting the church in 1554, is said to have gone with terror from the town to sleep elsewhere. The awe inspired by the name of this great soldier is illustrated by the

myths which have grown up around it. The war between the Catholics and the Hussites continued for eleven years after Zizka's death.

**ZOAN** (zo'an), a very ancient city of Lower Egypt, called by the Greeks Tanis, both the Hebrew and Greek names being derived from the same Egyptian word which has the meaning above given. Zoan, the Avaris of Egyptian history, was seated on the eastern side of the Tanitic arm of the Nile. We are told that it was built seven years later than Hebron, Num. xiii. 22. It is further mentioned as having been the scene—at least the district around it, "the field of Zoan"—of the marvelous deeds performed in order to the deliverance of Israel, Ps. lxxviii. 12, 43. Its importance appears by the way in which the prophets





CHRIST BLESSES THE CHILDREN.

speak of it, Isa. xix. 11, 13; xxx. 4; Ezek. xxx. 14. Zoan was the chief town of a nome or province, and would seem to have been the metropolis of some (the twenty-first and twenty-third) of the dynasties of Egyptian kings. There are extensive ruins yet existing at a place called *Sân* or *Zân*, which are the remains of this great city.

**ZOAR** (zo'ar), one of the five cities of the plain, originally called Beza, Gen. xiii. 10; xiv. 2, 8. When the other cities were destroyed, this was spared on Lot's intercession; it was but small, and it would give him shelter, Gen. xix. 20-30. Zoar was the limit of Moses' view in one direction, Deut. xxxiv. 3. It once belonged to Moab, Isa. xv. 5; but in post-exilic times it was seized by the Arabs, and it probably formed part of the dominion of Aretas. Its position was, according to some, south-east of the Dead Sea, where ruins have been noted by late travelers. But though there must yet rest an uncertainty upon the matter, it is more probable that Zoar was at the northern end of the sea, on the eastern side. It was near Sodom, within a moderate walk, which Lot performed in a morning, Gen. xix. 15, 20, 23. The country around could be seen from a hill by Beth-

el, Gen. xiii. 10, which is not the case with the country about the southern part of the Dead Sea; and, further, it was the "plain of Jordan," the Jordan valley, that Lot chose for his residence, an appellation which would not have been given to a district miles away from the river.

**ZOBA** (zo'ba), or **ZOBAB** (zo'bah), a part of Syria which formed a separate kingdom in the earlier days of the Hebrew monarchy. The kings of it are represented as making war successively on Saul, 1 Sam. xiv. 47, and David, 2 Sam. viii. 3; x. 6. The region is nowhere well defined; but it seems, from the two latter passages referred to and 1 Ki. xi. 24, to have adjoined the territory of Damascus, and to have stretched toward the Euphrates; therefore probably somewhat to the east of what was afterward called Cœle-Syria.

**ZOBEBAB** (zo'be-bah), one of the descendants of Judah, 1 Chr. iv. 8.

**ZOEGA** (zo-e'ga), GEORG, a celebrated Danish archaeologist, was born in 1755, and educated at Altona and Göttingen, after which he traveled through Germany, Switzerland, Italy, France and

England. On his return his great learning and ability recommended him to the king, who sent him on a numismatic tour through Europe. He finally fixed his residence at Rome as the agent of the king of Denmark, who appointed him, in 1802, professor of the University of Kiel. Pius VII. employed him to interpret the hieroglyphics on the obelisks at Rome, the result of which was his magnificent folio, "On the Origin and Use of Obelisks." Several other works, chiefly on antiquities, were published by him. He died in 1809.

**ZOHAR** (zo'har). 1. The father of Ephron the Hittite, Gen. xxiii. 8; xxv. 9. 2. One of the sons of Simeon, Gen. xvi. 10. He is also called Zerah, Num. xxvi. 13.

**ZOHELETH** (zo'he-leth), a stone by Eurogel, 1 Ki. i. 9.

**ZOHETH** (zo'heth), one of the descendants of Judah, 1 Chr. iv. 20.

**ZOPHAH** (zo'phah), a chief of Asher, 1 Chr. vii. 35, 36.

**ZOPHAI** (zo'pha-i), a Kohathite Levite, ancestor of the prophet Samuel, 1 Chr. vi. 26. He is called also Zuph, 1 Chr. vi. 35.

**ZOPHAR** (zo'far), one of Job's friends, called "the Naamathite." His speeches are rough and cutting, and he has less to say than the other interlocutors, Job ii. 11; xi. 1; xx. 1; xlii. 9.

**ZOPHIM** (zo'fim), a place whither Balak brought Balaam, from which only the extremity of the Israelitish camp could be seen, Num. xxiii. 14. See also RAMAH, 2.

**ZORAH** (zo'rah), a town reckoned as in the plain of Judah, Josh. xv. 33, but inhabited by Danites, Josh. xix. 41, not far from Eshtaol, and chiefly celebrated as the birthplace of Samson, Jud. xiii. 2, 25; xviii. 2, 8, 11. The site may still be recognized under the name of Surah, situated upon a spur of the mountains running into the plain north of Beth-shemesh.

**ZORATHITES** (zo'rath-ites), 1 Chr. iv. 2, a family of Judah, possibly inhabitants of Zorah.

**ZOREAH** (zo're-ah), Josh. xv. 33. See ZORAH.

**ZORITES** (zor'ites), 1 Chr. ii. 54, probably inhabitants of Zorah.

**ZOROASTER** (zo-ro-as'-ter), who is styled the "Father of Magianism," was probably a mythical personage. This supposition is rendered all the more likely from the circumstance that seven countries claimed him as a native, and that the period of his birth can be assigned to no distinct date. The doctrine of two principles—Ormuzd, the good principle, and Ahri-man, the evil principle—formed the basis of his system.

**ZOROBABEL**. See ZERUBBABEL.

**ZOSIMUS** (zo'se-mus) was a Greek historian who flourished in the fifth century, under Theodosius the Younger, and was a violent enemy of the Christians. He wrote a history of the Roman emperors, in six books, beginning with Augustus and ending with Honorius, edited at Oxford in 1679, and by Cellarius in 1696. The style is highly commended by Photius. Lennclavius translated the work into Latin. The only value that attaches to such works lies in the fact that they tell us the grounds on which the heathen opposed Christian-



JUDAS BARGAINING TO BETRAY THE LORD.—See engraving on page 1050.

ity; and as in the case of Porphyry and Julian, we now know that their arguments were utterly childish and absurd, generally resting on ignorance and misrepresentation.

**ZOUCH** (zouch), DR. THOMAS, a divine and biographer, was born in Yorkshire, in 1737, received his education at Trinity College, Cambridge, became rector of Scrayingham and prebendary of Durham, refused the bishopric of Carlisle in 1808 on account of his advanced age, and died in 1815. Among his works are—"The Crucifixion," a Seatonian prize poem; "An Inquiry into the Prophetic Character of the Romans."

**ZUAR** (zu'ar), the father of Nethaneel, prince of Issachar, Num. i. 8; ii. 5.

**ZUBLY** (zub'le), JOHN JOACHIM, D.D., was born in 1724, at St. Gall, in Switzerland. He was ordained to the ministry in 1744. The time of his arrival in America is not precisely known, but in 1760 he took charge of the church in Savannah, Georgia, which is known as the Independent Presbyterian. He was an admirable linguist, and accordingly he preached in German, in French and in English to the people of these nationalities who were settled in Savannah and the neighborhood. When the Revolutionary troubles broke out, he took the side of the colonies; but he refused his assent to the separation and ultimate independence of the colonies, and accordingly he became exceedingly unpopular. He had been appointed a delegate to the Continental Congress, and he was a member at Philadelphia in 1775-76; but like





THE CRUCIFIXION.

**ZURISHADDAI** (zu-re-shad'di), the father of Shelumiel, prince of Simeon, Num. i. 6; ii. 12.

**ZUZIMS** (zu'zimz), **THE**, a people mentioned but once, and quite incidentally, in connection with the expedition of Chedorlamer and his marauding party. On their way to Mount Seir, it is said, they attacked, among others, the "Zuzim, in Ham," Gen. xiv. 5. It is conjectured by Gesenius, Ewald and others that they may have been the same as the Zamzumim, chiefly on the ground

of a certain similarity in the names, the Zuzim of Ham being regarded as an abbreviation of the Zamzumim of Ammon. The conjecture, even if true, would add little to our knowledge; but our materials are too scanty to enable us to form any judgment of its probability, as the references in Genesis to these ancient tribes are exceedingly vague and general.

**ZWINGLI** (zwing'g'l), or **ZWINGLI** (zwing'gle), **ULRICH**, the great Reformer of Switzerland, was born at the hamlet of Wildhaus, in the Tockenburg, January 1, 1484, seven weeks after the birth of Luther. His father, an Alpine herdsman, was *amman* of the commune, and highly respected for his character as well as his office. Ulrich showed high intellectual endowments in his earliest years, was brought up piously, and after receiving instruction from his uncle, parish priest of Wesen, at the age of eighteen he was sent to school at Basle, and thence he went to Berne, where he acquired a knowledge of Greek and Hebrew, and at Vienna he studied philosophy and divinity. He applied himself to scholastic theology, but gave it up in disgust, as a mere waste of time, and soon after rejoiced to hear the teaching of Thomas Witten-

bach. Zwingli eagerly studied the classics, and became one of the best scholars of his time. In 1506 he was ordained priest, and accepted the place of pastor of Glarus, which he filled with zeal and devotedness for ten years. During this period, thoughts were working in his mind which were the germs of the Reformation to come. He twice accompanied the Swiss auxiliaries to the wars in Italy, fought at the battle of Marignano, and used his influence with his countrymen to dissuade them from foreign military service. In 1514 he visited Erasmus at Basle, and was greatly influenced by his writings. His visits to Italy were of service to him in the same way that such visits were to Luther, making clear to him the evils, errors and corruptions of the Church, and the necessity of reform. The year 1516 Zwingli has noted as the period of the commencement of the Swiss Reformation. That same year he removed to the secluded monastery of Einsiedle, of which he was appointed priest and preacher. His clear and eloquent announcement of Scriptural truth astonished his new hearers and drew crowds from the surrounding country to hear him. When the friar Sansom appeared in Switzerland and carried on with matchless impudence the traffic in indulgences, Zwingli boldly opposed him, so that he was refused admission at several places. In the following year, 1519, through his high reputation, Zwingli was appointed preacher at the cathedral of Zurich, and was thus brought into the centre of the political movements of Switzerland. His preaching produced immense excitement by its novelty, freshness, sincerity and truthfulness; but while most were charmed, not a few were alarmed and angry. In 1522 began the action of the court of Rome against the Reformation in Switzerland; the bishop of Constance by letter to the chapter at Zurich attempted to stop the preaching of Zwingli. The latter replied in his "Architeles," and the attempt failed. But an order of the Diet was soon after obtained which prohibited preaching against the monks. Mean-

others, he opposed extreme measures, and left the city. He was in Savannah in 1779, when that city was besieged by the American and French armies, and he lost much of his property. He died in South Carolina, in the year 1781, and his remains were interred at Savannah. He was an earnest man, of an ardent temperament and an emotional nature, a zealous laborer and a pious man. He published a little work entitled "The Real Christian's Hope in Death" and several sermons.

**ZUPH** (zuf). See **SEA**, **RED SEA**.

**ZUPH**, a Levite, 1 Sam. i. 1. See **ZOPHAI**.

**ZUPH**, the district about Ramathaim-zophim, 1 Sam. ix. 5. See **RAMAH**, 2. Possibly the name is preserved in *Saba*, five or six miles west of Jerusalem.

**ZUR** (zur). 1. One of the Midianitish kings or chiefs slain by the Israelites, Num. xxv. 15; xxxi. 8. 2. A Benjamite, 1 Chr. viii. 30; ix. 36.

**ZURIEL** (zu're-el), the chief of the families of Merari, Num. iii. 35.

while, enmity was growing into persecution, and the Reformer was sometimes overwhelmed with the forebodings of evil to come and the failure of his holiest hopes. Early in 1523 a conference between the advocates and opponents of the new doctrines was held at Zurich by order of the Great Council; but the discussions, which lasted three days, left the controversy as it was, the Reformers arguing on the basis of Scripture and their opponents from the canon law, and there being no first principles in common to them. Not long after the Reformation was publicly established in Zurich, pictures and statues were taken out of the churches, and instead of the mass a simple form of celebrating the Lord's Supper was adopted. Education was provided for and convents were suppressed, just regard being had to the interests of their inmates. In 1528 Zwingli attended the important conference of Baden. Zwingli and Luther differed in their views of the eucharist, the former regarding it as a simple commemoration of the death of Christ, and the bread and the wine were only symbols of the Saviour's *absent* body, while Luther held that there was a presence of Christ, though in an incomprehensible manner. The Reformers continued friends until 1525, when Zwingli published his "Commentary on True and False Religion," in which he set forth his views on the Lord's Supper. Ecolampadius and others followed him, and then Luther declared this view to be dangerous. The controversy went on until at length, on the suggestion of the landgrave of Hesse, they met at Marburg; but these great men could not agree, but before they parted the Swiss and German theologians signed their mutual consent to fourteen articles expressing the essential doctrines of Christianity, and expressing a hope that the difference about the *presence* in the euchar-



CHRIST APPEARS TO HIS APOSTLES AFTER HIS RESURRECTION.

ist would not interrupt their harmony. Two years later the long-suppressed enmity of the cantons which remained Catholic broke out in open war against Zurich and Berne. Delay, indecision and half heartedness among the citizens of Zurich made their cause hopeless, and at the battle of Cappel their handful of disorderly troops was easily destroyed or dispersed by the superior numbers and discipline of the Catholic army. Zwingli fell on that field, October 11, 1531. His body was discovered, burnt, quartered, and his ashes mingled with those of swine and scattered to the winds.

His published works consist of commentaries on various books of the Old and New Testaments and

of controversial or theological tracts. On the subjects of the divine decrees, original sin, the state of infants dying without baptism and the future state of virtuous pagans he differed to some extent from several of his contemporaries. Owing to his controversy with Luther, his followers were called Sacramentarians, but the name which they themselves assumed was that of Evangelicals; and they are also called by the name of the Reformed Churches of Switzerland, as distinct from that of Protestants, which applies more particularly to the German Reformed Churches in consequence of the protest delivered to the Diet of Spire in April, 1529.



APPENDIX

TO

POTTER'S COMPLETE BIBLE ENCYCLOPEDIA.



# APPENDIX.

## THE CHRISTIAN DISPENSATION

AS TYPIFIED IN

### THE OLD TESTAMENT, ESPECIALLY IN THE MOSAIC RITES AND CEREMONIES.\*

#### The Origin and Scope of Types.

As all things lie naked and open before God, as His thought is Eternal, as He is One, there is a unity in his whole scheme, there is one grand idea harmonizing the minutest details of His plan—a plan which bridges over all time, as it reaches from eternity to eternity. As God has made the visible universe and controls all events with reference, ultimately, to spiritual beings and spiritual ends, it is natural that his thought and plan, so far as they are revealed in one era, should look to something in the times to come. Hence it is that in the realm of Nature, and yet more in God's peculiar Revelation of Himself in the Kingdom of Grace, there is a constant typical reproduction, a repetition of the Divine idea in new degrees of clearness, so that every present is an antitype of some past and a type of some future. Man, in nature, is the antitype of ages of premonition and promise. Nature herself is the type of Grace, and Grace, under the Old Dispensation, is the type of Grace under the New. "In the Divine works the least blade of grass reveals the most perfect symmetry; in God's works, even the most insignificant, there is the closest adherence." "The Bible is one Book—one grand thought, which embraces the infinite, divine whole in it, the thought which is the spring of the ages, the measure of all that is past and of all that is to come." "When a flower springs up, the spirit which is to shape it is already in the seed, and with every leaf that opens, that hidden something which is the reason of its shape is more and more revealed." "The whole Old Testament is one grand Prophecy, one grand type of that which was to come and has come."

#### Special Meaning of the Word Type.

The word type is a Greek word in an English shape. It originally means anything produced by a blow—a print, a figure, shape, form, pattern, sample. The word type is used with various degrees of latitude. Sometimes it is employed in a sense sufficiently wide to comprehend every sort of figurative allusion which the ingenuity of the interpreter can trace in Holy Scripture. In its proper theological sense, a type is a person, a thing or an event, which either in whole or in part is divinely meant and appointed as the symbol of a person, a thing or an event not yet revealed. It

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is one reality hiding for a time another reality. It is a prophecy, but it is not put into language. The lamb is a symbol of Christ. The Paschal Lamb is a type of Christ. In the natural, instinctive innocence and gentleness of every lamb, the mind can trace an analogy to the moral innocence and gentleness of our Lord. But the Paschal Lamb is divinely appointed, in part at least, for the very purpose of symbolizing the sacrifice made and the redemption wrought by Christ. We can apply the symbol of a lamb to any one who is innocent and gentle, but the type of the Paschal Lamb can be applied to our Saviour alone. We can call a little child a lamb, but we cannot call it a Paschal Lamb. We generally mark the antitype with the definite article. Thus we say Christ is the Paschal Lamb, the Atoning Sacrifice, the High Priest. A type, then, is a prophetic similitude, meant in God's mind and expressed in some other way than by words. It is a prophecy in things. It is the shadow of something coming, and, therefore, can be cast only by a substance: "Which are a shadow of things to come, but the body is of Christ," Col. ii. 17. "There are things done," says Augustine, "but prophetically done; they are on earth, but they are of heaven; they are through men, but they come from God."

#### Interpretation of Types.

Great care should be taken that we do not assume as types what are not types. Nothing is a type unless the Bible asserts or implies that it is, or unless it comes clearly within the scope of the same principles on which these assertions rest in other cases. The Bible settles all the principles, but it has not room for all the details. We are to get types out of the Bible, on Bible principles, not to put them into the Bible on our own. We are not to treat the types with an ill-regulated fancy which will make the Scriptures suffer for the fault of the expositor.

But it is also possible to err in the other extreme. We may mistake a rationalistic spirit of depreciation or a constitutional prosiness for sobriety of judgment. The imagination has its perils, but so has the lack of imagination. "Too sharp is dull," but dull is also dull. We must not run into the error of transfusing our own fancies into the divine record, but neither must we be insensible to the glorious richness of its poetry of symbol, allegory and type, in which there is not simply an expression of truth, but a transfiguration of it. The Bible is not only mind to mind, but is also heart to heart—God's mind and heart to ours. Nor for the space of a solitary word are we to forget whose mind and heart we have to deal with in

the Bible. That construction of the whole is most probable, all other things being equal, which is most constant with the majesty, the depth, the omniscience, of the divine mind, the largeness, the tenderness, the pity, of the divine heart. The range of the interpreter is to be widened by the divine range, the divine range not to be narrowed by the meanness and barrenness of the expositor. There is a common guilt and a common curse to him who adds and to him who takes away. He who takes away, robs the hungry of bread; he who adds, puts husk or poison to the lips of the trusting.

But even in the sober development of undoubted types we should carefully distinguish between the points of comparison which are distinctly asserted in the Holy Scriptures themselves (and we mean here to embrace the Old Testament also, which has many elucidations of typical reference), and those which are mere inferences or conjectures of the interpreter, however able and plausible they may be. The one interpretation is infallible, the other is at best simply probable. In the divine application and explanation of types there is a characteristic economy and repression, while the general tendency of expositors has been toward profusion and extravagance.

#### The Mosaic Types.

"We have found Him of whom Moses in the law and the prophets did write." "Had ye believed Moses ye would have believed me, for he wrote of me." "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "All things which are written in the law of Moses and in the prophets and in the Psalms concerning me." All the Books of Moses have by pre-eminence a direct connection with the person and work of Messiah; they are the fountain-head of prophecy. Moses is the germ of all the Prophets, as Christ is the germ of all the Apostles.

Genesis records the Fall of Man, from which arose the necessity of sending a Redeemer; it shows the *certainly* and *character* of His coming in the promises made of God to the Patriarchs, and sets forth the example of their faith in a Saviour to come, and in the earliest history of the Church presents materials for the edification of the Church of Christ to the end of time. An old divine well said that no better title could be given to Genesis than this: "Book of the Gospel, touching the promises concerning Christ."

Exodus, in the history of the liberation from Egypt, shadows the Deliverance wrought by Christ, his character as the true Paschal Lamb and the Bread which came from Heaven, and



shows in type the nature of his Priesthood and Propitiatory Sacrifice.

The Key to LEVITICUS is given in the Epistle to the Hebrews, which shows that Christ and His Redemptory Work are veiled under the whole body of the types of the Cereemonial Law.

The BOOK OF NUMBERS adds to the treasures of typical theology the type of the Brazen Serpent, the Red Heifer and the Smitten Rock.

The BOOK OF DEUTERONOMY is the repetition and sealing of the Law and of the Promises concerning Christ.

#### Division and Classification of the Mosaic Types.

With reference to time, the types may be classified as the Pre-Mosaic, the Mosaic and the Post-Mosaic. We confine ourselves here mainly to the second class. They have been arranged in the order suggested by Christ's Person and Office, His Priesthood, Sacrifice and Benefits. In a still more completely methodical way they have been arranged in the order of a complete system of divinity. Hulsins arranges them as—I. Typical Sacraments: the Tree of Life; the Tree of the Knowledge of Good and Evil; Circumcision; the Paschal Supper. II. Miracles: Noah's Ark; the Passage of the Red Sea; the Pillar of Cloud and Fire; the Manna; the Smitten Rock. III. Persons: Melchizedek; Jacob and Esau; Moses; the Priests; Levites; (Nethinims; Nazarites; Rehebrates; Prophets; Interpreters; Wise Men; Scribes; Disputers; Rabbis; Pharisees; Essenes; Sadducees; Herodians; Galileans; Samaritans; Publicans). IV. Sacrifices. V. Ablutions. VI. Instruments: the Ark of the Covenant; Altars; the Ephod. VII. Places: the Tabernacle; the Temple; Court of the Gentiles; High Places and Groves; Gates; Cities of Refuge (Synagogues and Schools). VIII. Festivals. IX. Visions. X. Enemies.

The most natural, most comprehensive and easily remembered division of the Mosaic types is that which classifies them by their associations and connections with—I. Sacred Places. II. Edifices. III. Structures. IV. Persons. V. Offices. VI. Things. VII. Acts. VIII. Times and Occasions. IX. Events; and this is the division we shall follow.

#### I. TYPES RELATED TO HOLY PLACES.

From its natural circumference to its divinely appointed centre, the Promised Land was considered holy. The sanctity intensified as it approached the centre, the holy passing into the more holy, the more holy into the most holy. The entire land was holy; Jerusalem was specially holy in the land; the temple was the holiest point in Jerusalem, and by various gradations within the temple was reached the place within the veil, the holy of holies, the holiest of all.

##### 1. The Holy Land

Was given by God to His covenant people. It was to be the place of their rest. It was separate from all lands; it was little, but glorious. It was a land flowing with milk and honey, rich in its products—land of the palm, the fig, the olive and the vine. It was wonderfully guarded and blessed. Covered with flocks and herds, with its waving forests and its fertile lowlands, watered by numerous streams and rivers, washed by the Midland Ocean of the Mediterranean and by inland seas, it

once supported a population of twenty millions, with a thousand cities and towns. The Holy Land was a typical land in all these respects, and a source of numerous images of the New Testament Church on Earth, and yet more of that Church in its heavenly glory. The Israelite passes through the desert of the world to the peace of the Church, through the desert of life to the joy of heaven. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," etc., Heb. xi. 13-16.

##### 2. Salem or Jerusalem.

Salem, "peace," has merged its name in Jerusalem, the hallowed city, which not alone the Jew and the Christian reverence, but which the Mohammedan calls "the place of the Sanctuary," the blessed Sanctity, "the Holy." Jerusalem is "the city of the great King," city of the Temple and of the Ark, devoted to God's glory, and the only place in which the full ritual of His worship could be observed. God had chosen it that His name might be there. The fond old legendary faith of the Jew was that in Jerusalem no serpent or scorpion could hurt, no fever could burn, that nothing polluting was allowed to enter it, that no traces of the dead were left in it. "Glorious things are spoken of thee, O city of God." It is a type of the Jerusalem which is above, the great, the holy city, the heavenly, the city of the living God, the free, the mother of us all, Gal. iv. 26; Heb. xii. 22, the New Jerusalem, which cometh down out of heaven from God prepared as a bride adorned for her husband, the name of which is written on him that overcometh, Rev. iii. 12; xxi. 2, 10-27.

##### 3. Zion or Sion,

In its widest sense, was the whole mountain range on which Jerusalem lay. In a more restricted sense, it was the highest part of the range. It was the city of David, God's holy hill, the place of His choice, His desire, His founding and His dwelling, the place of sacred song and gladness, the point from which the law went forth. It was to Jerusalem as the soul is to the body. The glory of Jerusalem was that Zion was in it. It was the centre of the centre and heart of the heart. The whole land was counted its daughter. It was type of the Church of the New Testament, the Kingdom of the Messiah into which all nations were to be gathered. On Zion God has placed His Kingly Son, Ps. ii. 6. Zion is the habitation of the Lord, Ps. ix. 12. Help and the Redeemer comes from Zion, Ps. xiv. 7; Isa. lix. 20; Rom. xi. 26. God shines forth from it, Ps. l. 2. In Zion the Chief Corner-stone is laid, tried, elect, precious and sure, Isa. xxviii. 16; Rom. ix. 33; 1 Pet. ii. 6. To the daughter of Zion comes her King, meek and having salvation, Zech. ix. 9; Matt. xx. 5. As the Church on earth becomes the glorified Church in heaven, Zion is type of the celestial glory which shines in the city of our God, Heb. xii. 22. Beautiful for situation, the joy of the whole earth is this Zion. This is Jehovah's rest for ever. On this Mount Sion stands this Lamb, and with Him stand the happy thousands on whose forehead His Father's name is written. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be on their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away. Her priests shall be clothed with the spotless robes of salvation through a Saviour's righteousness, and her saints

shall shout aloud for joy, Ps. xlviii. 2; cxxxii. 13, 14; Isa. li. 11; Rev. xiv. 1.

#### II. TYPICAL EDIFICES.

The Tabernacle, with its various parts, Ex. xxvi., xxxvi., was a Temple within a Tent, or a Tent whose chief part was a Temple. The Tabernacle proper was distinct from the Tent, as the interior from the exterior, the shrine from the Temple at large. Two terms are used in the original to mark the difference between the Tent and the Tabernacle in the stricter sense in which it was the dwelling-place of the Most High. See the passages in which the tent or covering is distinguished from the Tabernacle, as Ex. xxvi. 7, 12, 13; xxxv. 11, and in other places. Our Authorized Version ordinarily translates both these terms by Tabernacle. But one is the Tabernacle Tent, the other the Tent Tabernacle. The Tabernacle Tent is called the Tent or Tabernacle of the testimony or witness, and the Tabernacle of the congregation or assembly. The Tent-Tabernacle was the movable Sanctuary and palace of the King of Kings. The Tabernacle as moving, was an emblem of the Church in her militant and wandering state, yet as the abode of God it was a shadow of heaven where God shall tabernacle among His saints, Rev. xxi. 3. As the place of God's personal special indwelling and manifestation it was the type of Christ, the Word who became flesh and tabernacled among us, John i. 14. Within the tent of His humanity was the Tabernacle-Shrine of His Deity.

The firm linkings of the Tabernacle are like the bonds of the saints; its Artificers, trained of God, are like faithful ministers; the men and women who gave to it, and worked for it, are like believers who conjoin their gifts and toils in building up the Church. The cloud and fire which covered the tabernacle are emblems of the divine protection by day and night; the excellence of the shittim wood, Ex. xxv. 5, 10, 13, 23, 28, its hardness and freedom from corruption point to the firmness and incorruptness that become saints who are the body of Christ.

In its fluctuation as a preparation for the fixedness of the Temple which followed it, it is like our earthly house of this Tabernacle, 2 Cor. v. 1, 4, which we put off, 2 Pet. i. 14, that we may pass into the abiding house of our Father, the Temple not made with hands, and may in due time be clothed upon with our house which is from heaven—in corruption and immortality. But the Tabernacle itself was but a reduced copy of another typical temple. It was a miniature of the Universe, the great Temple of the Most High. The Outer Court of the Tabernacle corresponds with the natural World, the Holy Place with the Church, the Most Holy with Heaven. The whole Universe is but a revelation of God in various degrees. The lowest revelation is in Nature, the mediate is in His Word and in His Church, the supremest is in Heaven, and these three grades of revelation involve three grades of fellowship with God, the faintest through nature, the intermediate through grace, the most perfect in glory. But man himself is a miniature of the Universe, man is himself a Tabernacle, and Luther has traced in man the same triple idea. Man's body is the Outer Court, his soul, his powers of understanding and of knowledge is the Holy Place, his spirit is the Holy of Holies. "Man is the glory of God." See 1 Cor. iii. 16, 17.

#### The Parts and Divisions of the Tabernacle.

The main parts and divisions of the Tabernacle were—

1. The Court, Ex. xxvii. 9-19; xxxviii. 9-31, the outer or great Court, the open space around the Tabernacle proper. We may call it the Tabernacle Tent.

2. The Holy Place, Ex. xxviii. 33, or Sanctuary, Lev. iv. 6, the first or outer chamber of the Tabernacle proper through which was the entrance into—

3. The Most Holy Place, Ex. xxviii. 33, 34, the Holiest of all, Heb. ix. 3, the inner apartment, which, in conjunction with the Holy Place, formed the Tabernacle proper, or Tent Tabernacle. They were separated by a veil.

1. The Outer Court or Great Court was the Tabernacle Tent or open space in front of and at the sides of the Tabernacle. It was curtained in, and was opened at the top. It contained the Brazen Laver for the ablution of the priests and the Brazen Altar for burnt-offerings. In the permanent shape it took in the Temple it was divided into two parts separated by a wall. Within the wall was the Court of the Jews and of the Proselytes. Outside of the dividing wall was the Court of the Gentiles. The Gentiles were forbidden under penalty of death to pass within the wall. In the Court within the wall our Lord and his Apostles taught; it was into this Paul was charged as having brought the Greeks, Acts xxi. 28. It was from the part outside of the wall, the Court of the Gentiles, that our Lord drove the traffickers and money-changers, Matt. xxi. John ii. The Court of the Gentiles typified the vocation of the nation into the Church of our Lord. They who had beheld expectant, found that in Christ the dividing wall was broken down; "in Christ Jesus there is neither Jew nor Greek," Gal. iii. 28. They "who sometimes were afar off are made nigh. He is our peace who hath made both one, and hath broken down the middle wall of partition between us . . . to make in himself of twain one new man, so making peace," Eph. ii. 11-19.

2. The Holy Place was the outer apartment or chamber of the Tabernacle proper. None but the priests were allowed to enter it. In the morning it was entered to offer incense on the altar which stood there, and to extinguish the lamps of the golden candlestick, which were lighted again in the evening. On the Sabbath the show-bread was changed.

3. The Most Holy or Holiest, the Holy of Holies or Oracle, was a type of the heavenly sanctuary, the central point of God's revelation of himself, the place of the immediate presence of the manifested Jehovah. Within the Most Holy was the Ark of the Covenant, which was the Propitiatory or Mercy Seat overshadowed by the Cherubim. The High-Priest alone entered it, and to him it was allowed to enter only on the day of Atonement, which came but once a year.

The Jewish Talmudists and Rabbins held that the "Tabernacle was meant to be a book of deeper wisdom, and of something more glorious than itself, and hence shadowed heavenly and eternal things." A common opinion among the Jews is that the three parts of the Tabernacle signify the three parts of the Universe. The Court open to the elements signifies the world, in which men of all classes come together. The Holy Place represents the starry heavens. The Most Holy Place is Heaven where God sits enthroned

among the angels, of whom, by pre-eminence, the Cherubim are figures.

4. The Veil separated the Holy of Holies from the Holy Place, "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing," Heb. ix. 8. When our Lord yielded up the ghost, "the veil of the temple was rent in twain from the top to the bottom," Matt. xxvii. 51. In this act was implied that the Father had accepted the sacrifice of His Son as finished and perfect. The Type had vanished in the Antitype; the true High-Priest had superseded the shadow; the real Veil, the Flesh of Christ, had been rent; the true Atoning Blood had been sprinkled; the new and living Way opened by which, not alone from the Holy Place but from the outer Court, all might have boldness to enter into the holiest by the blood of Jesus. The Typical mysteries had vanished. Jew and Gentile are one—the moral Universe has uninterrupted access to the throne and heart of God.

#### III. TYPICAL STRUCTURES.

Of durable parts of the furnishing of the Typical Edifices.

THE ALTARS. There were two altars in the Tabernacle. 1. The first was the Brazen Altar, the Altar of Burnt Offering. It stood within the Court, the first great object facing the entrance. In passing from the beginning to the end of the Tabernacle, the order would be—first, the great and only Altar for Atoning Sacrifice; second, the Laver for washing; third, the Holy Place with the light of its Golden Candlestick on one side, the food of its Shew-bread on the other, the Priest of its Altar of Incense between, but advanced toward the Veil, then, within the Veil, the Type of Heaven itself. The great Altar stood under the open heavens, accessible to all. The fire for its sacrifice had fallen direct from God, and was never allowed to go out.

Is there not a system of theology in this order? First, is the Atoning Sacrifice of an all-sufficient Saviour, which gives character and efficacy to all else. It is open as the heavens, and free to all. God has accepted it. Its efficacy changes not. In the arrangement of the application and results of His Sacrifice, we have first the Laver of Holy Baptism and of Regeneration, the Illumination of the Holy Spirit, and the nourishment with the Flesh of our Lord which is the Bread from Heaven, and then the Thanksgiving into which all the life of the Christian rises,—until at last he enters within the Heavenly Veil, into which the great Fore-runner has passed before him.

2. The Second or Golden Altar, stood in the Holy Place centrally, before the Veil, so that at the parting of the Veil it seemed to be common to both the Holy Place and the Most Holy, Heb. ix. 4. No sacrifices were offered on it. But once in a year, on the Great Day of Atonement, the High Priest sprinkled on the horns of it the blood of the sin-offering, Ex. xxx. 10. Every morning and night incense was burned on it.

The Great Altar represents Christ in His Atoning Sacrifice, the Golden Altar represents Him in His Intercessory character. The sweet Incense which arose in a cloud to cover the Mercy-Seat typified the Prayers of all saints accepted through Him, and the worship which in every place is to be offered by Him to Jehovah's name, Mal. i. 11; Rev. viii. 3. Christ is at once Priest, Sacrifice

and Altar. There was but one Altar for the whole Burnt-Offering, as there is but one Propitiatory Sacrifice for the race through all time. On this Altar were laid the gifts of God's people. The Altar sanctified their gifts, as Christ sanctifies ours. All the vessels of the Altar typified the application and method of receiving the benefits purchased for us by Christ. The Horns of the Altar show that it was to be clung to, as well as fled to; the penitent fear is to be followed by the believing trust.

3. The Brazen Laver stood between the Altar of Atonement and the entrance to the Holy Place. In its pure waters the Priests were to wash away their pollutions, under penalty of death for neglect. It typified the need of the Washing of Regeneration, the Laver of a true Baptism, the Sanctifying work of the Holy Spirit, the purchase and necessary sequence of the Sacrifice of Christ. The Laver was constructed of what had been mirrors, Ex. xxxviii. 8. The mirror could reflect, and thus make its holder more perfectly aware of, the impurities he had contracted on his face and vestments, and thus could prepare him for the more effectual application of the cleansing. The Laver, with its burnished surface, may have become one vast mirror, a mirror of mirrors which may have helped to point out to him who approached any lack of conformity with the external demands of the law. So he who comes to the cleansing must know himself, and act upon that knowledge, James i. 23, 25.

Though we be Priests of one God, and in His service, we must at each approach seek a re-application of the blood of cleansing. "I will wash my hands in innocency; so will I compass thine altar, O Lord," Ps. xxvi. 6. The Christian needs not merely that great forgiveness which is once for all, and that washing of the Holy Ghost which is once for all, but needs the daily forgiveness of the trespasses of the day, the washing of the hands which are busy in life's work, the washing of the feet, which are soiled upon the road we traverse, Ex. xxx. 19. "He that has had that great bathing of regeneration still needs renewed applications of the spiritual washing, John xiii. 1-10.

The Holy Spirit is the applier of the washing, for He takes of the things that are Christ's and makes them ours; but Christ's riven side is the source of the purifying flood—coming "not by water only, but by water and blood." "The Spirit and the water and the blood, these three agree in one," 1 John v. 6, 7. He is the Fountain opened for sin and for uncleanness, Zech. xiii. 1. All His loved ones are washed, sanctified and justified in His name, 1 Cor. vi. 11. For Christ loved the Church, and gave himself for it, that He might sanctify and cleanse it with the washing of water—by the washing of regeneration, and renewing of the Holy Ghost by the word, that He might present it to himself a glorious Church, holy and without blemish, Eph. v. 26; Tit. iii. 5.

4. The Golden Candlestick, in the Holy Place on the south side. On it the lamps were placed. It typifies the Church, dark in itself, but illumined by the presence and Spirit of Christ. Christ illumines the Church that the Church may enlighten the world.

Its seven parts mark its various functions and the adaptations of its various members to them. Christ is in the midst of them. The light symbolizes Him, at whose coming Zion is to arise and shine. He is the Glory of the Lord who arises upon her—a Light to lighten the Gentiles—the true Light which enlighteneth every



man—the Light of the world—the Light of life. The arrangement was that of a vine-cluster of lights, about a centre. Christ is the central light, but his people are by His Grace the light of the world. The ornaments of the Candlestick, the golden flowers and fruits, add to its uses, the beauty of art copying nature, for nature and art are in their truest places when hallowed to the service of Christ. The perfumes of the alabaster box shed upon the head of our Lord are not wasted. The various instruments and arrangements connected with the Golden Candlestick were meant to keep the flame in its pure brightness, to typify the continuous brightness of the light of Grace which shines upon us, and to remind us to let our light “so shine.”

5. The Golden Table stood on the north side of the Holy Place. It was designed for holding the Shew-Bread. It symbolizes the Church as that Holy Place in which Israel comes before God in the Sacrifice of Thanksgiving, and receives from God the Sacrament of Blessing, being nourished and sustained by the grace of God.

6. The Ark of the Covenant was in the Holy of Holies, as described Ex. xxv., xxxvii. It was prepared under the influence of the Spirit of God, in accordance with the model shown to Moses in the Mount. It was constructed of the choicest wood, and covered and lined with gold.

Inside of the Ark was placed the Testimony, or Two Tables of the Law. The book of the Law, the urn which held the manna, and Aaron's rod which budded, were placed beside the Ark. The ceremonial object of the Ark was that it might be a sacramental token of the special presence of God.

As a type of Christ, the Ark symbolizes His gracious presence as God, in the Temple of His Church. Where the Ark went, divine strength and triumph attended it. It held the tables of the Law, and Christ came not to destroy the Law, but to fulfill it. The Law is beneath the Gospel, and the Gospel rests on the Law.

7. The Mercy-Seat, or Propitiatory, was the cover of the Ark of the Covenant. It was of pure gold throughout, Ex. xxv. 17. It was conceived of as a typical footstool of the throne of God, whence He revealed His mercy, for we seek mercy at the feet of our God. It was, with the Cherubim, the crowning glory of the Ark, which represented the Law. The Mercy-Seat rested on the Law, and yet was above it. That it ordinarily was in the thick darkness of the innermost shrine points to the King invisible, hidden impenetrably till the light of His own mercy reveals Him, at the entrance of the Supreme High Priest into the Holiest of all.

God is in glory among the angels, but earth is His footstool, a lower part, but a true part, of His throne. The High-Priest himself would have been smitten to death, had he come unbidden into the Holy Place, within the veil before the Mercy-Seat, Lev. xvi. 2. When God appeared in the eloud upon the Mercy-Seat, the High-Priest was to approach with the censer, that the cloud of incense might cover the Mercy-Seat, that he die not. He was to sprinkle of the blood of the sin-offerings upon the Mercy-Seat and before it, Lev. xvi. 11-15. It was of gold, the most precious of metals; pure gold without alloy; no mere gilding or plating, but massive gold to the centre—emblem of the precious and pure mercy of God to which we have access through the atoning blood, and the High-Priesthood of our Lord. “There will I meet with thee and commune with thee,” v. 22. “Let us therefore come boldly unto the throne of grace,

that we may obtain mercy and find grace to help in time of need,” Heb. iv. 16.

8. The Cherubim (the word is the Hebrew plural of Cherub) were two figures of gold, placed at the ends of the Mercy-Seat. Their faces were turned toward it, and their wings were expanded so as to touch above it. They symbolized the majesty of Jehovah, to whom all the created powers of the Universe, whether angelic, human, or physical, render homage and service—and all of which are interested, each in its own way, the highest the most deeply, in the great mystery of which the Mercy-Seat is the centre. They are the living things around the Throne. The Cherubim are not images of angels; they are symbols of angels, in common with the rest of God's creatures, and of angels by pre-eminence, as the highest of God's creatures.

#### IV. TYPICAL PERSONS.

The Old Testament presents to us Typical Persons, “for,” says Augustine, “the life of these men of old, like their tongues, was prophetic.”

I. **Adam** was a type of Christ. The old writers place such parallels as these: 1. Adam was the father of the whole race, from whom the whole race derives its natural life, as Christ is the source of the regenerate, new-born life of the world. 2. Adam was formed of the virgin earth, Christ sprang from a pure Virgin. 3. Adam was formed in the image of God, Christ is the express image of His person. 4. In Adam a body derived from earth and a spirit given from heaven were united, in Christ were personally blended the human and divine: “the second Man, is the Lord from heaven.” 5. Adam was constituted lord of the earth, to Christ all power is given, all things are delivered into His hands. 6. Adam was the guardian of Eden, Christ is the opener and restorer of Paradise. 7. Adam was endowed with peculiar gifts of understanding, Christ is the possessor of all knowledge. 8. Adam unfallen was spotless, Christ is holy, harmless, undefiled and separate from sinners.

Abel, Noah, Melchizedek, Abraham, Joseph, Jonah, David and Solomon have also furnished many suggestions to those who love to trace the substance of the New Testament in the shadows of the Old.

II. In the history of **Abel**, many points of association with our Lord and his Church have been found. The name Abel itself speaks of the life of mourning, to which the Man of sorrows was called. Abel was a keeper of sheep, and Christ is the great Shepherd. Abel in his offering showed forth the idea of sin felt and forsaken, of Atoning Sacrifice, of God's redeeming love; and these are the great central ideas of the dispensation of our Lord. Abel and his offering were regarded with acceptance by Jehovah, as Christ was the object of His infinite love, and His sacrifice was received with the infinite complacency of the Father. Abel was the object of malicious hate on the part of his brother, as Christ was of His own race and of the unregenerate world. It was the hate which purity excites in the corrupt heart. “Cain was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.” Abel also embodied the great New Testament centre of personal salvation—Justification by Faith. “By Faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was

righteous, God testifying of his gifts; and by it, he being dead, yet speaketh.”

But there is contrast as well as parallel. The blood of Abel cried for vengeance against his murderer. The dying Jesus prayed for His enemies—“Father, forgive them.” The plea of His blood united with the intercession of His prayer for them and for us, and “we are come to the blood of sprinkling that speaketh better things than that of Abel,” Gen. iv. 10; Heb. xii. 24.

III. **Enoch** in his translation foreshadowed the passing of our Lord bodily into the heavens. So also did **Elijah**, but in both these cases death was passed by, not overcome. Their life was made secure only by the certainty that Christ would vanquish the enemy who, though evaded, lingered in unbroken night in the rear.

IV. **Noah** was, as it were, a second Adam, the new father of the spared race, and a new type of Christ. The Ark is a type of the Church. The deluge which at once destroyed and saved is a type of that holy Baptism “of water and of the spirit,” which in its divine efficacy, rightly received and used, destroys the old Adam, and raises the souls that are saved, into newness of life, 1 Peter iii. 20-22.

V. The most wonderful of the personal types of Christ, is **Melchizedek**, and, next to our Lord himself, the most mysterious personage of history. “Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the ‘friend of God.’ Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood.” He was not Enoch, nor Shem, nor Ham, nor Messiah the Son of God, nor the Holy Spirit. Conjecture has exhausted itself—and we know simply what the Book itself reveals. No hand of man or angel can draw the curtain farther away. His character, personal and official, was not fixed by his human relations, for in the land of the Canaanites he shines in the pure light of a righteous king, a prince of peace, a priest of the Most High. Melchizedek: “first being by interpretation king of righteousness”—and “righteousness shall be the girdle of His loins”—“and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” “After that also, king of Salem, which is, king of peace”—and when He came, angels sang, “Peace upon earth.” He is the “Prince of Peace.” Melchizedek brings forth not an atoning sacrifice, but bread and wine for the nourishment and reviving of his great guest, Abraham, the father and type of believers, as Christ offers to the world the bread of heaven, the wine of rejoicing, and gives them supremely in giving himself, John vi. 55, 56. He was priest uniting in type the regal and sacerdotal, as does our Lord the priest-king. “He shall be a priest upon his throne,” Zech. vi. 13. He was priest of the Most High God, towering in his majesty in a world utterly lapsed into idolatry. He stands before Abraham and reveals in the promise of his mystic office that in which Faith sees as present a far-off day, and rejoices in it. “And he blessed Abram, blessed him that had the promises, and without all

contradiction the less is blessed of the greater.” And Abram gave him tithes of all, and in Abram the tribe which was afterward exempted from tithes-paying, and received tithes, pays them to this priest who rises above the Levitical priesthood.

Melchizedek was, as priest, “without father, without mother, without descent or pedigree.” His priesthood was not determined like the Levitical by natural descent—required and rested in no registry in authentication of parentage, but typified our Lord's as directly given from heaven. Christ sprang from a tribe which was as a tribe devoid of all claim to the priesthood, Heb. vii. 14.

Melchizedek, as priest, had “neither beginning of days nor end of life.” His term of priesthood was not fixed by his age, beginning its days because his natural days were of this or that number, nor ending because his natural days had reached a certain bound. Ordained of God, individually his priesthood began, in God's purpose, with his very being, and ran on throughout all his life. His priestly life, as such, had no end. “Made like unto the Son of God, he abideth a priest continually,” Heb. vii. 3. “Thou art a priest for ever after the order of Melchizedek.”

The priests under the Law “were many priests, because they were not suffered to continue by reason of death; but this man because he continueth for ever, hath an unchangeable priesthood—passing not from one to another. Wherefore he is able also to save to the uttermost—and for evermore—them that come unto God by him, seeing he ever liveth to make intercession for them,” Heb. vii. 23-25.

VI. **Abram** was first a “high father,” like a mountain standing in its grandeur, and towering in solitude. But he became **Abraham**, the “father of a multitude.” He stood no longer alone. The whole assembly of the faithful rose around him. He is the father and exemplar of all the faithful.

VII. **Isaac** recalls the offering made by God's love for the salvation of the World. Abraham was tested; but, at the decisive moment, God provided a sacrifice which was accepted for Isaac. But that provision itself was possible, and answered its ends, only because God would not spare himself what He spared Abraham. “God so loved the world that He gave His only-begotten Son;” He spared not His own Son. When God's best beloved lay on the Altar, no substitute was found for Him, but He endured the anguish, and died to redeem us.

VIII. **Joseph** suggested many parallels. Like Christ, “he came unto his own, and his own received him not.” Rejected, he rose to the throne, forgave his brethren, saved them, enriched them, and exalted them.

In the Mosaic economy, in connection with the richest typical period, the most prominent names are Moses, Aaron and Joshua.

IX. **Moses**, like Christ, was saved from the death which was threatened in his infancy by the hatred of a cruel king; like Christ, renounced riches and kingly power to suffer humiliation, poverty and sorrow for his people's sake and God's glory; like Christ, led forth Israel from bondage, fed them with heavenly bread, refreshed them with living water, guided them to victory, interceded for them, taught them God's most holy will, was the mediator of the Covenant confirmed with blood, reared the Tabernacle of the Highest in the world—was Prophet, Priest and King. He was the founder and the highest representative of his race before God, as he was the representative

of God to his people—and Christ is our Advocate with the Father, and the Revealer of the Father to us.

X. **Aaron's** typical character is so merged in his High-Priesthood as to make a distinct treatment of it unnecessary. The office of Moses was unique and he had no successors. There arose no prophet like unto him—until the Supreme Prophet came, like him, yet as the light of noon-tide is like the light of dawn. The office of Aaron was a general one, and was transmitted—there was an order of Aaron, but no order of Moses. In Moses the office was embodied in the man, in Aaron the man was lost in the office, and we shall therefore in its place consider it rather than him.

XI. **Joshua** is typical of Christ in his name, which means “Jehovah Saviour.” He was the servant of Moses, as Christ was the minister of the circumcision, Gal. iv. 4. He was full of the spirit of wisdom, Deut. xxxiv. 9, the spirit which rested without measure on Christ. He finished what Moses began, he brought the people of God into the Land of Promise, by his victories secured it to them, and put them in possession of its rest. Christ's people in him find rest for their souls, inherit the incorruptible, the undefiled and unfading Kingdom of Heaven.

XII. **David** was a type of Christ. He was the great representative monarch of Israel, the victor over its enemies, the establisher of its kingdom, and, in his true, uncorrupted character, the “man after God's heart.” He is the type of Christ, as Christ is related to the Church militant—the Church in her warfare, both assailing evil and assailed by it.

XIII. As David typifies Christ as the Captain of our Salvation, coming for a time to bring not peace upon earth, but a sword, so **Solomon** typifies our Lord as the Prince of Peace, Head of the Church triumphant, its enemies subdued, tranquillity and joy in all its borders. With Solomon the Tabernacle, once wandering, is fixed—is transfigured into the Temple. This typifies the final glory of Christ's Kingdom in the New Jerusalem, where every part shall be so supremely holy that degrees of sanctity shall pass away. There shall be no temple therein, for all shall be Temple. “The Lord God Almighty and the Lamb are the temple of it,” Rev. xxi. 22.

XIV. But not only were these individuals typical, **Israel** itself, as a Nation, was a typical race. The old Church foreshadowed the new in its trials, deliverance and glories. These types of the old Israel are bound to the antitypes of the new Israel. Israel was a race of kings and priests—and we are, like them, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into His marvelous light, 1 Pet. ii. 9.

#### V. TYPICAL OFFICIAL PERSONS.

1. The **High-Priest** was alone in his order. He is not called the highest, as if the others were like him, except in degree—as if they were high, and higher, and he simply highest. He is the High-Priest; “the chief” or head priest, Jer. xii. 24, and “chief over the chief of the Levites,” Num. iii. 32. His office endured through his entire life. He was supreme in the Church. He was to possess the highest endowments of person, body, mind and character.

The anointing of the High-Priest, by which he was solemnly consecrated to his office, was differ-

ent from all the other anointings. His head, not his raiment, was anointed, and the anointing was not by sprinkling but by copious *outpouring*. “God hath anointed thee with the oil of gladness above thy fellows,” Ps. xlv. 7; Heb. i. 9. The High-Priest is designated as “the priest that is anointed,” the Messiah Priest, Lev. iv. 3. “God anointed Jesus with the Holy Ghost and with power,” Acts x. 38. “God giveth not the spirit by measure unto Him,” John iii. 34.

The garments of the High-Priest were of the richest kind “for glory and for beauty,” Ex. xxviii. 2. “He beautified him,” says Sirach, “with comely ornaments, and clothed him with a robe of glory. He put upon him perfect glory, and strengthened him with rich garments.” The same writer, describing a High-Priest “in his coming forth from behind the veil,” says: “He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the Temple of the Most High, and as the rainbow giving light in the bright clouds; and as the flavor of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as fire and incense in the censer, and as a vessel of beaten gold, set with all manner of precious stones, and as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds. When he put on the robe of honor, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honorable,” Ecclus. xlv. 7; 1. 6-11. The High-Priest's dress consisted of four parts in common with the other Priests, while four parts (to wit, the breastplate, the ephod, the ephod robe and mitre) were peculiar to him.

The High-Priest, in his exalted office and personal dignity, foreshadows the glory of the person and office of our Lord. He sought and announced the will of God by Urim and Thummim; he consecrated and initiated the Priests and Levites; he presided in the sacred conventions and directed in all matters of religion. The High-Priest alone went into the Second Tabernacle, “once every year, not without blood, which he offered for himself and for the errors of the people; but Christ being come, an High-Priest of good things to come by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by His own blood, He entered in once into the Holy Place, having obtained eternal redemption for us,” Heb. ix.

The High-Priest was to abstain, at the times of deepest sorrow, from the ordinary manifestations of grief. He was, shadowing Christ, to show his separateness, even in the sphere of his sympathy. The High-Priest could marry only a pure virgin and might marry the daughter of a king—as Christ takes to Himself His Church, the virgin daughter of the great King. Not till the death of the High-Priest could those who had taken refuge in the appointed cities leave them, and Christ died “that through death He might deliver them who through fear of death were all their lifetime subject to bondage,” Heb. ii. 14, 15.

2. The **Priests**, Ex. xix., typically represent that spiritual priesthood into which all believers are called by God for His service and into which they are introduced by Christ, Ex. xix. 6; 1 Pet. ii. 5-9; Rev. i. 6, to offer up spiritual sacrifices. The tip of the ear, the thumb and the foot of the priests were anointed, as symbols of the total consecration of the whole priesthood, not alone in



soul and spirit, but in body also—in all its senses, activities and powers. The Priest's hands were to be filled when they approached the altar, as the hand of the believer brings to God the offerings of gifts and of holy works, of religion and of charity. The official duties of the Tabernacle, the benediction of the people, the proclamation of the Festivals, the sounding of the trumpet, the teaching of the Law, the bearing of the Ark, point to the various forms of fidelity and usefulness in all believers, and pre-eminently in the Ministers of the Gospel. The various peculiar personal duties of the Priests set forth the sanctity, sobriety and purity which become all Christians, and especially all Ministers.

When the Priests were to be consecrated, their old garments were to be laid aside, as we must put off the old before we can put on the new. Their bodies were washed with clean water, Ex. xxix. 4, and we are to "draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22. "Christ has washed us from our sins, and made us priests unto God," Rev. i. 5, 6. The same precious oil which was poured upon the High-Priest, and which was never to be used except for holy things and holy persons, was sprinkled upon the Priests—they had the unction of the Highest, though in a less degree—as every believer receives the anointing of God, 1 John v. 20, 27, in due measure, from the fullness of Him, on whom it descends without measure. After the washing and unction, the vestments were put upon them. They were not, under penalty of death, to drink wine nor strong drink when they went into the Tabernacle—as we, for love's sake, are to touch nothing which may be attended by dishonor to God, and become a cause of stumbling to our fellow-men. The Priest's person was to be without blemish and his life without spot—and we are to be holy, as He which hath called us is holy. We are "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of Him who hath called us out of darkness into his marvelous light," 1 Pet. ii. 9.

3. The **Levites** or Priestly race, Ex. vi. 25, typify the same general truths that are typified by the Priests, but they show forth more especially the great element of willing aid, the harmony of the lesser gifts with the greater—that, while there are differences of administration, there is one Spirit.

4. The **Prophets** were teachers of the people, expounders and applicators of the Word of God, reformers of the Church, utterers of predictions, preachers of the Law and Gospel, and performers of miracles. In this they typified the great Prophet, the Teacher of the world—who sent forth also His faithful Ministers, as the Father sent Him.

5. The **Nazarites**, Num. vi. 2-21, typify the self-sacrificing separation voluntarily made, in God's service, supremely by Christ, but, after His most blessed example, by all who are truly His.

6. The **Kings**, Ex. xv. 18; Deut. vii. 14, 15. The regal office of our Lord is typified in its true grandeur in the theocracy, when Jehovah was temporal King of His people, and in the particular kings of a later time its various features are shown forth—especially in David and Solomon.

## VI. TYPICAL THINGS, NATURAL AND ARTIFICIAL.

1. The **Animals** which God accepted in sacrifice, were to be clean and therefore proper as food,

were gentle and domesticated, or associated with man and free from imperfections. These animals were:

1. The Ox; the Bull, the Bullock, the Heifer and Calf.
2. The Sheep; the Ram, the Lamb.
3. The Goat; the Kid.
4. The Turtle-dove; the Pigeon.

These all symbolize the gentleness, meekness and spotlessness of the One True Sacrifice, the Lamb of God, who was led as a sheep to the slaughter; who was like a lamb dumb before his shearers; whose innocent and precious blood, as of a lamb without blemish or spot, was shed for men, and whose flesh is given for the life, and is the food, of the world.

2. The **Oil** was to be of the most perfect purity, prepared direct from the fruit of the Olive—the tree of peace, the token of pardon. It fed the flame—as the Holy Ghost supplies all grace. The anointing oil, reviving and consecrating, typifies the oil of joy, shed in supremest measure on Christ, our High-Priest and King. Healing, it typifies the saving application made by the Good Samaritan to the wounds of our sinful nature. Fragrant, it symbolizes the acceptableness of the offering brought by devout hearts—and it is like pure Love, which hallows all it touches.

3. The **Vestments**, or holy garments of the High-Priest, are the subject of very minute directions, Ex. xxviii. Clothing should express character, personal or official, and be in harmony with it. The glory and beauty of the Priestly robes symbolize the majesty and loveliness of Christ in his Person, Office and Work, whom God hath clothed with the garments of salvation, and hath covered with the robe of righteousness, Isa. xi. 10. The most precious materials, the most vivid and significant colors, the most exquisite workmanship, symbolizing the highest glories of earth and heaven, combined to give to the garments of the High-Priest a fitness for association with his work—in which he typified our Lord, who unites in His Nature, His Person and Character all that is fairest in the two worlds—who is "chiefest among ten thousand and altogether lovely."

4. The **Urim and Thummim**, lights and perfections, Manifestation or Revelation and Truth, were precious stones set in the Breastplate which the High-Priest was to put on when he went in before the Lord, Ex. xxviii. 30; Lev. viii. 3; Num. xxvii. 21; Deut. xxiii. 8. They point to Christ as the Manifestor of the mind of God, the source of guidance and relief in all the perplexities of His Church and of His people.

5. The "**Plate of Pure Gold**" in the shape of an open blossom, with "Holiness to Jehovah," engraved thereon, was to be put on the Mitre of the High-Priest. This symbolizes the perfect consecration of the Great High-Priest.

6. The **Girdle** reminds us of Him of whom the Prophet says: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his veins," Isa. xi. 5.

7. The **Vestments** of the Priests shared in the glory and beauty of those of the High-Priest, yet were inferior—to symbolize the fact that though His glory is given by Christ to His priestly people, He yet in all things has the pre-eminence.

8. The **Incense**, rising in clouds from the burning coals, is like the prayers and praises of the saints which soar heavenward from hearts kindled by devotion. Most of all, it is like the interces-

sory prayer of the great Mediator, through which all other prayer is acceptable to God.

9. The **Colors** were of the richest and most expressive nature. Principal among them were Blue, Purple, Scarlet, Crimson, Red, Golden and White.

The Blue was the deep, dark blue of the Oriental sky. It was a natural symbol of heaven and the heavenly, of the habitation of God, and of the softened revelation of his grace and glory.

The Purple was associated with the supremest dignity, with exalted position, and therefore symbolized the regal position of God as King of Israel. The clothing of our Lord with the purple robe was unconscious confession and undesigned prophecy, Matt. xxvii. 28; John xix. 2.

Scarlet, Crimson, blood-Red, was the symbol of life and energy, of the absolute energy, and immortal life of God, and of His love which imparts life and energy.

Josephus considers the four colors, White, Purple, Blue and Scarlet, as symbolizing the four great elemental parts of the Universe—the earth, yielding the flax for the white linen; the sea, from which was taken the costly shell-fish of the purple; the blue, air; and the deep-red, fire.

In a brilliant and ingenious little book, lately published under the title "Solar Hieroglyphics," the whole symbolism of light and color is developed in a very suggestive manner.

White was the color of the curtains of the fine-twined linen of the Tabernacle, Ex. xxvi. 1, and of the ephod of the priests, Ex. xxviii. 5, 6. It is the color of the apparel in Angelic manifestations, Matt. xxviii. 3; Mark xvi. 5; John xx. 12. To the Bride of Christ is granted that she shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. The armies in Heaven follow the Word of God upon white horses, clothed in fine linen, white and clean, Rev. xix. 8, 14. It is the symbol of triumph. When Messiah goes forth conquering and to conquer He sits upon a white horse, Rev. vi. 2; xix. 11. It is the symbol of his Eternal Deity: "His head and His hair was white like wool, as white as snow," Rev. i. 14. When He comes wearing His golden crown, and bearing the sickle for the earth's final reaping, He sits upon a white cloud, Rev. xiv. 14. Through the Book of Revelation, white is the Saviour's color, it belongs alone to Him and to them who are His. In the Transfiguration, which was a temporary revelation of our Lord in "the form of God," His "raiment was white as the light, and glistening," Matt. xvii. 2; Mark ix. 3; Luke ix. 29. White is the symbol of beauty and innocence: of majesty and glory: of eternity, wisdom, righteousness and holiness: of prosperity and gladness. It was a special symbol of the sanctity and majesty of God as the Holy and Glorious One of Israel. It shadowed forth the sanctification of God through Israel, and of Israel by God; but most of all the attributes of the revealing Jehovah, the incarnate Son of God, our Saviour.

10. The **Perfumes** embraced the sweetest principal spices: Stacte, Onycha, Galbanum, Ex. xxx. 34; Myrrh, Frankincense, Cassia, Cinnamon. The preparation of these was of the most careful kind. They typified the fragrance of holiness, and the attractiveness of the supremely holy Saviour.

11. The **Shew-bread** figured the Body of our Lord, as the Bread from Heaven, John vi., and its place the presentation of our Lord's ascended Body before the throne of the Majesty in the Heavens.

12. The **Hyssop**, with Cedar-wood and scarlet,

was the instrument of purgation, typical of the applying instrumentality of the blood of sprinkling, with which he that is purged is truly clean, Ps. li. 7.

Among the other plants and fruits which come into the typical world, are the fruits at large which were given to the Lord: the Almonds of Aaron's budding rod; the Pomegranates (images of the fragrance of truth and the fruitfulness of life) which were wrought on the hem of the Ephod, Ex. xxviii. 33, and suggested the form of the knobs on the Golden Candlestick, Ex. xxvi. 31; the Vine, Grapes and Wine.

## VII. TYPICAL ACTS.

God, as holy King, dwells in holy places, and is served by holy persons. In these places, these persons bring before him holy things in **Holy Acts**. These holy acts are:—1. The presentation of Sacrifices and Offerings. 2. The Sacrificial Feasts and sacrifices and offerings. 3. The giving of First-Fruits. 4. The paying of tithes, or tenth-parts. 5. The making of vows. 6. The investitures. 7. The purifications under the law.

### Sacrifices as Typical Acts.

1. The Sacrifices are divided into seven classes:
  - a. The Holocaust, or whole Burnt-Offering.
  - b. The Sin-Offering, the Sacrifice or Offering for Sin, Heb. x. 6, 8.
  - c. Trespass-Offering, Lev. v. 15.
  - d. Thank-Offering, or Peace-Offering, Ex. xx. 24.
  - e. The First-Born, First-Begotten, Ex. xiii. 2.
  - f. Tithes of Beasts, Lev. xxvii. 32.
  - g. The Paschal Lamb, Ex. xii.

These have been reduced to three general classes: the SELF-DEDICATORY, the EUCHARISTIC and the EXPIATORY.

The order of the ceremonial actions presented many points of typical suggestion:

First was the bringing or presentation of the Sacrifice. The hands were laid upon the head of the victim, and confession of sin was made, or, in the Thank-Offering, praise was given to God. The victim was slain. The blood was sprinkled. There was a waving and a heaving of the parts of the Sacrifice. The parts were laid on the altar; were salted; were laid upon the fire; certain parts of the Sacrifice were eaten, some by the Priests, others by those who brought the victims. The Sacrifice was consumed with fire.

The following points may be noticed in the Sacrifices as types:

1. All Expiatory Sacrifices were types of the One Atoning Sacrifice, made for the sins of the whole world, by our Lord, through His most perfect obedience, His sufferings, and His death on the Cross.

2. The system of Sacrifices was ordained for the cleansing of men from sin, and "now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself," Heb. ix. 26.

3. All the Sacrifices were to be perfect and spotless. "Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you," Lev. xxii. 19, 20. "This is the offering, two lambs without spot," Num. xxviii. 3. Christ offered himself without spot to God, Heb. ix. 14. He is a Lamb without blemish and without spot, 1 Pet. i. 19.

4. The person offering was to confess his sins,

Lev. v. 5; and if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, 1 John i. 9.

5. He was to put his hand on the head of the Burnt-Offering, Lev. i. 4. It was a solemn act of transfer, in which, in faith in God's assurance, he realized that the penalty of his guilt was to be laid upon a True Sacrifice, of which the ritual Sacrifice was a type. "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all," Isa. liii. 4-6. Faith is the hand of the soul, the power by which it lays hold. By it resting on Christ, we rejoice in the assurance that He has taken our sins on His sinless head; "that God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. v. 21.

6. The victim was slain, Ex. xxix. 11. Our Lord was brought as a lamb to the slaughter, Isa. liii. 7, Acts viii. 32. In the midst of the throne He stands, a Lamb as it had been slain. In the new song, they sing "Thou wast slain, and hast redeemed us to God by thy blood. Worthy is the Lamb that was slain to reclaim power, and riches, and wisdom, and strength, and honor, and glory, and blessing. The names of God's children are written in the Book of Life of the Lamb slain from the foundation of the world."

7. The victim was slain *before the Lord*, by His appointment, in the way, at the time and place, appointed by Him, God looking upon it and accepting it. Christ is no self-elected, self-imposed sacrifice, but is the Lamb ordained and accepted of God.

8. It was slain at the *door of the Tabernacle*—brought within the sphere of the supernatural, and standing in relations not of this world. The sacrificial efficacy of Christ's blood is not derived from the ideas and relations of the world of nature. The sphere in which His sacrifice is operative is that of the True Tabernacle which the Lord pitched and not man, a greater and more perfect Tabernacle, not made with hands, the temple of the tabernacle of the testimony in heaven, Rev. xv. 5.

9. The blood was taken. This, says our Lord, is my blood of the New Testament—the New Testament is my blood.

10. The blood was *taken*, for the Sacrifice was not only to be made, but was to be *applied*. "Take," says our Lord—"this is my body." The glorious distinctive work of the Spirit is the work of reception in order to impartation. "He shall glorify me; for He shall receive (take) of mine, and shall show it unto you." The Sacrifice made would not avail, if it were not a sacrifice taken and applied.

11. The blood was applied to the *Altar* also. Nothing of earth is so pure as not to need the cleansing power of the atoning blood. None of the attendant things, separable from Christ's work, added to its efficacy. He hallows the Cross, not the Cross Him, and all He sanctifies are things of association with Him. The Cross is itself the dark and accursed instrument of torture and murder. Yet the blood which has sprinkled has made it a symbol of the world's hope and joy. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

12. The blood was applied with the *finger*. This symbolizes the divine care, and the solicitous ex-

actness and perfect adaptation in the application of the atoning blood. The Bible speaks of the arm of God, the hand of God, and the finger of God, Luke xi. 20. All these express power, but the finger is the instrument of power as most minutely and specifically directed; it marks individualizing power.

13. A portion of the blood was *poured out* at the bottom of the Altar, Ex. xxix. 12. The blood of our great Sacrifice was freely poured forth for men, and the Altar of the world's redemption has the blood of Christ on it, and at its base.

14. The typical Sacrifice was considered in two great aspects: First, as typical of the Saviour's merit—its richest portions, expressive of value, were laid upon the Altar and received there of God, Ex. xxix. 13. Secondly, as typical of the odiousness of sin—Christ as our representative was made sin and a curse for us, and representatively bore the wrath of God, Ex. xxix. 14. "The bodies of those beasts, whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate," Heb. xiii. 11, 12.

15. The blood was *sprinkled*. Sprinkling is the act of distribution. The efficacy of the Atonement is as broad as it is specific. It is applied to each alone; it is applied to the many in masses. As the finger marks the perfection of its adaptation, the sprinkling marks its freeness. Messiah is to sprinkle many nations, Isa. lii. 15. The blood of Christ is that blood of sprinkling which speaketh better things than the blood of Abel, Heb. xii. 24; by it we have our hearts sprinkled from an evil conscience, Heb. x. 22; for we are chosen unto sprinkling of the blood of Jesus, 1 Pet. i. 2.

16. The blood was to be sprinkled *seven times*. Seven is the number symbolic of perfection. The blood of Christ is perfect in its virtue; God uses the means for its perfect application, and it cleanses from all sin.

17. When the High-Priest entered into the Most Holy Place, he was to take of the blood of the bullock, and sprinkle it with his finger *upon the Mercy-Seat* eastward; and before the *Mercy-Seat* he was to sprinkle of the blood with his finger seven times. He was then to kill the Goat of the Sin-Offering, that was for the people, and bring his blood within the veil, and sprinkle it also upon the Mercy-Seat and before it, and thus make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins, Lev. xvi. 14-16. These typical acts closely associate the efficacy of Christ's blood with His efficacy as Intercessor, His redemption with His character as the Propitiation (the Mercy-Seat), for God has set Him forth to be a Propitiation (or Mercy-Seat) through faith in His blood, Rom. iii. 25. We approach the Father by approaching Christ. The atoning blood of Christ gives Him the character of the Mercy-Seat. Where Christ is, there, says God, "will I meet with thee, and I will commune with thee from above the Mercy-Seat," Ex. xxv. 14-22. Christ is our mighty intercessor in the Heaven of heavens, in which He appears and pleads the merit of His blood.

It was to be sprinkled *eastward*, toward the sun-rising—emblem of spiritual hope and joy, suggestive of the bright and Morning Star, Rev. xxii. 16, and of the rising of the Sun of Righteousness, with healing in His wings, Mal. iv. 2, and of the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that



sit in darkness and in the shadow of death, to guide the feet of the perplexed into the way of peace," Luke i. 78, 79. The blood of Christ is a power within the Veil. The type foreshadowed the acceptance in the highest Heaven of what was done on Earth, and our hope enters with our Forerunner, Christ, into that which is within the Veil, Heb. vi. 19, 20. The great underlying thought is, that the Atoning blood of Christ touches heaven as well as earth, is to God-ward as well as to Man-ward, is not a mere appeal to man, but is a governmental necessity of God, that it is not needed alone to reconcile us to the Father—as much of the shallow thinking of the hour considers it—but also is needed to reconcile the Father to us. The sacrifice of Christ is not merely an *at-one-ment*, as the means of bringing about unity, but it is a *propitiation*. Christ is the *propitiation* for our sins, sent by the Father to this great end, 1 John ii. 2, iv. 10—that is, there is just wrath to be averted, undeserved favor to be conciliated, equity to be harmonized with pity. Christ is our absolute need, for we should perish without Him; but He is also the relative need of God—that is, God's administration needs Christ for the voluntary ends of its all-embracing mercy. The Atonement is not a mere argument from God reconciled in advance of it, and aiming by it at a mere breaking down of our reluctance to be at peace with Him, but it is the mighty instrument by which God is reconciled; by which His holiness can be harmonized with His pity; by which God might be just, and yet the justifier of him which believeth in Jesus.

18. One of the most striking acts of the sacrificial ritual was the *waving* and *heaving up* of the offerings. They were put on the hands of the Priests and waved, shaken to and fro, for a wave-offering before the Lord, Ex. xxix. 24-27. As the waving was from side to side, the heaving was an upward motion. The offering was swung to and fro, and then with the impetus thus given was raised aloft. The sheaf of first-fruits was also to be waved before the Lord, to be accepted for the people, on the morrow after the Sabbath, Lev. xxiii. 11, 12. The lamb for the poor man's trespass-offering was to be waved to make an atonement for him, Lev. xiv. 21-24. Waving and heaving formed one of the most striking and common actions of the ritual.

The taking of the offerings into the priestly hands marked them at once as separated from their natural connections. The wave-offering was the accompaniment of peace-offerings. The Rabbis explain the heaving of the shoulder as an acknowledgment that God has His throne in Heaven, the waving of the breast that He is present in every quarter of the Earth. The one rite testified to His eternal majesty on high, the other to His being among and with His people.

19. Every oblation of the Meat-Offering was seasoned with salt. They were not to suffer the salt of the covenant of their God to be lacking. With all their offerings they were to offer salt, Lev. ii. 13. Salt is the symbol of resistance to change, hence the symbol of covenant relation, of personal incorruption, of preservation through grace.

20. The consummation of the sacrificial act was by fire, it was burned to ashes. Fire is the instrument of divine resumption. It breaks up the fruits and relations of the object seized by it, and restores them to their elemental conditions. It destroys corruption, it restores purity. By it God accepts that which is pleasing to Him, and destroys that which He abhors. Fire is the image

of the work of the Spirit; it is also the image of the destruction of the lost. Fire accepts the sacrifice as offered to God; it destroys it as representative of sin and guilt. It images the intense and consuming sorrows and sufferings of the Saviour in His passion and bloody death.

21. The Expiatory Sacrifices were always to be accompanied by the Eucharistic Sacrifices, to symbolize the duty of showing forth the praises of Him who has redeemed us. The Meat-Offerings, the Peace- or Thank-Offering, and the other Eucharistic Sacrifices were a sign of thankful services. "The characteristic ceremony in the Peace-Offering was the eating of the flesh by the sacrificer (after the fat had been burnt before the Lord, and breast and shoulder given to the Priest). It betokened the enjoyment of communion with God 'at the table of the Lord' in the gifts which His mercy had bestowed."

22. "It is clear that the idea of sacrifice is a complex idea, involving the propitiatory, and the dedication and the eucharistic elements. Any one of them taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by sacrifice for sin, or being effectual without any condition of repentance and faith; the self-dedication, taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the eucharistic alone leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to 'bribe' God by vows and offerings."

The Sacrifices of the Mosaic Economy open with the **Passover**, which is pre-eminently typical of the Paschal Festival of the New Testament, because in the Passover, we have a Sacrifice, which prepares the way for a Sacrament, the Passover being both Sacrifice and Sacrament. In a Sacrifice we give to God, in a Sacrament God gives to us; in a Sacrifice we impart, in a Sacrament we receive. The typical relation between Christ and the Paschal Lamb may be presented in this—

TABLE OF PARALLELS.

THE PASCHAL LAMB.	CHRIST.
1. Was to be a male of the flock.	1. Was to be a true man.
2. Without spot.	2. Without sin.
3. Slain and roasted.	3. Suffered and was crucified, "our passover is sacrificed for us," 1 Cor. v. 7.
4. His legs were not to be broken.	4. Not a bone of Him was broken.
5. Was to be slain between the evenings.	5. Died in the third hour of the afternoon.
6. The lintel and posts were to be struck with the blood.	6. His blood is sprinkled for the saving of the soul, Heb. xii. 24; 1 Pet. i. 2.
7. The destroyer was not suffered to come in where the blood was sprinkled.	7. The blood of sprinkling speaketh better things than that of Abel.
8. The lamb was to be eaten entire.	8. Christ is ours, and is to be taken wholly.
9. To be eaten without leaven.	9. "Let us keep the feast with the unleavened bread of sincerity and truth," 1 Cor. vii. 8.
10. To be eaten with bitter herbs.	10. Bitter is the bondage from which Christ redeems us.
11. To be eaten in haste, with the loins girded as for a journey.	11. "Let your loins be girded about, and ye yourselves like unto men who wait for their Lord," Luke xii. 35, 36.
12. To be eaten by those only who were in the covenant.	12. Christ in the power of His saving blood is received only by those embraced in the new covenant.

Next to the Paschal Lamb in the uniqueness and richness of suggestion is the **Red Heifer**, Num. xix. 2-10. The points that have been specially noted in regard to the Red Heifer in the original and the later ritual, are these:

a. The Heifer of pure red color was very rare in Palestine, and of great price. The Red Heifer of this rite was to be without spot or blemish, no yoke was to have come upon her.

b. The Heifer was to be given the Priest of special dignity, the Sagani or representative of the High-Priest, who at the time of the institution of the rule, was Eleazar, the son of Aaron.

c. The Heifer was taken to Mount Olivet to be slain there. The pile of wood on which the body was to be burned faced toward the Temple.

d. When the Red Heifer had been slain the Priest took the blood with his left hand, dipped into it his finger, and sprinkled of her blood directly before the tabernacle or temple seven times, with his eyes turned to its eastern gate.

e. The Heifer was then completely burned in his sight. The skin, the flesh, the blood, everything was burned. During the burning, cedar-wood, hyssop, and scarlet wool were cast into the flame.

f. The Ashes of the Heifer were carefully gathered, and separated into three parts. One part was kept on Mount Olivet, and was mingled with living water, and used to purify the children of Israel. Another part was taken to the Temple for the purification of the Priests. The third part was reserved as a memorial.

g. The burning of the Red Heifer was a rite of very rare occurrence. The Jewish doctors say that it took place but once in the era of the first Temple (including the time of the Tabernacle), and this while Moses was living. The other eight occasions were during the time of the second Temple.

There are great writers on Typology who consider the Red Heifer the most complete of the Types of Christ.

The red color marks the hue of sin, Isa. i. 18, which Christ bore in its penalty and curse as our representative. The Heifer, though bearing the hue of sin, was to be without spot or blemish, and Christ, though He was made sin for us, knew no sin, He was without spot or blemish, holy, harmless, undefiled, and separate from sinners, Heb. vii. 26; 2 Cor. v. 21. The Heifer was to have known no yoke, and Christ's submission to the Law was purely spontaneous. He was "made under the law, to redeem them that were under the law." He lay down His life of Himself. The Red Heifer was slain outside of the camp in the presence of all the people. "The bodies of those beasts whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach," Heb. xiii. 11-13. On the Mount of Olives the first blood-shedding of the Atonement took place, where our Saviour's blood fell, mingled with His sweat, to the ground. Nor is it a mere matter of accidental coincidence that the chief priestly actor in the Sacrifice of Christ was not Annas, who was the High-priest, but Caiaphas, his son-in-law, who was His Sagani or vicar. The purification by the sprinkling of the ashes of the Heifer points to the cleansing efficacy of the sacrifice of Christ: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how

much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14.

The sense of the need of sacrifice has "been deeply rooted in men's hearts, and has been from the beginning accepted and sanctioned by God, and made by Him one channel of His revelation. In virtue of that sanction it has a value partly symbolical, partly actual, but in all respects derived from the one True Sacrifice of which it was the type. All its ideas are capable of full explanation only by the light reflected back from the Antitype."

## VIII. TYPICAL TIMES AND OCCASIONS.

The typical times and occasions may be classified with respect to the frequency of occurrence, as, daily, the times of daily service; weekly, the Sabbath; monthly, the New Moon; annual, the three great Festivals, the Passover, the Pentecost, and the Feast of Tabernacles; the New Year or Day of Trumpets, and the Day of Atonement; every fifty years, the Year of Jubilee.

1. Every day a bullock was to be offered for a Sin-Offering for Atonement. It was to be day by day continually, Ex. xxix. 36. Two lambs were to be offered, one in the morning, the other in the evening. It was an affecting confession of a need constantly existing and never met—"the Priest offering oftentimes the same sacrifices which can never take away sins."

2. The Sabbath shadowed that rest of soul which is to be found in Christ, Matt. xi. 28, and the Sabbatism of that holy and eternal rest into which God receives His people when the world's whole work of toil is past for ever, Heb. iii. 3, and they rest from their labors, Rev. xiv. 13.

3. The New Moon was the calendar of all infant nations. The sun marked the day, the moon the month, and the division of the lunar month into quarters gave the weeks. The New Moons are constantly referred to by Moses as already familiar to the people in sacred connections. The New Moon called the people to thanksgiving for the mercies of the month, the mercies which came from the Father of light, in whom is no variableness nor shadow of turning. It gave the great lesson of finding in all the visible and changing the reminders of what we owe to the invisible God, and to our unchanging and faithful Saviour.

4. The day of the Passover was Israel's birthday as a distinct and chosen nation, and shadowed forth the transition of the New Testament Israel into the glorious liberty purchased by Christ's Death and sealed by His Resurrection. Its typology centres in the Paschal Lamb and the Paschal Supper.

5. Pentecost came on the fiftieth day after the second day of the Passover. It is called the Feast of Weeks and Feast of the Seventh, because it followed the seven weeks—the seven sevens—after the Passover. It was also called the Feast of Harvest, because by the time of its coming the harvest, which began at the Passover, was ended. It occurs at the general time of the giving of the Law on Sinai, and hence the Rabbis call it the Day of the Giving of the Law.

On Pentecost, the fiftieth day after our Lord's Resurrection, the Spirit was poured out upon the disciples. It marks the harvest consummation of the great work begun at the Paschal Sacrifice of the Lamb of God. It was to be kept with a tribute

of a free-will offering according as the Lord had blessed the giver, and thus taught us to honor the Lord with our substance, to lay by us in store as God hath prospered us, knowing that if there be a willing mind it is accepted of God, according to that a man hath, Deut. xvi. 9, 10; Prov. iii. 9; 1 Cor. xvi. 2; 2 Cor. viii. 12.

The wave-loaves of fine flour offered at this feast were to be baked with leaven, for leaven not only symbolizes change and corruption, but also symbolizes self-diffusing, self-assimilating power, and in this latter aspect "the Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened," Lev. xxiii. 17; Matt. xiii. 33. And in this way the link of association is made between the typical reference of this Festival to the Pentecostal effusion of the Spirit and the Parable of the Leaven. The Pentecost points out *who* it is, by whose most blessed work the Gospel is to be spread abroad in all the world, even the Holy Ghost, and the Parable points out *how* and *through what* the work is done, even the Word of God, with its self-diffusing, all-assimilating, all-leavening power.

Here also, as in all types, by the very nature of the case, there are contrasts as well as likenesses. For as we know of *what* a shadow is the shadow, by its *likeness* to the thing which casts it—so we also know that it is the shadow, and not the thing itself, by its *contrast* with that thing. We know the shadow of a man by its conformity, so far as its nature allows, with the man who casts it; but it is so unlike him that we contrast it even more than we compare it with him. Contrast the giving of the Old Covenant with the smoking and trembling mountain, the trembling and appalled people, its thunders and lightnings, its awful trumpet-peal as if the judgments of a violated law were already bursting on the world—contrast these with the gentler, yet no less expressive tokens of the Christian Pentecost, the rushing mighty wind, emblem of the Spirit in His world-wide breathings, the eleven tongues of fire, which told of the divine flames which human tongues taught of God were to kindle. The Old Pentecost commemorated the giving of a Law written on those stones which imaged the hardness of the natural heart, the New Pentecost was accompanied by the outpouring of that Spirit, who takes away the heart of stone, and on the tenderer heart, the heart of flesh, which is his own work, writes the New Law of Love, Heb. xii. 14-24. The offering of the firstlings in the Old speaks of that more glorious bringing in of the first-fruits of the new Pentecost, the Gentiles and Jews (each in their own way, prepared by Providence for the grace of the Common Father of men), who were among the redeemed at the first outpouring, Rom. xvi. 5; Rev. xiv. 4.

6. The Day of Atonements (the Hebrew word is always in the plural), Lev. xxiii. 27, was one of special solemnity and humiliation. The Talmud calls it "the Day." It was no feast or festival. On this day only, the High-Priest was permitted to enter the Holy of Holies. After observing every precaution necessary for the strictest purity, he bathed, robed himself in white, offered sacrifice for himself and for the people. He burned incense in the Most Holy, so that the mercy-seat was hidden by clouds of smoke, and sprinkled the blood before the mercy-seat seven times, toward the East. Passing from the Most Holy into the Holy Place, where none but he was permitted at this time, he purified it by sprinkling blood on the Altar of incense. The rites involved

all the chosen race, beginning with the High-Priest and his family and ending with the entire people. It was kept five days before the Feast of Tabernacles, in its atoning significance and deep sadness preparing for that great feast of rejoicing. It was the Kyrie before the Gloria in Excelsis. It tells us that the shedding of blood is needed for Remission, and that the penitent seeking of pardon is the pathway to the assurance of faith. The great central act in the part of the High-Priest points to Christ, who "is not entered into holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the High-Priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," Heb. ix. 24-26.

7. The Day of Preparation for the Day of Atonements was "a memorial of blowing of trumpets." On that day in the Tabernacles, and subsequently in the Temple, were blown, from early dawn until night, not the silver trumpets of gladness, but the winding trumpets of rams' horns. It was a sound of sadness they gave forth, and was meant to call men to that penitential preparation which is needed for the day of Expiation. The Word has its note of sadness as well as of joy. The Word makes tears before it dries them. Only in the heart saddened by a true repentance, claimed by the fore-running Law, springs up the joyous assurance of the Gospel flowing from faith in the Atonement. It was also called the beginning of the year, because it was fixed for the first day of the month Tisri, which, though the seventh month ecclesiastically, was the first month of the civil year. It was related to the great day for which it made men ready as the ministry of John the Baptist was to the work of our Lord. It prefigured a ministry of preparation, a going before the face of the Lord—a lifting up of the voice like a trumpet to show God's people their transgressions, and the house of Jacob their sins, Luke i. 76; Isa. lviii. 1.

8. The Feast of Tabernacles is also called the Feast of Ingathering. It commemorates trials and changes past, and toil rewarded by the gathering of its fruits. As the Day of Trumpets immediately preceded and prepared for the Day of Atonements, the Feast of Tabernacles followed that day of deep and awful significance—as it were the rejoicing in the results which Faith embraced and made her own. As the Day of Atonements was the greatest of days in its sadness, the Feast of Tabernacles, the Day of the Festival of Tabernacles, was the greatest of days in its joys, it was the Feast of feasts. Philo calls it "the greatest of Feasts." It is the Feast, as by pre-eminence sacred and happy. The tabernacles of the jubilant people were made of fresh, leafy boughs, as remembrances of the sole shelter which their fathers could find when they were fugitives from Egypt. The Exodus itself was the fruit of a long period of Providential toil and pain. But the Festival commemorated also the ingathered fruits of the earth, the *exodus*, the outcome of man's toil and pain.

The Passover is the Festival of the Church's birth, the Pentecost is the Festival of her adult endowment, the Feast of the Tabernacles points to the great Festival of her finished Redemption in Heaven, the Redemption which waited on the Day



of Atonement for the world. The wilderness is passed; the changing booth, the hasty tabernacle has been exchanged for the eternal mansions; the full ripe fruit has been gathered in; the eternal rejoicing has been entered on. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

9. The **Sabbath Year**, Lev. xxv. 2, took place every seventh year. It was a year of Sabbaths. It applied to the year the same general principles which held good of the weekly Sabbath and its typology. The people were to allow the land to be still, and thus were to be taught implicit trust in God. They were to be taught tenderness to the poor, and regard even to the beasts of the field. Some Jewish and some Christian writers have connected with this Festival the idea of a Sabbath Year of the World. The connecting of the Sabbath Year specially with the manumission of servants has arisen from a failure to notice that the Hebrew servant was to be released after six years, dating from any time at which his servitude began, Ex. xxi. 2; Deut. xv. 12.

10. The **Year of Jubilee** followed the seven sevens of the seventh years, Lev. xxv., xxvii. It was the great year of rest, following on the seventh Sabbath Year. It was a time of holy gladness, of music, of family reunion, of restitution and restoration of what had been forbidden and lost, of release from burdens and slavery, of free forgiveness, and of bounteous giving. It was meant to symbolize the acceptable year of the Lord, the time of the Advent of Christ, and that time of consummation when all Sabbaths of the week and year shall find their antitype in the Jubilee of Heaven.

The **Feast of Tabernacles** shadows heavenly joy in its relation to the past, the Year of Jubilee shows what it is in itself, eternal rest from all ill, eternal immunity from all burdens and sorrows, eternal gladness. The Year of Jubilee is the Year of Restoration—of Paradise Restored. The inheritance once forfeited is resumed for ever. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

#### IX. THE TYPICAL EVENTS; OR, HISTORICAL TYPES.

1. That "history repeats itself," simply means that God acts in unity and harmony with Himself; that His plans widen, but that there are no breaks in them. The first appearance of a thought of God in history, gives us a type of what will recur in innumerable combinations, but in unchanged essence and principle, again and again, till time shall be no more. Hence, history, which relatively to the past is prophecy fulfilled, is relatively to the future prophecy unfulfilled, just as a blossom is a bud fulfilled, and a fruit unfulfilled. Moses was the greatest of prophets, not in the number of his prophecies, in the narrow sense of the word prophecy, but as the giver, beyond all men of the pro-

phetic olden time, of the facts, the principles, the laws and institutions which shadow the future. The most prophetic part of the Old Testament is the Pentateuch, and the most prophetic book of the Pentateuch is Genesis—it is the great nursery for the primal plants of all prophecy and of all history. All prophecy and all history grow out of the Book Genesis. Read and studied carefully in view of this scope, its interest is much enhanced.

2. The **Creation of the World** has furnished suggestions almost ample enough in themselves for a System of Christian Divinity. It presents many images of the New Creation in individuals and in the world, of the Regeneration, whether that word means the total work of the New Dispensation, or the miniature of that work which the Holy Spirit traces in each believer. The original Creation has also been used as a type of the Resurrection of man, both spiritual and bodily.

The first Creation was the direct work of God; all the persons of the Trinity were active in it, each after his own distinctive character; it was followed by order out of chaos, light from darkness, life from deadness; it moved in beautiful progression, each step preparing for the next; it ended in the production of man in God's image. It was attended by God's benediction, and succeeded by His Sabbath rest, on a world with no taint of sin or sorrow on it. All these are images of the New Creation in its beginnings, advance and consummation.

3. The **Planting of the Garden of Eden**, or Paradise, has always been among the favorite themes of typical suggestions. Augustine makes Paradise the "indicator of the future of the Church. Paradise is the Church; its four rivers are the four Gospels; its fruit trees the saints; the fruits are their holy works; the tree of life is the Holy of Holies, even Christ; the tree of the knowledge of good and evil is the free will of man." In the Church, as in Paradise, we hear the voice of God and He walks with us, we have the purest joys, the sweetest privileges given to man on earth. But the Church militant is but a prophecy of the Church triumphant, and Paradise is a type of the Church in heaven, yet more than of the Church on earth. Paradise is an image of the sinless beauty and joy of the world of the Redeemed. There are the true Tree of Life, and the river of God, the streams of whose living waters burst forth from beneath the throne of God, and the Lamb, Rev. ii. 7; xxii. 1. There the incarnate God reveals his presence for ever among His saints.

4. The building of the **Ark** presents many points of parallel with the Christian Church. Like the Ark, the Church is designed to save God's children from the flood of wrath which sweeps over the world of the godless; in the Church the saved form one family; the Church is planned and constructed by divine guidance, on the model divinely prescribed; the storms which destroy all the evil only ensure the Church's rising higher and resting more securely above all perils—"the gates of hell shall not prevail against her." Like the Ark, the Church is sailless and rudderless, yet moves and is guided, ever aright, by God's hand of Providence and Grace. The world of the godless which is not willing to be saved by the Ark yet often bears a part in building it—they that deride it shall yet seek, too late and in vain, to be saved by it. Wealth and genius and skill have been made tributary to the work of the Church; but they who possessed them were often

led by an overruling Providence to use them for the welfare of others, neglecting their own.

5. The appearing of **Jehovah in the Burning Bush**, Ex. iii. The Bush represents the Church as a thing of life, yet of lowliness. The bush which burned but was not consumed, imaged the Church of the past and of the future, which, amid the fire of tribulation, in which God permits His people to be tested, is not destroyed. Our God is a fire—consuming to His enemies, purifying and illumining to His children. To the good and the bad alike come sorrows; but while the sorrow of the world worketh death, the light affliction which is but for a moment works a far more exceeding and eternal weight of glory for those who look in faith at the things which are unseen to the natural eye, 2 Cor. iv. 17.

But the mode of God's manifestation in this case was in keeping with His whole manner of self-revelation. The invisible God appears in the visible, the Creator in the created, the exalted in the lowly; and in this broader scope of construction the burning bush is a shadow of that whose perfect consummation is in the incarnation of Christ, where the lowly humanity shone unconsumed, in the glorious brightness of the Deity.

6. The sojourn of **Israel in Egypt** presents many interesting analogies to the Church. In distress and oppression Israel was not forgotten. All things were ripening for its redemption, and when the hour of God's deliverance came, the line was drawn between Egypt, the rich and proud oppressor, and Israel the lowly. Darkness was thick over the one, light in all the dwellings of the other; the angel of death smote the one, and passed over the other; the first-born of the one died, from the king's palace to the beggar's wayside, in the house of the other the parents and the first-born were rejoicing in the coming deliverance. In the Exodus the one stood stricken and trembling, the other went forth with a high hand, singing, The Lord hath triumphed gloriously!

7. The movement of the **Pillar of Cloud** and of **Fire**, Ex. xiii., was a type of Christ as God hidden and revealed in humanity, guiding His Church through the wilderness to the Land of Rest. The pillar of cloud and fire was associated with the angel of the divine presence, or the manifested Jehovah. It was cloud by day to temper the glare; it was fire by night to relieve the darkness. From it the Lord looked forth to trouble His enemies, and to comfort His people. It went before His people as their guide through the wilderness. They went in safety only as they followed it. Like our Lord, it presented a union of the natural with the divine; the Deity dwelt within the cloud of humanity. God veils and reveals Himself in clouds. At the Transfiguration, a cloud was around our Lord and His heavenly visitants. At His Ascension, a cloud received Him out of their sight, and He shall come again in the clouds of heaven, and we shall be caught up into the clouds to meet our Lord in the air. The luminous cloud is the special token of the divine presence.

8. The **Crossing of the Red Sea**, Ex. xiv., was a type of Holy Baptism, which sunders and consecrates, which separates the Church from the world. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," 1 Cor. x. 1, 2. It was their baptism out of slavery into national life.

9. The falling of the **Manna** is directly connected with Christ as given for the life of the world, both by our Lord Himself and by St. Paul. In John

vi. 32 and the following verses, our Lord contrasts the giving of Himself as the antitype and verity, with the giving of the Manna as the type and shadow. St. Paul, 1 Cor. x. 3, says: "Our fathers did all eat the same spiritual meat." In the Manna, which in virtue of its typical relation is "spiritual meat," they had the type of which Christ is the reality. He is the bread of God "which cometh down from heaven, and giveth life unto the world." "Manna," says an old divine, "tasted like honey. Thus is Christ to them that love him, honey to the heart, melody to the lips [mel in corde, in ore melos]." The Manna has also been compared to the Gospel, to the Eucharist, and to the joys of Eternal Life, Rev. ii. 17.

10. The **Smitten of the Rock**, Ex. xvii. "Our fathers did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that rock was Christ," 1 Cor. x. 4. Type of the Smitten Rock of our Salvation, the source of our life, of the water of which he who drinketh thirsts no more, John vi. 35. He was smitten by the Law—"the law was given by Moses." To the stroke flowed forth responsive the blessings of salvation, "Grace and Truth came by Jesus Christ."

11. The **Budding of Aaron's Rod** and its being laid in the Ark, Num. xvii., Heb. ix. 4, typified Christ in His lowliness, Isa. xi. 1, and in His rejection, Ps. xxii. 16, and then in the glory of His return to life; His exaltation to eternal triumph, "believed on in the world;" His perpetual appearing in heaven, "received up into glory."

12. The making and lifting up of the **Brazen Serpent**, Num. xxi. 9, points first to the nature and source of sin, of the deadly wound inflicted by this old Serpent, whose head was to be bruised by the Seed of the woman. The healing Serpent was appointed by God; it bore an external similarity to that which did the harm, as Christ appeared in the "likeness of sinful flesh," and was made sin and a curse for us. The remedy was simple: It was only look and live. It was meant for all: "Every one that is bitten;" "God so loved the world;" "Our Lord Jesus Christ by the grace of God tasted death for every man." Its power was the power of a divine promise offered to every one, and actually received in its benefits by all who believed—"When he looketh upon it, he shall live."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," John iii. 14 15. The Symbol



MOSES SMITING THE ROCK.

of Humiliation became the Standard of Triumph. The Cross of Christ is the glory of His Church.

13. The construction of **Solomon's Temple**. While the Temple differed in no essential respect from the Tabernacle in its typology, it yet in certain respects presented the same points at a more advanced stage. In some measure, the Temple brought forth more perfectly the idea of the finished structure of God, the Church triumphant, fixed and secure. "In the erection of the Temple," says Gerhard, "no sound of axe or hammer

was heard; and it is by the Word and the Cross in this life, the living stones are made ready to be laid in the heavenly Jerusalem"—the sounds that indicate trial and fitting will not be heard there. The preparations of Providence often seem full of agitation; its consummations are made in calm. Fire, Earthquake and Storm, the bowing of the cedars, the rocking of the mountain, the rending of the rock, go before, the still small voice comes after, but God comes in the voice. God uses the former to prepare the way for the latter.



### X. THE SECONDARY PURPOSES OF THE CEREMONIAL LAW.

1. We have seen that Christ is the supreme end of the Ceremonial Law. Its grand object was to foreshadow Him, and to prepare the way for His work. But the Law had other objects, subordinate yet real; relatively small yet absolutely great; "not glorious" with respect to the "glory that excelleth," yet with respect to all other glory full of brightness.

2. The Ceremonial Rites bound together the people of God, brought them into public assemblies for common worship, and knit them closely together by the most sacred ties. There is no external bond like that of common religious usages.

3. They were marks of the profession of one Religion, the confession of one Faith. They distinguished the Mosaic polity from that of all other nations. These Ceremonies were a hedge of separation, "a middle wall of partition," between Israel and the Gentiles with their idolatrous rites. "What nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" "He hath not dealt so with any nation: and as for his judgments, they have not known them," Deut. iv. 8; Ps. cxlvi. 20; Eph. ii. 14.

4. They reminded men of sin, and continually and earnestly warned them of its various kinds, its guilt and punishment, Heb. x. 3. The Ceremonial Law was the divine means of profoundly moral ends.

5. They were a solemn and constant test and exercise of obedience toward God. They helped to educate the chosen race in the worship of God, and in a true, heartfelt service of Him.

6. They were disciplinary, involving a correction of the tendency of the people to fall into the idolatrous habit of the surrounding nations, Deut. xii. 30. They were at once as a fire to purify and make the nation ductile, and as the mould into which the metal was to flow and be set.

7. They were the means of support to the Ministry, by the portion of the sacrifices, the tithes, and other forms of provision for their needs.

8. Rightly used, they excited the expectations, quickened the desires, and prepared the heart of the people for the advent of the "Mighty God, the Father of the era to come, the Prince of Peace." The Law was their Schoolmaster as it is ours, to lead them, as it leads us, to Christ, that they, even as we, might be justified by Faith. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii. 19-22.

### XI. ABROGATION OF THE CEREMONIAL LAW.

1. The Jew maintains that the Ceremonial Law is still in force—that the something it shadows has not come to take its place. The whole typical explanation given by the Christian Church involves that the Ceremonial is fulfilled in Christ, and is therefore abrogated by Him.

2. The Ceremonial Law shows by its very nature that it is capable of change and of abrogation.

The Moral Law is written in man's nature as a responsible being, and in its essential character is unchangeable. It is the Law of all time, the Law of heaven as well as of earth, of angels as well as of men, the Law for God, as well as the law of God. It is that Law the complete conformity with which is the revelation of God's absolute holiness. It is not imposed on God, but is the necessary presupposition of His perfection. Ceremonial Laws are but legal means, deriving their authority from the will of the giver, requiring changes as circumstances change, and necessarily ceasing altogether as soon as the circumstances which originated them cease altogether.

3. The circumstances which originated the Ceremonial Law, and which made it so necessary and useful, have entirely ceased. It was to furnish a shadow of Christ and His kingdom, and Christ and His kingdom have come. It was to separate Israel wholly from the idolatry of the Pagan religion, and this, its work, has been done for ages. Israel, once insanely Polytheistic in its tendencies, is now inflexibly Monotheistic. Whatever of good the Old Dispensation bore in it, is reproduced far more perfectly in the New. With the passing away of the reason, passes away the Law itself.

4. The performance of the Ceremonial Law has long ceased to be possible. The persons, the places, the forms of it are lost. The Holy Land is held by the oppressors of the Jews, the Temple is gone, the Jewish race is scattered over the world. The tribe of Levi cannot be distinguished from other tribes, still less the family of Aaron be sundered from the other families as the Ceremonial Law requires. It is true the Jewish race have been driven from the Holy Land before—but their dispersion was but for a limited and stated time—this dispersion has existed for many centuries. The distinctions were not effaced which were necessary, now they have vanished. Is it said the Jews are yet to return to their old home to restore the ancient ritual? We shall not enter into the question of the unfulfilled prophecies connected with this great and profoundly interesting race, but would ask the thoughtful Jew one question: Is it conceivable that the Jewish race, if they had Palestine in possession, would, if they could, restore the minutiae of the Levitical ceremonies? Is there one Jew in a thousand so little influenced by the growth of religious ideas, that he could go back to animal sacrifices, and the burdensome details of the Mosaic Ceremonial Law? The cultivated Jewish thought of the world, if it does not coincide with the Christian thought, moves at least in parallelism with it. The Jew is nowhere so much at home as he is in the lands of Biblical Christianity, and if Palestine were thrown open to the Jews to-day, but with the understanding that they who returned to it were to conform strictly to the Levitical Law, Palestine in a little time would have fewer Jews in it than it has now.

5. The Old Testament itself teaches that the Ceremonial Law is to be abrogated, Ps. cx. 3, 4. See Heb. vii. 11, 12; Jeremiah xxxi. 32; Dan. ix. 27.

6. The new Testament teaches the same doctrine repeatedly, Gal. iv. 1-3; Eph. iv. 14; Col. ii. 14.

7. The New Testament economy is so diverse from the Old, that the distinctive ceremonies of the Old cannot be retained in the New, even by way of memorial.

8. Many of the greatest Jewish divines have confessed that when Messiah comes he will abrogate the Ceremonial Law.

9. But while the Ceremonial Law is abrogated as law, it still is rich in teaching and suggestion.

It is still profitable for doctrine. If we cannot use the lock without the key, neither can we use the key without the lock. We must study the New Testament to understand the Old; we must study the Old Testament to understand the New.

10. The ceremonial law, so far as it rests on principles which are unchanged by time, the broad general principles of all worship, may furnish useful hints to be employed wisely in the exercise of Christian liberty, by the people of God through all ages. Its reverence, its care of God's prescription, its humility, its sense of sin, its confession of need of atonement, its self-sacrifice, and personal consecration, its order, propriety, and richness of significance,—these are lessons, in perpetual freshness, and are "written for our learning." If we love it most for Christ's sake, yet should we love it no little for its own.

11. There is a sadness which lingers around fallen glory, though that glory, in its own nature, was destined to a necessary decay. The Mosaic Economy is the most majestic, the most wonderful, of superseded things. It was, as the Apostle well styles it, "glorious." The name of Moses is one of the greatest in the records of the race. He lifted a race of slaves to such a freedom as the world had not conceived of: he gave, to the demoralized victims of lawless tyranny, a law which has been the wonder of all ages. He so preserved and fixed the result of his grand work, that the race which bears the impress of it has shown the intensest moral tenacity in the annals of nations. Every Jew is a living monument of the amazing power of the Mosaic Statutes. A race which at first seemed destined to lose itself in the morass of the surrounding idolatry, now holds its wonderful existence, like a stream of fresh water which flows through the Ocean without mingling with its current. So completely does Moses prepare the way for his Divine successor, that in the actual order of Providence, it is no extravagance to say, No Moses, no Christ, as it is supremely true, also, that, had there been no Christ in God's plan, there would have been no Moses. Moses and Christ are correlates in Redemption. Hence, in the New Testament the name of Moses is one which is treated with profound reverence. In the Epistle to the Hebrews, the Apostle, as he shows that Christ, as He is above Angels, must be in person God: so he shows that, as He is in office above Moses, He must be in office Messiah. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession Jesus Christ, who was faithful to him that appointed (him that made him), as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house; for every house is builded by some man, but he that hath built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

"CONSIDER the Apostle and High-Priest of our profession." On that matchless One, who blends the glory of the heavenly with the charm of a perfect human sympathy, who is very God of very God, and very man, born of the Virgin to our low estate—on him fix the eyes of your understanding. Gaze on him till the light of his form brings you within its own transfiguring power, till the applying Spirit transforms you by his light and changes you into the same image from glory to glory.

1. The Civil law had reference to persons and things. A. Laws of persons. (a) Father and son, where obstinate disobedience on the part of the latter was held to be a capital offence. Still, the parent had not an irresponsible authority, as the voice of the congregation is recognized. Among children the right of the first-born to one half of the inheritance was ratified, and this arrangement was not to be modified by partiality. Daughters could inherit when there were no males in the family, but they were obliged to marry in their own tribe, while unmarried daughters were left in the hands of their fathers, Num. xxx. 3-5.

(b) Husband and wife. Such was the authority of the husband that the wife could not in her own right be independent, but a divorced wife was freed from the control of the husband, and a widow did not return again under the control of her father. A slave wife was not actual property, and she was set free if ill treated. Slander against a woman was subjected to a heavy fine; and arrangement was made in the case of the death of a husband without children to perpetuate

the family. (c) Master and slave. If a slave was lamed by his master, he obtained his freedom; and if he died under punishment, a certain penalty was enforced. Hebrew slaves were freed at the Sabbatical year, and at the Jubilee year he and his children were set free; from a resident alien a slave could be redeemed, while foreign slaves were held as property, and slaves which had escaped from other nations were not to be returned.

B. Laws of things. (a) All land was the property of God alone, and the persons who cultivated it were held to be his tenants. All land sold returned to its original possessors at the Jubilee year, and hence the price of all land, if sold, was viewed in reference to the distance of time from the Jubilee. Then, again, in order to protect the Levites, who were devoted to the public service of God, the Levitical suburbs were inalienable, and the houses of the Levites were redeemable at all times. As to the line of inheritance, descent was to sons, then daughters, then brothers, next uncles on the father's side, and finally next kinsmen.

(b) Debts to Israelites were released at the Sabbatical year, and benevolence by lending to the needy was encouraged, while pledges on securities for repayment were not to be enforced with cruelty. (c) On the subject of taxation legislation was specific and clear. A tax was to be paid for the tabernacle service, and tithes of all produce were to be set apart for the support of the Levites, while a second tithe was to be given every third year for religious festivals, and first-fruits of corn, wine and oil were to be offered at Jerusalem, and portion was to be reserved for the priests. Still further, the firstlings of clean beasts, the redemption-money of man and of unclean beasts were also set apart for the support of the priests, thus securing an adequate maintenance for those who were set apart from secular life for the public worship and service of God. The dependence of the poor on labor was duly recognized, and it was ordered that wages should be paid daily.

2. Criminal laws may be viewed as offences against God and against man. The first, second, third and fourth enactments of the Decalogue contained the legislation in relation to the duty of man toward God, the King and Lord of all. Acknowledgment of false gods and all idolatry were forbidden. Witchcraft, divination and the introduction of will-worship into the service of God were forbidden. Blasphemy was strictly forbidden, and the sanctity of the Sabbath day was enjoined under the strictest penalties. In all cases the punishment of death by stoning or lapidation was to be inflicted.

As to offences against man, disobedience to parents, cursing or striking them were sternly forbidden, and such as thus transgressed were to be publicly judged and stoned. Rebellion against the just authority of the priests was to be visited with a similar penalty. Assault was punished by an assessment of damages or by the law of retaliation. Accidental homicide was provided for in the institution of the cities of refuge. Death by negligence was punished by death. If a slave died under punishment, the penalty was death, Ex. xxi. 20, 21, and actual murder was punished by death, without any satisfaction or safety from reprieve or the protection of sanctuary.

The crime of adultery was visited by the death of both the offenders, and the rape of a married or an unmarried woman who was betrothed entailed the death of the offender, Deut. xxii. 13-27. In the case of an unbetrothed woman marriage, with a dowry, was admitted as a compensation, or the pay-

ment of a full dowry in case the offer of marriage was refused, but unlawful or incestuous marriages were to be prevented by the penalty of death; and where the law was neglected, then such marriages were announced as being contrary to the will of God, and no progeny was to be expected. The crime of *theft* was punished by double or fourfold restitution, and a burglar or night robber might be killed, Ex. xxii. 1-4. Injury done to things lent, or trespass, was to be compensated according to the wrong done. Death was the punishment of kidnapping, and perversion of justice was strictly forbidden.

False witness was severely punished, and slander against the chastity of a wife entailed a fine and prevented a divorce.

3. Judicial and constitutional laws. The exigencies of society led to the appointment of local judges for all ordinary matters. During the sojourn in the wilderness it was needful that rulers should not only be appointed for thousands and for fifties, but even for tens. From the decision of these judges important cases could be appealed to the judgment of Moses, but in small matters their award was final. In settling in the promised land a similar course was adopted, and judges were localized all over the country. They were generally appointed out of the Levites because of their intimate acquaintance of the law. Appeals were permitted to the priests at the holy place, and their sentence had to be received as final. In capital cases two witnesses were required. The principle of personal responsibility was recognized, and punishment was not to be extended to a whole family where only one member was guilty.

As to the Royal power, provision was early made with a view to its limitation. It was evidently shown that their heavenly King did not desire that the Israelites should become an aggressive people, and seek to extend their territorial power by subjugating the surrounding nations. Intimation was made in Deut. xvii. 14 that the time would come when the outward form of their government might be changed, and very express stipulations were made with a view to restrain the ambition of the sovereign, and even to prevent an assimilation of the royal state to that of the courts in surrounding heathen lands. Even the multiplication of horses was forbidden, lest the king should accumulate a large force of cavalry, and thus become dangerous at home, as well as aggressive to his neighbors. The Israelites were to be a secluded people to whom was committed the sacred deposit of the truth; but like all nations, they required the administration of law. The king, therefore, had the power of taxation, of compulsory service, and he could declare war, although he was forbidden to be despotic. Before the establishment of the monarchy the heads of the tribes seemed to be clothed with great authority, and even at a later period they exercised a decided authority over both the king and the priests. To the sovereign it appertained to secure a royal revenue from the confiscation of the lands of criminals, from bond service, from flocks and herds, from commerce, from tribute paid by foreigners, and from the produce of domain lands. Such is a brief condensation of the legislation under which for centuries the Jews lived and flourished—a system which aimed at purity, integrity, peace and rectitude between man and man; which indicated the importance of rule and obedience in civil society; which bound the people and held them together for ages, while it lifted their minds beyond this life to the great King and Ruler of all, in whom they lived and moved and had their being, the Lord of all.

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As to offences against man, disobedience to parents, cursing or striking them were sternly forbidden, and such as thus transgressed were to be publicly judged and stoned. Rebellion against the just authority of the priests was to be visited with a similar penalty. Assault was punished by an assessment of damages or by the law of retaliation. Accidental homicide was provided for in the institution of the cities of refuge. Death by negligence was punished by death. If a slave died under punishment, the penalty was death, Ex. xxi. 20, 21, and actual murder was punished by death, without any satisfaction or safety from reprieve or the protection of sanctuary.

The crime of adultery was visited by the death of both the offenders, and the rape of a married or an unmarried woman who was betrothed entailed the death of the offender, Deut. xxii. 13-27. In the case of an unbetrothed woman marriage, with a dowry, was admitted as a compensation, or the pay-

ment of a full dowry in case the offer of marriage was refused, but unlawful or incestuous marriages were to be prevented by the penalty of death; and where the law was neglected, then such marriages were announced as being contrary to the will of God, and no progeny was to be expected. The crime of *theft* was punished by double or fourfold restitution, and a burglar or night robber might be killed, Ex. xxii. 1-4. Injury done to things lent, or trespass, was to be compensated according to the wrong done. Death was the punishment of kidnapping, and perversion of justice was strictly forbidden.

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## A GLOSSARY OF SYMBOLIC WORDS AND PHRASES OF THE INSPIRED WRITINGS.

THE WORD.	EXPLANATION.	TEXT.	THE WORD.	EXPLANATION.	TEXT.
Abaddon, <i>Heb.</i> Apollyon, <i>Gr.</i>	A name derived from the title of the Arabian kings, and applied to the Mohammedan powers, by whom the Christian Church in the East was sorely oppressed.	Rev. ix. 11. [50, 51. Isa. lxvi. 3; Ezek. xvi. Rev. xvii. 4.	Dew.....	Power of Christ in the Resurrection.	Isa. xxvi. 19. Matt. xv. 26.
Abomination.....	1. Sin, in general.....	Rev. ix. 11. [50, 51. Isa. lxvi. 3; Ezek. xvi. Rev. xvii. 4.	Dogs.....	1. Gentiles, as sunk into impurity.....	Isa. lvi. 10.
Abomination of Desolation.....	2. Idolatrous rites of Popery.....	Rev. xvii. 4.	Doors.....	2. Idle, luxurious ministers of religion.	Phil. iii. 2; Rev. xxii. 15.
Adultery.....	The idolatrous ensigns of the Roman army.	Matt. xxiv. 15.	Dragon.....	3. Caviling, unprincipled teachers.....	Phil. iii. 2; Rev. xxii. 15.
Adulteress, or Harlot.....	An apostate city or Church.....	Isa. i. 21; Rev. xvii. 5.	Drunkenness.....	The entrance, or enlarged exercise of the gospel ministry.....	1 Cor. xvi. 9.
Angels.....	Idolatry and apostasy.....	Jer. iii. 8, 9; Rev. ii. 22.	Eagle.....	A royal enemy—the king of Egypt.....	Ezek. xxix. 23.
Angel of the Lord.....	1. Intelligent beings employed by God as ministers of His Providence.....	4-7, 14; Rev. vi. 11. Matt. xxv. 41; Jude 6. Rev. i. 20; ii. 18, 12, 18.	Earth.....	2. Satan actuating his agents.....	Rev. xii. 9.
Arm.....	2. Apostate spirits.....	Matt. xxv. 41; Jude 6. Rev. i. 20; ii. 18, 12, 18.	Earthquakes.....	3. Dangers or difficulties.....	Ps. xci. 13. [13.
Armor.....	3. Bishops or pastors of churches.....	Isa. i. 21; Rev. xvii. 5. Jer. iii. 8, 9; Rev. ii. 22. Ezek. x. 8, etc.; Heb. i. 4-7, 14; Rev. vi. 11. Matt. xxv. 41; Jude 6. Rev. i. 20; ii. 18, 12, 18.	Egypt.....	1. Emblem of folly.....	Isa. xxviii. 1-3; Jer. xlii.
Arrows.....	Jesus Christ.....	Zech. i. 11. Jer. xxvii. 5; xxxii. 17. Isa. llii. 1; John xii. 38. Isa. li. 9; lli. 10.	Elders, the twenty-four.....	2. Senselessness, the effect of Divine judgments.....	Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii.
Babes.....	1. The omnipotence of God.....	Jer. xxvii. 5; xxxii. 17. Isa. llii. 1; John xii. 38. Isa. li. 9; lli. 10.	Eyes.....	Human nature.....	Matt. xxiv. 28. Ps. ciii. 3; Isa. xl. 31.
Balaam.....	2. The power and miracles of Christ.....	Jer. xxvii. 5; xxxii. 17. Isa. llii. 1; John xii. 38. Isa. li. 9; lli. 10.	Face.....	1. A king or kingdom.....	2 Cor. iv. 7.
Baldness.....	3. Gracious influences of God.....	Jer. xxvii. 5; xxxii. 17. Isa. llii. 1; John xii. 38. Isa. li. 9; lli. 10.	Family.....	2. The Roman army, whose standards were eagles.....	Rev. vi. 12; Hag. ii. 6. 7; Heb. xii. 26.
Baldness.....	Spiritual graces.....	Rom. xlii. 2; Eph. vi. 11. Job vi. 4.	Father.....	3. Emblems of renewed strength.....	Rev. xii. 26.
Baldness.....	1. Judgments of God.....	Job vi. 4.	Fire.....	The human body.....	Rev. xii. 26.
Baldness.....	2. Slanderous words.....	Ps. lxxiv. 3.	Flesh.....	Political revolutions.....	Rev. xii. 26.
Baldness.....	Young or feeble Christians.....	1 Cor. iii. 1; Heb. v. 13.	Flour.....	Wickedness.....	Rev. iv. 10; Heb. xi. 2.
Baldness.....	Papal Rome.....	1 Cor. iii. 1; Heb. v. 13.	Flour.....	Eminent saints, perhaps patriarchal believers.....	Rev. iv. 10; Heb. xi. 2.
Baldness.....	The errors and impurities of that apostate.....	2 Pet. ii. 15; Jude 11; Rev. ii. 14.	Flour.....	I. Applied to the Almighty, denote, 1. His Infinite Knowledge.....	Rev. iv. 10; Heb. xi. 2.
Beast.....	1. A heathen power.....	Dan. vii. 17. [7, etc. Rev. xiii. 2, 12; xvii. 3.	Flour.....	2. His Watchful Providence.....	Rev. iv. 10; Heb. xi. 2.
Beasts.....	2. The Papal Antichrist.....	Dan. vii. 17. [7, etc. Rev. xiii. 2, 12; xvii. 3.	Flour.....	II. Applied to Jesus Christ, they denote His Omnipresence.....	Rev. iv. 10; Heb. xi. 2.
Beasts.....	The four living creatures, improperly called beasts.....	Rev. iv. Ezek. i. 10.	Flour.....	III. Applied to man, they denote, 1. The understanding, the eyes of the mind.....	Rev. iv. 10; Heb. xi. 2.
Beasts.....	They denote the cherubim described.....	Rev. iv. Ezek. i. 10.	Flour.....	2. A friendly counselor.....	Rev. iv. 10; Heb. xi. 2.
Black, Blackness.....	Afflictions.....	Jer. xiv. 2; Joel ii. 6. Rev. xiii. 1, 5, 6; xvii. 3.	Flour.....	3. The whole man.....	Rev. iv. 10; Heb. xi. 2.
Blackness.....	Idolatry, especially that of Popery.....	Jer. xiv. 2; Joel ii. 6. Rev. xiii. 1, 5, 6; xvii. 3.	Flour.....	4. Human designs.....	Rev. iv. 10; Heb. xi. 2.
Blackness.....	Ignorance of Divine Doctrine.....	Jer. xiv. 2; Joel ii. 6. Rev. xiii. 1, 5, 6; xvii. 3.	Flour.....	The favor of God.....	Rev. iv. 10; Heb. xi. 2.
Blackness.....	Ignorance of Divine Doctrine.....	Jer. xiv. 2; Joel ii. 6. Rev. xiii. 1, 5, 6; xvii. 3.	Flour.....	The Church of God.....	Rev. iv. 10; Heb. xi. 2.
Blood.....	Symbol of the Atonement by Christ.....	Matt. xxvi. 28; Heb. xiii. 20.	Flour.....	1. The most excellent of everything.....	Rev. iv. 10; Heb. xi. 2.
Body.....	The sanctified Church of Christ.....	1 Cor. xii. 13, 27. Ps. xl. 7; Heb. x. 7.	Flour.....	2. Riches.....	Rev. iv. 10; Heb. xi. 2.
Book.....	Symbol of the Divine Decrees.....	Rev. xiii. 1, 5, 6; xvii. 3.	Flour.....	God, whose we are by creation and gracious adoption.....	Rev. iv. 10; Heb. xi. 2.
Book of Life.....	The heavenly register of the people of God.....	Rev. xiii. 1, 5, 6; xvii. 3.	Flour.....	Destructive calamity.....	Rev. iv. 10; Heb. xi. 2.
Bow.....	1. Vigorous health.....	Job xxix. 20. Rev. vi. 2.	Flour.....	1. Riches.....	Rev. iv. 10; Heb. xi. 2.
Bowels.....	2. Symbol of evangelical conquest.....	Job xxix. 20. Rev. vi. 2.	Flour.....	2. Mortal man.....	Rev. iv. 10; Heb. xi. 2.
Branch.....	Tender sympathy.....	Phil. ii. 1; Luke i. 78. Isa. xi. 1; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8.	Flour.....	3. Human virtues or religious privileges.....	Rev. iv. 10; Heb. xi. 2.
Bread, food.....	1. Divine Doctrine.....	Deut. viii. 3; Isa. lv. 2; Matt. iv. 4.	Flour.....	Public profession of religion.....	Rev. iv. 10; Heb. xi. 2.
Bride.....	2. Christian fellowship.....	1 Cor. x. 17. Rev. xxi. 9.	Flour.....	Consummate hypocrisy and deceit.....	Rev. iv. 10; Heb. xi. 2.
Bridegroom.....	The Church of Christ.....	John iii. 29; Rev. xxi. 9.	Flour.....	Religious virtues and enjoyments.....	Rev. iv. 10; Heb. xi. 2.
Briers.....	Persons of pernicious principles.....	Isa. lv. 13. [9.	Flour.....	Trying afflictions, or the place.....	Rev. iv. 10; Heb. xi. 2.
Brimstone.....	1. Perpetual desolations.....	Job xviii. 15; Isa. xxxiv. Rev. xiv. 10.	Flour.....	Emblems of purity and joy.....	Rev. iv. 10; Heb. xi. 2.
Bulls.....	2. Emblem of torment.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Symbol of security.....	Rev. iv. 10; Heb. xi. 2.
Cedars.....	3. Pernicious doctrines.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	The ordinances of Divine worship.....	Rev. iv. 10; Heb. xi. 2.
Cedars of Lebanon.....	Violent men.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Imminent danger.....	Rev. iv. 10; Heb. xi. 2.
Cedar, twigs of Chaff.....	Eminent men.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	1. Scythian powers in former ages.....	Rev. iv. 10; Heb. xi. 2.
Clouds.....	Kings, princes of Judah.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	2. Infidel nations in the last days.....	Rev. iv. 10; Heb. xi. 2.
Crown of life.....	Nobility, military chiefs.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Gospel blessings.....	Rev. iv. 10; Heb. xi. 2.
Crown of glory.....	Worthless, irreligious persons.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Virtues of religion.....	Rev. iv. 10; Heb. xi. 2.
Cup.....	Armies, multitudes.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Sinful tempers and manners.....	Rev. iv. 10; Heb. xi. 2.
Cup of salvation.....	Immortality, felicity and glory of Heaven.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	The incursions of violent enemies.....	Rev. iv. 10; Heb. xi. 2.
Cup of blessing.....	1. Blessings of Divine Providence and Grace.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Protection and favor.....	Rev. iv. 10; Heb. xi. 2.
Darkness.....	2. Divine Judgments.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Influence of the Holy Spirit.....	Rev. iv. 10; Heb. xi. 2.
Darkness of sun, stars, &c.....	Thankful acknowledgment of Divine Mercies.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	Extreme judgment, or end of the world.....	Rev. iv. 10; Heb. xi. 2.
Day.....	Cup at the Lord's Supper, in allusion to the paschal cup.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	1. The understanding or governing principle in man.....	Rev. iv. 10; Heb. xi. 2.
Death, Natural.....	1. Calamity and misery.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	2. Chief of a people.....	Rev. iv. 10; Heb. xi. 2.
Death, Moral.....	2. Irreligion and ignorance.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	3. The metropolis of a country.....	Rev. iv. 10; Heb. xi. 2.
Death, Second.....	Disorders in the government.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	1. The powerful Providence of God.....	Rev. iv. 10; Heb. xi. 2.
	1. A Year.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	2. God.....	Rev. iv. 10; Heb. xi. 2.
	2. An appointed season.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	3. Political or ecclesiastical governments.....	Rev. iv. 10; Heb. xi. 2.
	3. A state of Evangelical knowledge.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	4. The visible Church.....	Rev. iv. 10; Heb. xi. 2.
	Separation of the spirit from the body.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	1. The general receptacle of departed souls.....	Rev. iv. 10; Heb. xi. 2.
	Insensibility to the evil of sin, and to the duties and pleasures of the Divine friendship.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	2. The place of eternal torment for the impenitent.....	Rev. iv. 10; Heb. xi. 2.
	Eternal banishment from God.....	Rev. ix. 17. Ps. xxii. 12.	Flour.....	1. Strength.....	Rev. iv. 10; Heb. xi. 2.
		Rev. ix. 17. Ps. xxii. 12.	Flour.....	2. Divine protection.....	Rev. iv. 10; Heb. xi. 2.
		Rev. ix. 17. Ps. xxii. 12.	Flour.....	3. Royal power.....	Rev. iv. 10; Heb. xi. 2.

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(CONCLUDED FROM PRECEDING PAGE.)

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Horse.....	Emblem of conquest, the work of its rider.....	Joel ii. 4; Hab. 8; Jer. iv. 13.	Seal, Sealed.....	2. Symbol of secrecy.....	Isa. xxix. 11.
Horse.....	White, emblem of happy conquest; red, of bloody war; black, of disease and pestilence; pale, of famine and misery.	Rev. vi. 2, 8; Zech. vi. 2. Isa. ii. 2; 1 Tim. iii. 15; Heb. iii. 6.	Seed.....	3. Token of special commission.....	John vi. 27.
House.....	Church of God.....	Rev. vi. 2, 8; Zech. vi. 2. Isa. ii. 2; 1 Tim. iii. 15; Heb. iii. 6.	Serpent.....	4. Emblem of peculiar interest.....	Eph. i. 13; iv. 30; Rev. vii. 2-4.
Hunger and Thirst.....	1. Natural desires after happiness.....	Prov. xix. 15; Isa. lv. 1; Rev. xxii. 17.	Sheep.....	Evangelical Doctrine.....	Luke vii. 5-11; 1 Pet. i. 23; 1 John iii. 9.
Idolatry.....	2. Spiritual desires.....	Amos viii. 11; Matt. v. 6; Luke i. 53.	Shield.....	Satan, the devil.....	Gen. iii. 1; 2 Cor. xi. 3; Rev. xii. 9.
Image of gold, silver, brass and iron.....	1. Covetousness.....	Col. iii. 5. 1 John v. 21.	Sleep.....	The disciples of Christ.....	Zech. xiii. 7; John x. 11, 16; 1 Pet. ii. 25.
Incense.....	2. An object excessively beloved.....	Dan. ii. 31, 45.	Star.....	Faith in the Divine promises.....	Eph. vi. 16.
Infirmities.....	The four universal monarchies—Assyrian, Persian, Macedonian, Roman.	Dan. ii. 31, 45.	Stone.....	1. Death.....	Dan. xii. 2; John xi. 11; 1 Thess. iv. 14.
Jerusalem.....	Devotional exercises.....	Rev. v. 8.	Sodom and Gomorrah.....	2. Carnal security.....	Rom. xiii. 11.
Keys.....	1. Bodily weakness.....	Matt. viii. 17; Isa. llii. 4.	Sore.....	An apostate, wicked city.....	Isa. i. 10; Rev. xi. 8.
Laborers.....	2. Spiritual weakness.....	Rom. viii. 26.	Sower.....	Spiritual maladies.....	Isa. i. 6; llii. 5.
Lamb.....	1. Church of God.....	Ps. cxx. 6; Isa. lxxv. 18; lxxvi. 13.	Star.....	A gospel preacher.....	Matt. xiii. 3, 37. [16.
Lamp.....	2. Heavenly glory.....	Heb. xii. 22; Rev. iii. 12; xxi. xxii.; Gal. iv. 24, 26.	Star.....	1. A prince or ruler.....	Num. xxiv. 17; Rev. xxii. Rev. i. 20.
Leaven.....	1. Power and authority.....	Rev. i. 18; Isa. xxii. Matt. xvi. 19.	Star.....	2. Eminent pastors of churches.....	Ps. cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.
Leopard.....	2. Commission of the Gospel ministry.	Matt. ix. 37, 38; 1 John vi. 33.	Star.....	1. Jesus Christ.....	1 Pet. ii. 5.
Life.....	The Messiah, typified by the paschal lamb and the daily Israelitish sacrifice.	Ex. xii. 11; xxix. 38, 41. Matt. xxv. 3, 4.	Star.....	2. A true believer.....	Rev. i. 7.
Lion.....	1. Profession of religion.....	2 Sam. xxii. 29.	Star.....	Seal or token of full absolution.....	Ps. lxxxiv. 11.
Lion.....	2. Divine illumination and comfort.....	Matt. xvi. 6; 1 Cor. v. Dan. vii. 6. [6, 8.	Star.....	1. The Lord God.....	Mal. ii. 2.
Locusts.....	Corrupt principles and practices.....	Rev. xiii. 2.	Star.....	2. Jesus Christ.....	Joel ii. 31; Acts ii. 20.
Locusts.....	1. A subtle, rapacious enemy.....	Ps. xvi. 11.	Star.....	States, civil and ecclesiastical.....	Matt. vii. 6.
Mountain.....	2. Antichristian power.....	John vi. 33.	Star.....	Unclean, infidel persons.....	Deut. xxxii. 41, 42.
Mystery.....	1. Immortal felicity.....	John i. 4; xi. 25; xiv. 6; Col. iii. 4.	Star.....	1. The symbol of destruction.....	Eph. vi. 17.
Naked.....	2. Evangelical doctrine.....	John i. 4; xi. 25; xiv. 6; Col. iii. 4.	Star.....	2. The word of God—the weapon of a Christian.....	2 Cor. vi. 1; 2 Pet. i. 13, 14.
Night.....	Christ, the source of life, natural, spiritual and eternal.....	Esth. viii. 16.	Star.....	The human body.....	Matt. xxv. 15.
Number two.....	1. Joy, peace and prosperity.....	Isa. vii. 20; Eph. v. 8; 1 John i. 7.	Star.....	The gifts of God bestowed on man.....	Matt. xiii. 38.
Number three.....	2. Evangelical knowledge and holiness.	Gen. xlix. 9.	Star.....	Wicked infidels.....	Prov. xxx. 14.
Number four.....	1. An emblem of fortitude, the ensign of the tribe of Judah.....	Rev. v. 5.	Star.....	Symbols of cruelty.....	Luke viii. 14.
Number five.....	2. A title of Christ.....	Rev. ix. 3.	Star.....	1. Worldly cares, riches and pleasures.....	Ezek. ii. 6. [12, 16.
Number seven.....	Teachers who corrupt the gospel.....	Rev. ii. 17.	Star.....	2. Perverse unbelievers.....	Gen. xii. 4; 2 Sam. vii. Col. i. 16.
Oaks.....	The felicitous of immortality.....	Isa. ii. 12, 14; Zech. iv. 7. Isa. ii. 2; xi. 9; Dan. ii. 35.	Star.....	1. Government or kingdom.....	Rev. x. 4.
Olive, Wild.....	1. A kingdom, state, republic or city.....	Rom. xvi. 25; 1 Cor. ii. 7; Col. ii. 20; Rev. i. 20.	Star.....	2. An order of angels.....	Ps. i. 3; Matt. iii. 10.
Olive, Wild.....	2. The kingdom of Christ's Church.....	Rev. iii. 17.	Star.....	Prophecies.....	Ps. lxxx. 8; Jer. ii. 21.
Paradise.....	A thing or doctrine unknown until revealed.....	Rev. xxi. 25. [21.	Star.....	Good or bad men.....	John xv. 1.
Passover.....	Desistment of the garment of holiness.....	1 Kings xvii. 12; Isa. vii.	Star.....	1. The Hebrew Church.....	Isa. v. 1, 6; Jer. xii. 10.
Physician.....	Ignorance, error, adversity.....	Isa. xlix. 24; Zech. xiii. 9.	Star.....	2. Christ, the Head of the Church.....	Matt. iii. 7; xii. 34.
Pillar.....	A few.....	Isa. xlix. 24; Zech. xiii. 9.	Star.....	The Church of God.....	Rom. viii. 1.
Pillar.....	Excellency.....	Isa. xlix. 24; Zech. xiii. 9.	Star.....	Wicked children of wicked parents.....	Gen. v. 24; vi. 9.
Pillar.....	Universality.....	Isa. xi. 12; Ezek. vii. 2.	Star.....	To be guided by sensual appetites.....	Ps. xxvii. 6; lxxiii. 13.
Pillar.....	Perfection.....	Rev. i. 4-xxii.	Star.....	To follow the motions of the Holy Spirit and the counsels of the Word of God.	Ps. li. 2; Ezek. xvi. 9.
Pillar.....	Princes.....	Rom. xi. 17.	Star.....	To live in communion with God, acting as in his sight to please and glorify him.....	1 Cor. vi. 11; Rev. i. 5; vii. 14.
Pillar.....	Sensual man.....	Rev. vii. 7.	Star.....	The grace of the Holy Spirit.....	Isa. xlix. 3; John iii. 5; iv. 10.
Pillar.....	The Church of Christ.....	Luke xxiii. 43; Rev. ii. 7.	Star.....	1. Afflictions and troubles.....	Ps. lxxx. 1.
Pillar.....	An emblem of joy and victory.....	1 Cor. v. 7.	Star.....	2. Multitudes of people.....	Isa. viii. 7; Rev. xvii. 15.
Pillar.....	Heaven, the residence of the Redeemed.	Matt. ix. 12.	Star.....	3. Evangelical ordinances.....	Isa. lv. 1.
Pillar.....	Jesus Christ.....	Gal. ii. 9.	Star.....	4. The blessings of the Holy Spirit.....	Isa. xlix. 3; John vii. 37.
Pillar.....	Jesus Christ.....	Rev. iii. 12.	Star.....	Seven years. Seventy weeks of years are four hundred and ninety years.....	Dan. ix. 24.
Pillar.....	1. The chief support of a family, city or state.....	Deut. xxxii. 2.	Star.....	1. General desolation.....	Isa. xxvii. 10; Jer. xxii. 6.
Pillar.....	2. A monument of grace in the temple of glory.....	Isa. xlv. 3.	Star.....	2. This world of trial.....	1 Cor. x. 5, 6; Isa. xli. 18.
Pillar.....	1. Emblem of saving doctrine.....	Isa. lxi. 19; Jer. xlvii. 7, 8.	Star.....	1. The operations of the Holy Spirit.....	John iii. 8.
Pillar.....	2. An emblem of exuberant blessings.....	Job xxix. 6; Ps. xxxvi. 8.	Star.....	2. Divine judgments.....	Isa. xxvii. 8.
Pillar.....	3. Overflowings of Divine love and grace.....	Rev. xxii. 1; Ezek. xlvii. Ps. xviii. 2; Isa. xvii. 10.	Star.....	3. Desolation.....	Jer. li. 1; iv. 11, 12.
Pillar.....	A secure refuge.....	Ps. xlv. 3.	Star.....	General destructions.....	Jer. xlix. 36; Dan. vii. 2; Rev. vii. 2.
Pillar.....	1. Powerful authority.....	Ps. xlv. 3.	Star.....	1. Temporal blessings.....	Hos. ii. 8; Ps. iv. 7.
Pillar.....	2. Divine faithfulness.....	Ps. xlv. 3.	Star.....	2. Gospel provision.....	Isa. xxv. 6; iv. 1.
Pillar.....	1. The principles and virtues of Christians.....	Matt. v. 13.	Star.....	3. Divine indignation.....	Ps. lxxxviii. 8; Rev. xvi. 19.
Pillar.....	2. The wisdom of Christian prudence.....	Col. iv. 6.	Star.....	Persecuted churches or their pastors.....	Rev. xi. 3-6.
Pillar.....	The remote islands and countries of the Gentiles.....	Song Sol. iv. 12.	Star.....	1. Fierce, irreligious men.....	Isa. xi. 6; lxxv. 25.
Pillar.....	1. Symbol of security.....	Song Sol. iv. 12.	Star.....	2. Bitter persecutors.....	Luke x. 3.
Pillar.....		Song Sol. iv. 12.	Star.....	3. Avaricious men, professedly Christian ministers.....	John x. 12; Acts xx. 29.
Pillar.....		Song Sol. iv. 12.	Star.....	1. A state or city.....	Ezek. xxiii. 2, 3.
Pillar.....		Song Sol. iv. 12.	Star.....	2. The Church of Christ.....	Rev. xii. 1.
Pillar.....		Song Sol. iv. 12.	Star.....	Oppressive servitude.....	Deut. xxviii. 48.
Pillar.....		Song Sol. iv. 12.	Star.....	Painful religious rites.....	Acts xv. 10; Gal. v. 1.
Pillar.....		Song Sol. iv. 12.	Star.....	The delightful service of Christ.....	Matt. xi. 29, 30.
Pillar.....		Song Sol. iv. 12.	Star.....	4. Moral restraints.....	Lam. iii. 27.



### 3. Inhabitants of the Country.

When the land of Canaan was first promised to the seed of Abraham, Gen. x. 15-18, the people who inhabited it were—the Sidonians, on the north-west, afterward famous for commerce; the Hittites, on the south-west, near Hebron; the Jebusites, at Jebus, afterward at Jerusalem; the Amorites, between the Hittites and the Dead Sea; the Girgashites, near the sea of Tiberias; the Hivites, at Hermon; the Arkites, at Arka, opposite the north extremity of Lebanon; the Sinites, south of the Arkites; the Arvadites, at Arvad, in the island of Aradus and its neighborhood; the Zemarites, south of the Arvadites; and the Hamathites, at Hamath, in the northern extremity of the land.

### 4. Divisions of the Land.

The following are the principal divisions to which this country has been subject:

1. JOSHUA, upon the conquest of the land, divided it into twelve portions, which were distributed among the twelve tribes, by lot, according to their families; so that in this division every tribe and every family received their lot and share by themselves, distinct from all the other tribes. In this division among the tribes, the *northern* parts were assigned to the tribes of Asher, Naphtali, Zebulun and Issachar; the *middle* parts to that of Ephraim and the half-tribe of Manasseh; the *southern* parts to those of Judah, Dan, Benjamin and Simeon; and the country beyond Jordan to those of Reuben, Gad and the other half-tribe of Manasseh. The relative situation of the tribes will be seen by consulting a map of Judea. The tribe of Levi, who would make a thirteenth, being selected for the immediate service of God, possessed no lands, but was dispersed among the other tribes. Forty-eight cities, thence called *Levitical cities*, were appropriated to the residence of this tribe, Num. xxxv. 7, with the tenths and first-fruits of the estates of their brethren. Of the cities assigned to the Levites, the Kohathites received twenty-three, the Gershonites thirteen and the Merarites twelve. Some writers have supposed that all the Levitical cities were cities of refuge. But this is a mistake; for among the cities given to the Levites, Num. xxxv. 6, only six are appointed to be cities of refuge, whither the inadvertent manslayer might flee, and find an asylum from his pursuers, and be secreted from the effects of private revenge, till cleared or condemned by a legal process. And it is observable that the Israelites are commanded to "prepare the way"—i. e., to make the road good—"that every slayer may fly thither" without impediment, and with all expedition, Deut. xix. 3. The rabbins inform us, among other circumstances, that at every cross-road was set up an inscription—"Refuge, Refuge." It was, probably, in allusion to this circumstance that John the Baptist is described as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." He was the Messiah's forerunner, and in that character was to remove the obstacles to men's flying to him as their Asylum, and obtaining the salvation of God.

2. SOLOMON was the next who made a considerable division of the land, separating it into twelve provinces or districts, and placing each under a peculiar officer: the name of these, and also of the cantons over which they presided, will be found in 1 Ki. iv. 7-19.

3. REHOBAM'S accession to the throne was soon followed by the revolt of the ten tribes, who

erected themselves into a separate kingdom, under Jeroboam, and were distinguished as the *kingdom of Israel*, while the tribes of Judah and Benjamin, continuing faithful to Rehoboam, formed the *kingdom of Judah*. The latter kingdom contained all the *southern* parts of the land, consisting of the allotments of the tribes of Judah and Benjamin, and so much of the territories of Dan and Simeon as were intermixed with that of Judah. The royal city, during the continuance of this kingdom, was Jerusalem, in the tribe of Benjamin. The former kingdom contained all the *middle* and *northern* parts of the land, with the country beyond Jordan, consisting of the rest of the tribes; its capital was Samaria, in the tribe of Ephraim, situated about thirty miles north of Jerusalem. This division ceased on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria (B. C. 723), after it had flourished two hundred and fifty years.

4. The ROMANS were in possession of the land during the times of the New Testament history, when we find several great divisions. Thus the whole space between the Mediterranean and the river Jordan had three—viz., JUDEA, on the south; SAMARIA, in the middle; and GALILEE, on the north; and the space between Jordan and the heights of Gilead had two, viz., PEREA and IDUMEA.

(1) JUDEA, which was the southernmost division, and comprehended the original portions of the tribes of Judah, Benjamin, Simeon and Dan. The following is the account which Josephus has given of this part of the country: "The southern parts, if they be measured lengthwise, are bound by a village, adjoining the confines of Arabia, called by the Jews who dwell there, *Jordan*; and its northern limit, where it joins Samaria, is the village Annath; its breadth, however, is extended from the river Jordan to Joppa, on the shore of the Mediterranean. The city of Jerusalem is situated in the very middle, on which account some have, with sagacity enough, called that city the 'navel' of the country. Nor is Judea destitute of such delicacies as come from the sea, since its maritime places extend as far as Ptolemais. It was divided into eleven portions, of which the royal city of Jerusalem was the chief, and presided over the neighboring country, as the head over the body. As for the other cities, which were inferior to it, they presided over their several toparchies. Goplna was the second of them; Acrabatta the next; after them Thamna, Lydda, Emmaus, Pella, Idumæa, Engedi, Herodium and Jericho; and after these came Jamnia and Joppa, as presiding over the neighboring people. From the Mishna we learn that this division was considered under four aspects, viz. the western, which lay along the Mediterranean, and in which was the land of the Philistines; the mountainous or pastoral district; the plain, which lay farther east, and inclined toward Jordan; and the vale or flat, which bordered on the banks of that river. The whole of this division was often denominated the *south country*, because it lay to the south of Samaria, and was, as before stated, the most southern division of the Holy Land."

(2) SAMARIA was the middle division of the country on this side Jordan. It began at Annath and Acrabatta (a day's journey north of Jerusalem), and extended to Ginea, in the Great Plain. The following is Josephus' description of it: "It is entirely of the same nature as Judea, for both countries are made up of hills and valleys, are moist enough for agriculture, and are very fertile. They have abundance of trees, and are full of an-

numal fruit, both that which grows wild and that which is the effect of cultivation. They are naturally watered by many streams, but derive their chief moisture from rain water, preserved in reservoirs during the dry season, of which they have no want; and as for those streams which they have, their waters are exceeding sweet. By reason also of the excellent grass which they have, their cattle yield more milk than those in other places; and what is the greatest sign of excellency and abundance, they each of them are very full of people." Mr. Buckingham, who visited this spot in 1816, says: "The description given of the face of the country, its soil and productions, as resembling that of Judea, is so far true that both are composed of abrupt and rugged hills, and differ essentially from the plains of Galilee. But while in Judea the hills are mostly as bare as the imagination can paint them, and a few of the narrow valleys only are fertile, in Samaria the very summits of the eminences are as well clothed as the sides of them. These, with the luxuriant valleys which they enclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, in clusters of olive and other trees, and rills and torrents running among them. From the Life of Josephus we learn that the length of Samaria, from north to south, was three days' journey; for he states "that it is absolutely necessary for those who would go quickly to Jerusalem (from Galilee) to pass through that country; for in that road they might in three days' time go from Galilee to Jerusalem." We see also from this that there was a natural as well as a moral reason for the evangelist saying of Christ, John iv. 4, that "He must needs go through Samaria" to Jerusalem. This province comprehended the original possessions of Ephraim and Manasseh."

(3) GALILEE was the most northern division of Palestine, and contained the inheritances of Issachar, Zebulun, Naphtali, Asher and part of that belonging to the eastern half-tribe of Manasseh. It was one of the most extensive provinces of the Holy Land, and is divided by Josephus into the *Upper* and the *Lower* Galilee. The *Upper Galilee* abounded in mountains, and was eminently understood by the term "Galilee of the Gentiles," or "Galilee of the Nations," as the mountainous nature of the country enabled those who possessed the fastnesses to defend themselves against invaders. Strabo enumerates among its inhabitants Egyptians, Arabians and Phœnicians. It extended principally beyond Jordan, inclining toward the Trachonitis, Libanus and Batanea. In proof of this, Calmet has noticed, among other things, that *Judas Gaulonitis* is called the *Galilean*, Acts v. 37; and we know that Gaulon was beyond Jordan. So also was Bethsaida; but the disciples who were of this city were called *Galileans*. The testimony of Josephus is to the same effect, who assigns the limits of the entire Galilee thus: "It is terminated westerly by Ptolemais and Carnel (which do not belong to Galilee); on the south by the country of Samaria and Scythopolis, on the river Jordan; on the east by the cantons of *Hippas, Gadara and Gaulon*; on the north by the confines of the Tyrians." The *Lower Galilee* contains the plain of Esdraelon, which is nearly fifty miles in length and twenty in breadth. It is described by Dr. Clarke as one vast meadow, covered with the richest pasture, enclosed on all sides by the mountains, and not having a single house or a tree

within its extent. Josephus describes Galilee as very populous, containing two hundred and four cities and towns, the least of which contained fifteen thousand inhabitants. The district of Galilee, as Dr. Wells remarks, was most honored with our Saviour's presence. It was here that he was conceived; it was hither that Joseph and Mary returned with him, then a child, out of Egypt; it was here he settled, and lived with his reputed father, and the Blessed Virgin, his mother, till he began to be about thirty years of age, and was baptized of John; it was hither he returned after his baptism and temptation by the devil; and after his entrance upon his public ministry, though he frequently visited the other provinces, yet it was here that his dwelling-place was, whence he was called "a Galilean;" and, lastly, it was here our Lord made his first appearance to the eleven disciples after his resurrection. To all which may be added that the most considerable part, if not all, of his apostles, were of this country; whence they are all styled by the angels, "men of Galilee," Acts i. 11.

5. The divisions east of the Jordan were, PEREA on the north, and IDUMEA on the south.

(1) PEREA, properly so called, had its limits thus: Philadelphia, east; the Jordan, west; Machæron, south; and Pella, north. But under the appellation of Perea is sometimes included the whole country east of the Jordan (except the extreme south), comprising the cantons of Perea, on the south; Batanea and Gaulonitis, in the middle; and Abilene, Iturea, Trachonitis and Auranitis, on the north. The whole of this district was a fruitful country, abounding with pines, olive trees, palm trees, and other plants, which grew in the fields in great plenty and perfection; and even in the excessive hot seasons it was well watered and refreshed with springs and torrents from the mountains. The following is the language in which it is described by Mr. Buckingham: "We had no sooner passed the summit of the second range (of hills beyond the Jordan), going down on its east side by a very gentle descent, than we found ourselves on plains of nearly as high a level as the summits of the hills themselves, and certainly eight hundred feet, at least, above the streams of the Jordan. The character of the country, too, was quite different from anything I had seen in Palestine, from my first landing at Soor to the present moment. We were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes and possessing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zebulun and Esdraelon, in Galilee and Samaria. We continued our way to the north-east through a country the beauty of which so surprised us that we often asked each other what were our sensations, as if to ascertain the reality of what we saw, and persuade each other, by mutual confessions of our delight, that the picture before us was not an optical illusion. The landscape alone, which varied at every turn, and gave us new beauties from every different point of view, was, of itself, worth all the pains of an excursion to the eastward of Jordan to obtain a sight of; and the park-like scenes that sometimes softened the romantic wildness of the general character as a whole reminded us of similar spots in less neglected lands." Of the district of Batanea the same traveler thus speaks: "We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country

on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, at every new turn presenting the most magnificent landscapes that could be imagined. Among the trees the oak was frequently seen, and we know that this territory produced them of old. In enumerating the sources whence the supplies of Tyre were drawn in the time of her great wealth and naval splendor, the prophet says, 'Of the oaks of Bashan have they made thine oars,' Ezek. xxvii. 6. Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated this word by *alders*, to prevent the appearance of inaccuracy in the inspired writer. The expression of the 'fat bulls of Bashan,' which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in our modern maps as such, between the Jordan and Euphrates; but we could now fully comprehend not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person."

(2) IDUMEA.—This province composed the extreme south part of the land, and also a small part of Arabia. During the captivity at Babylon, it seems to have been possessed by the neighboring Idumæans. Being conquered by the victorious arms of the Maccæes, these people embraced Judaism, and thus became incorporated into the body of the Jewish nation. The tract inhabited by them retained the name of Idumæa not only during the time of the New Testament history, Mark iii. 3, but also for a considerable time afterward.

6. The following table will supply the means of comparing the division of Palestine amongst the twelve tribes with that adopted by the Romans during the first three centuries of the Christian era, and with that adopted by the Turks at the present day:

Canaanitish Division.	Israelitish Division.	Roman Division.	Turkish Division.
Sidonians .....	Tribe of Asher (in Libanus).	Upper Galilee .....	{ <i>Tsafud</i> (ancient Galilee). <i>Belad Sherkuf</i> (ancient Trachonitis, with Belad-Haran, Auranitis, etc.)
Unknown .....	{ Naphtali (N. W. of the lake of Gennesareth). Zebulun (N. W. of the lake of Gennesareth). Issachar (Valley of Esdraelon, Mount Tabor) .....		
Perizzites .....	{ Half-tribe of Manasseh (Dora and Cesarea).	Lower Galilee .....	{ <i>Arela</i> . <i>Nablous</i> .
The same .....	Ephraim (Shechem, Samaria).		
Hivites .....	Benjamin (Jericho, Jerusalem)	Samaria .....	{ <i>El-Kods</i> (Jerusalem, Jericho, etc.). <i>El-Khalil</i> (Hebron, and the S. of Judea). <i>Gaza</i> or <i>Palestine</i> (the seacoast).
The same .....	Judah (Hebron, Judea Proper)		
Jebusites .....	Simeon (S. W. of Judah).	Judea .....	{ <i>El-Ghaur</i> (ancient Perea). <i>El-Sharrat</i> (S. and S. E. of the Dead Sea, with <i>El-Djibal</i> , the ancient Gabbala).
Amorites, Hittites .....	Dan (Joppa).		
Philistines .....	Reuben (Perea, Heshbon).	Perea .....	{ <i>El-Ghaur</i> (ancient Perea). <i>El-Sharrat</i> (S. and S. E. of the Dead Sea, with <i>El-Djibal</i> , the ancient Gabbala).
Moabites .....	Gad (Decapolis, Ammonites).		
Ammonites, Gilead .....	Half-tribe of Manasseh (Gaulonitis, Batanea).		
Kingdom of Bashan .....			

7. We cannot, of course, pretend to mark these divisions with anything like precision, much less to mark their geographical agreement with each other; but what we have done will answer all the purposes of historical comparison.

### 5. The Face of the Country.

Under a wise and salutary government, the produce of the Holy Land would exceed all calculation: its perennial harvest, the salubrity of its air, its limpid springs, its rivers, lakes and matchless plains, its hills and vales,—all these, added to the serenity of its climate, prove this land to be, indeed, a field which the Lord hath blessed. God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. The limestone rocks and valleys are even now to be seen entirely covered with plantations of figs, vines and olive trees; scarcely a single spot seems to be

neglected. The hills, from their bases to their utmost summits, are entirely covered with gardens, and in a high state of agricultural perfection. Even the sides of the most barren mountains are rendered fertile by being divided into terraces, like steps rising one above another. In many parts of the land the scenery is peculiarly grand. Lofty mountains give an outline of the most magnificent character; flowing beds of secondary hills soften the romantic wildness of the picture; gentle slopes clothed with wood give a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offer all the luxuriance of cultivation; and herds and flocks give life and animation to scenes as grand, as beautiful and as highly picturesque as the genius or taste of a Claude could either invent or desire.

### 1. RIVERS, LAKES AND SEAS.

1. The *Jordan*, or *river of Dan*, rises under the lofty peaks of the Anti-libanus. The Lake of Phiala, so called as resembling a *bowl*, whence it takes its rise, is about fifteen miles north-east of Cesarea. Philip the tetrarch, having thrown a quantity of chaff into the spring of Phiala, which issued out at Panium, a subterranean passage between the two springs was thereby discovered, and Phiala ascertained to be the true source of Jordan.

(1.) At its embouchure the stream is deep and rapid, rolling a volume of waters from two to three hundred feet in width, with a current so violent that an expert swimmer finds it impracticable to cross it. Dr. Shaw describes it, indeed, as not more than thirty yards broad, and Maundrell as only about twenty yards over; but they speak of its appearance at some distance from the mouth, where the pilgrims bathe. The former affirms that it runs about two miles an hour, and Chateaubriand represents it as sluggish, reluctantly creeping to the Dead Sea; while the latter speaks of its violent and turbid current—"too rapid to be swam against;" in which he is supported by Pococke, who describes

it as "deep and very rapid, wider than the Tiber at Rome, and perhaps about as wide as the Thames at Windsor; the water turbid." But these variations may easily be accounted for by observing that the writers not only visited different parts of the river, but went at different times of the year.

(2.) There is no doubt that anciently, at certain seasons, this river overflowed its inner bank. Josh. iii. 15; 1 Chr. xix. 15; Jer. xlix. 19; 1. 44. "But at present," says Maundrell, "whether it be that the river has, by its rapidity of current, worn its channel deeper than it was formerly, or whether, because its waters are diverted some other way, it seems to have forgot its ancient greatness; for we could discern no sign or probability of such overflows when we were there, which was on the 30th of March, being the proper time for these inundations. Nay, so far was the river from overflowing that it ran at least two yards below the



brink of its channel." It is nevertheless a fact that the Jordan still rises to a height of from nine to ten perpendicular feet between the months of January and March—a height quite sufficient to produce very extensive inundation when its channel was shallower than it now is.

(3.) The course and channel of this river have been accurately described by Maundrell, Buckingham, Burckhardt and other recent travelers. Mr. Buckingham observes that the whole of the plain, from the mountains of Judea on the west to those of Arabia on the east, may be called the vale of Jordan, in a general way; but in the centre of the plain, which is at least ten miles broad, the Jordan runs in another, still lower valley, perhaps a mile broad in some of the widest parts, and a furlong in the narrowest. There are close thickets all along the edge of the stream, as well as upon this lower plain, which would afford ample shelter for wild beasts; and as the Jordan might overflow its banks, when swollen with rains sufficiently to inundate this lower plain, though it could never reach the upper one, it was most probably from these that the lions were driven out by the inundations, which gave rise to the prophet's simile, Jer. xlix. 19; 1. 44. Mr. Burckhardt is more particular as to the exact course of the river: "The valley of the Jordan, or El Ghor, which may be said to begin at the north extremity of the Lake of Tiberias, has near Bysan [Bethshan, or Scythopolis] a direction of north by east, and south by west. Its breadth is about two hours. The great number of rivulets which descend from the mountains on both sides and form numerous pools of stagnant water, produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedouins. In the neighborhood of Bysan the soil is entirely of marl; there are very few trees; but wherever there is water high reeds are found. The river Jordan, on issuing from the Lake of Tiberias, flows for about three hours near the western hills, and then turns toward the eastern, on which side it continues its course for several hours. The river flows in a valley of about a quarter of an hour in breadth, which is considerably lower than the rest of the plain of the Ghor: this low valley is covered with its high trees of a luxuriant verdure, which affords a striking contrast with the sandy slopes that border it on both sides. The river where we passed it was about eighty paces broad, and about three feet deep: this, it must be recollected, was in the midst of summer. In the winter it inundates the plain in the bottom of the narrow valley, but never rises to the level of the upper plain of the Ghor, which is at least forty feet above the level of the river. The river is fordable in many places during summer, but the few spots where it may be crossed in the rainy season are known only to the Arabs." It abounds with fish.

2. The *Lake of Tiberias*, or *Sea of Galilee*, was called, in more early times, the *Sea of Chinnereth*, from a city of that name seated on it, belonging to the children of Naphtali, Josh. xix. 35; and the edge of this sea on the other side of Jordan, east, was made the western boundary of the portion of Gad, who occupied all the cities of Gilead and half the land of the children of Ammon, Josh. xiii. 24-27. Gennesareth is considered by Calmet and Buckingham to have been the original name of this *Sea of Chinnereth*, gradually corrupted; Galilee was the name given to it from its situation on the eastern borders of that division of Palestine;

and Tiberias, which is its most modern name, must have been bestowed on it after the building of the city bearing the same name by Herod. It is computed to be about eighteen miles in length, and from five to six in breadth. The description which Josephus has left us of this beautiful sheet of water is, like all the other pictures drawn by him, admirably faithful in the detail of local features: "Now, this Lake of Gennesareth is so called from the country adjoining to it. Its breadth is forty furlongs, and its length one hundred and forty; its waters are sweet and very agreeable for drinking, for they are finer than the thick waters of other fens; the lake is also pure, and on every side ends directly at the shores and at the sand; and it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water, and yet always cooler than one could expect in so diffuse a place as this is. Now, when this water is kept in the open air, it is as cold as that snow which the country people are accustomed to make by night in summer. There are several kinds of fish in it, different both to the taste and sight from those elsewhere." Dr. Clarke speaks of the uncommon grandeur of the memorable scenery of this spot. He describes the lake as being longer and finer than any of the Cumberland and Westmoreland lakes, although, perhaps, inferior to Loch Lomond. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty he states it to come nearest to the Lake of Como in Italy, although it is destitute of anything similar to the islands by which that majestic piece of water is adorned. Viewing it from Tel Hoom, Mr. Buckingham says, "Its appearance is still grand. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dullness to the picture, which is increased to melancholy by the dead cast of its waters and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found. The waters of this lake, lying in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlets of the Jordan at each extreme, are protected from long-continued tempests, and, like the Dead Sea, with which they communicate, are never violently agitated for any length of time. The same local features, however, render it occasionally subject to whirlwinds, squalls and sudden gusts from the hollow of the mountains, which, as in every other similar basin, are of short duration, and the most furious gust is instantly succeeded by a calm. A storm of this description is evidently alluded to by the evangelist, where he says, "There came down a storm of wind on the lake, and they were filled with water, and were in jeopardy: then He arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm." Luke viii. 23, 24. It was the old opinion that the waters of the Jordan passed through the lake without mingling with it, and Pococke thought he noticed the stream to be of a different color. The fact is that the water of the lake is clear, while that of the Jordan is muddy, and, of course, the strong current, in passing through the former, imparts to it a tinge of its own color.

3. The *Dead Sea*, or *Lake Asphaltites*, variously called in Scripture the *Sea of the Plain*, the *Salt Sea* and the *East Sea*, Dent. iii. 17; iv. 49; Num. xxxiv. 3; Josh. xv. 5; Ezek. xlvii. 18, is surrounded by high hills on three sides, some of them exhibit-

ing frightful precipices, and on the north it is bounded by the plain of Jericho, through which the Jordan flows into it. The Kedron, Arnon and Zerka rush down the hills in torrents, and, along with other streams, discharge themselves into the lake. Its real size is not satisfactorily ascertained, ancient and modern writers materially disagreeing in their statements. Josephus affirms it to be seventy-two miles long and eighteen broad. Diodorus states it at sixty-two miles long and seven and a half broad. But the calculation of Pliny is much greater, for he says it is one hundred miles long and twenty-five wide in the broadest part. Maundrell and Dr. Clarke agree with Josephus, and Pococke decides with Diodorus, whereas Mr. Bankes confidently affirms that its utmost extent does not exceed thirty miles. Yet as the editor of the "Modern Traveler" has judiciously remarked, the ancients were well acquainted with this sea. Josephus, Julius Africanus and Pausanias describe it from their own ocular evidence. Are we to conclude that the lake has contracted its dimensions, so as to be only half its ancient length? Supposing any change to have taken place in the depth of its basin, in the lapse of ages, during which the bituminous stores contained in the subterranean chambers of the abyss have been in a process of decomposition, this is not impossible. For as the whole of the plain is a flat, on a level with the sea, it is extremely probable that the waters anciently covered that whole extent; and a comparatively slight subsidence of the sea would convert the shallow into a marshy, and at length arid, plain. The waters of the Dead Sea are clear and limpid, but their specific gravity exceeds that of all other water known. Josephus and Tacitus say that no fish can live in them; and we are without satisfactory evidence that the lake contains any living thing. The mud is black, thick and fetid, and no plant vegetates in the water, which is reputed to have a petrifying quality. Neither do plants grow in the immediate vicinity of the lake, where everything is dull, cheerless and inanimate, whence it is supposed to have derived the name of the *Dead Sea*. The water is extremely acrid, and the earth surrounding it is deeply impregnated with the same qualities, too predominant to admit of vegetable life, and even the air is saturated with them. Great quantities of asphaltum and sulphur are found on the edges of the lake, as well as a kind of stone or coal, which on attrition exhales an intolerable odor and burns like bitumen: this is used by the inhabitants of the country for paving churches, mosques and other places of public resort. As the lake is at certain seasons covered with a thick, dark mist, which is dissipated with the rays of the sun, some writers have alleged that black and sulphureous exhalations are constantly issuing from the water. Numerous swallows skim along the surface, and thence take up the water necessary to build their nests. An uncommon love of exaggeration is testified in all the older narratives, and in some of modern date, of the nature and properties of the water.

(1) The circumstance of this lake constantly receiving the waters of the Jordan, which Shaw computes to be about six million ninety thousand tons daily, without overflowing its banks, although there is no visible outlet, induced Reland, Pococke and other writers to suppose that it must throw off its superfluous waters by some subterranean channel. Dr. Halley has shown that the effect of evaporation in a hot climate will satisfactorily account for the phenomenon. The specific gravity of the

water is found to be very great. Pococke, Van Egmont, Heyman and Captain Mangles affirm that it is sufficiently buoyant to sustain persons who could not swim on its surface. And the question of its specific gravity has been set at rest by the chemical analysis of the waters made by Dr. Marcey, whence it was found to be one thousand two hundred and eleven, that of fresh water being one thousand.

(2) The Dead Sea was produced by the exercise of divine wrath; and the Scriptural account is explicit that "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from heaven," Gen. xix. 24, which may be safely interpreted as implying a shower of inflamed sulphur or nitre.

(3) The valley of the Jordan extends from the source of that river to the Dead Sea, and then, encompassing that lake on its western and eastern sides, is continued from its southern extremity to the Elanitic Gulf of the Red Sea. This southern ghor, or valley, is supposed by Mr. Leake to have been the ancient course of the Jordan, before the destruction of Sodom and Gomorrah, when the basin containing the Dead Sea was probably formed, and, consequently, that instead of its waters being evaporated, as they are now, they then emptied themselves into the Elanitic Gulf. The direction of the valley, and the immense volume of water contained in the Jordan, render this conjecture extremely probable; but if this at any time was the course of the Jordan, there has been such a depression in the ravine or basin of the Dead Sea as has changed the level of the region, as the plane of the ghor on the south of the sea sinks rapidly toward that water.

4. The *Arnon* is noticed here chiefly for the purpose of correcting an error relative to its course which has been copied from D'Auvill into most of our maps of Palestine. This river takes its rise at a short distance to the north-east of Katrane, north of Kerek (the ancient Karak Moaba), runs in a north-west direction (not a south-west or west direction, as generally but erroneously represented in maps) into the Dead Sea, passing by Ar, and consequently turning toward the valley in the plains of Moab and to the top of Pisgah, "which looketh toward Jeshimon." Num. xxi. 14-20. It now divides the province of Belka from that of Kerek, as it formerly divided the small kingdoms of the Moabites and Amorites.

## II. MOUNTAINS.

1. *Lebanon*, called by the Greeks and Latins *Libanus*, is a long chain of limestone mountains extending from the neighborhood of Sidon westward to that of Damascus eastward, and forming the northern boundary of the Holy Land, consists of two principal ranges, and forms a kind of horseshoe in its length, beginning three or four leagues from the Mediterranean, above Smyrna, and running from north toward Sidon; from thence bending from west to east toward Damascus, and returning from the south, northward, from the strait of Damascus, as far as Laodicea. The western part of this chain is properly *Libanus*; the other part, eastward, extends from south to north, and is by the Greeks called *Anti-Libanus*, because it is over against the other. Lebanon is composed of four enclosures of mountains, which rise one on the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks and flints; the third, though higher than this, enjoys a perpetual spring, the trees being always green and the orchards filled with fruit; the fourth is so

high that it is constantly covered with snow, and is uninhabitable in consequence of the extreme cold. The most elevated summit of one of these ridges was called by the Hebrews *Hermon*, by the Sidonians *Sirion*, and by the Amorites *Shenir*, Dent. iii. 9. Volney says, "Scarcely do we depart from Larneca in Cyprus, which is thirty leagues distant, before we discover its summit, capped with snow. Now, since it is well known that snow, in this latitude, requires an elevation of fifteen or sixteen hundred fathoms, we may conclude that to be the height of Lebanon, and that it is consequently much lower than the Alps, or even the Pyrenees. Its stately cedars are now considerably reduced, and verging fast to utter extinction. In less than half a century more probably not one of these sylvan monuments will be standing."

2. *Carmel* is a range of hills extending six or eight miles, nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Acco. Its greatest height does not exceed fifteen hundred feet. It has on the east a fine plain, watered by the Kishon, and on the west a narrower plain, descending to the sea. The summits of the hills abound with oaks and other trees; and a few wild vines and olive trees may still be found, some stumps of which are very large, indicating its ancient state of cultivation, to which an allusion occurs in Amos i. 2, where it is denounced, as a punishment upon Israel, that "the top of Carmel shall wither." On its top Elijah sacrificed; and Amos says of it, "If they hide themselves in the top of Carmel, I will search and take them out thence," Amos ix. 3. But as the height of the mountain will not altogether account for the expression "hide themselves," here is probably allusion to its numerous caves, natural and artificial, which seem to have been places of refuge in the time of Elijah, and caves have been inhabited and hollowed here by anchorites in modern times. "The excellency of Carmel," Isa. xxxv. 2, if this district be alluded to, may denote either the vineyards or olive grounds that once clothed the sides of the mountains, or the rich pastures afforded by the range of hills, and which rendered it the habitation of shepherds, Amos i. 2.

3. *Tabor* is a large hill, rather than a mountain, rising in the plain of Esdraelon, in Galilee, about three and a quarter hours distant from Tiberias. Its shape is that of a truncated cone, and according to Burckhardt, it is entirely calcareous. Pococke says, "It is one of the finest hills I ever beheld, being a rich soil that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. The ascent is so easy that we rode up the northern side by a winding road. Some authors mention it as being about four miles high, others as about two; the latter may be true as to the winding ascent up the hill, but Mr. Buckingham is of opinion that its real height cannot exceed two thousand feet. The top of it, which is not half a mile long, and near a quarter of a mile broad, is encompassed by a wall, which Josephus built in forty days; there was also a wall along the middle of it, which divided the southern part, on which the city stood, from the northern part, which is lower and is called the *meidan*, or place, being probably used for exercises when there was a city here, which Josephus mentions by the name of *Artaburion*. Within the outer wall, on the north side, are several deep fosses, out of which it is probable the stones were dug to build the walls; and these fosses seem to have answered the end of cisterns

to preserve the rain-water, and were also some defence to the city. There are likewise a great number of cisterns under ground for preserving the rain-water. To the south, where the ascent was more easy, there are fosses cut on the outside to render the access to the walls more difficult. Some of the gates also of the city remain, as one to the west and a smaller one to the south. Antiochus, king of Syria, took the fortress on the top of this hill. Vespasian also got possession of it, and after that Josephus fortified it with strong walls.

(1) During the greater part of the summer, Tabor is covered in the morning with thick clouds, which disperse toward mid-day, and in the night dews fall very copiously. In the wooded parts of the mountain are wild boars, ounces and great numbers of red partridges. Haselquist enumerates among the productions of this mountain the oak, the carob tree, the turpentine tree, the holly, the myrtle, the ivy, oats, onion, artichoke, rue, sage, poppy, wormwood, etc.; and Van Egmont states that its verdure is beautiful, being everywhere decorated with small oak trees, and the ground universally enameled with a variety of plants and flowers, except on the south side, where it is not so fully covered with verdure. The prospects from the summit of Tabor are very extensive, and are also singularly beautiful. "We had on the north-west," says Mr. Buckingham, "a view of the Mediterranean Sea, whose blue surface filled up an open space left by a downward bent in the outline of the western hills; to the west and north-west a smaller portion of its waters were seen; and on the west again the slender line of its distant horizon was just perceptible over the range of land near the sea-coast. From the west to the south the plain of Esdraelon extended over a large space, being bounded on the south by the range of hills generally considered to be Hermon, whose dews are poetically celebrated, Ps. cxxxiii. 3, and having, in the same direction, nearer the foot of Tabor, the springs of *Ain-el-Shehar*, which sends a perceptible stream through its centre and forms the brook Kishon of antiquity, Ps. lxxxiii. 9. From the south-east to the east is the plain of Galilee, being almost a continuation of Esdraelon, and, like it, appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed Hermon is seated Endor, famed for the witch who raised the ghost of Samuel, 1 Sam. xxviii., and Nain, equally celebrated as the place at which Jesus raised the only son of a widow from death to life and restored him to his afflicted parent, Luke vii. 11-15. The range which bounds the eastern view is thought to be the mountains of Gilboa, where Saul, setting an example of self-destruction to his armor-bearer and his three sons, fell on his own sword rather than fall into the hands of the uncircumcised Philistines by whom he was defeated, 1 Sam. xxxi. The *Sea of Tiberias*, or the *Lake of Gennesareth*, famed as the seat of many miracles, is seen at the north-east, filling the hollow of a deep valley, and contrasting its light-blue waters with the dark-brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out down which the herd of swine who were possessed by the legions of devils ran headlong into the sea, Luke viii. 33. In the same direction, below, on the plain of Galilee, and about an hour's distance from Mount Tabor, there is a cluster of buildings, used as a bazaar for cattle; somewhat farther on is a rising ground, from which it is said Christ delivered the Sermon on the Mount; and the whole view in this quarter is bounded by



the high range of *Gebel-el-Telj*, or the mountain of snow. The city of Saphet, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm, "a city set on a hill cannot be hid," Matt. v. 14, is also pointed out in this direction. To the north were the stony hills over which we had journeyed thither, and these completed this truly grand and interesting panoramic view.

(2) Since the time of Jerome this mountain has been considered as the scene of the transfiguration, and there are three altars, which are said to mark the site of the three tabernacles proposed to be erected by Peter when he beheld the Saviour's glory, as also a grot, where they say Christ charged his disciples not to tell the transactions they had witnessed till after he should be glorified. This story, however, is devoid of probability, for the journey which the Saviour is said to have taken for the purpose of exhibiting his glory to the disciples places the scene of transfiguration much farther to the north, amid the solitudes of some of the spurs of the Hermon range, which projected southward into the land.

4. The *mountains of Israel*, or *Ephraim*, were situate in the very centre of the Holy Land and opposite to the mountains of Judah. The soil of both is fertile, excepting those ridges of the mountains of Israel that look toward the region of the Jordan, which are both rugged and difficult of ascent, and the chain extending from the Mount of Olives, near Jerusalem, to the plain of Jericho. The whole of this road is considered to be the most dangerous in Palestine; the very aspect of the scenery, indeed, is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to inspire a dread of it in those who have to pass this way. The bold, projecting mass of rocks, the dark shadows in which everything lies buried below, the towering height of the cliffs above and the forbidding desolation which everywhere reigns around present a picture which is quite in harmony throughout all its parts. With what propriety did our Saviour choose this spot as the scene of that delightful tale of compassion recorded by Luke x. 30-34! One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveler who rushes on to catch a new view at every pass and turn; one must be alarmed at the very stamp of the horses' hoofs resounding through the caverned rocks and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here, pillage, wounds and death would be accompanied with double terror from the frightful aspect of everything around. Here, the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act too inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such delay to the risk of a similar fate to that from which he was endeavoring to rescue a fellow-creature. The most elevated summit of this ridge, which appears to be the same that was anciently called the *rock of Rimmon*, Jud. xx. 45-47, is at present known by the name of *Quar-*

*antania*, and is supposed to have been the scene of our Saviour's temptation. The mountains of Ebal and Gerizim are situated, the former to the north and the latter to the south of Sichem or Napolose, whose streets run parallel to the latter mountain, which overlooks the town. The cave of Adullam, mentioned in 1 Sam. xxii. 42, is in the mountains of Judah.

5. The *mountains of Gilead* are on the east side of the Jordan, and extend from Hermon south to Arabia Petrea. The northern part of this chain, known by the name of *Bushan*, was celebrated for its stately oaks and numerous herds of cattle. The scenery of this elevated tract is described as being extremely beautiful. In the southern parts of these mountains were the *Abarim*, or passes, the most eminent of which were Pisgah and Nebo, which form a continued chain and command a view of the whole land of Canaan, Num. xxvii. 12, 13.

### III. VALLEYS, PLAINS AND DESERTS.

1. The *Valley of Hinnom*, lying at the foot of Mount Moriah and rendered memorable by the idolatrous and inhuman worship there paid to Moloch, see 2 Ki. xxiii. 10; 2 Chr. xxviii. 3. To render the valley truly detestable, the bodies of those executed for flagitious crimes and of animals that died of disease were cast into it; and that the pestilential vapors which filled the air might not endanger the surrounding country, fires were almost constantly kept burning there. On the south side of the valley, near where it meets with the valley of Jehoshaphat, is shown the spot of ground formerly called the *Potter's Field*, but afterward *Aeldama*, or the *field of blood*, Matt. xxvii. 7, 8.

2. The *Valley of Jehoshaphat*, also called the *Valley of Kedron*, lies between the foot of Mount Moriah, as a continuation of Sion, on the east, where the temple of Solomon stood, and on which the eastern front of the city walls leads along. It is about three-fourths of a mile in width, and has on its eastern side the Mount of Olives, and the brook Kedron running through it in winter with great impetuosity. The traveler is here shown the well of Nehemiah, where the prophet is said to have restored the fire of the altar after the Babylonian captivity. There are also a great number of gravestones with inscriptions in Hebrew characters, and among the rest two interesting antiquities, reputed to be the tomb of Zacharias and the pillar of Absalom, see 2 Sam. xviii. 18. Independently of the celebrity of this valley as the scene of other important and interesting events, the prophet Joel has chosen it for the place of a pleading between God and the enemies of his people, Joel iii. 1, 2. By many Jews and Mohammedans this passage is applied to the general resurrection. Hence the former consider it as the highest honor to obtain a place for their bones to be deposited in the Valley of Jehoshaphat, and the latter have left a stone jutting out of the wall of the city for the accommodation of their prophet, who, they say, is to sit on it and call the whole world from below to judgment.

3. The *Vale of Siddim* is the once fruitful spot upon which formerly stood the five cities of the plain, Gen. xiii. 10, 11. After their destruction it was turned into the Salt Sea, Gen. xiv. 3, or, as it is called by the Arabs, *Bahar Loth*, or Sea of Lot.

4. The *Valley of Mamre*, situate about two miles from Hebron, south, is celebrated in sacred history for Abraham's entertaining three angels under an oak, Gen. xviii. It was a fertile and pleasant place.

5. The *Valley of Elah*, or the *Terebinthine Vale*, is

in the south-west of Canaan and about three miles from Bethlehem, on the road to Joppa. It is renowned as the field of the victory of David over the uncircumcised champion of the Philistines, who had "defied the armies of the living God," 1 Sam. xvii. "Nothing has ever occurred," says Dr. Clarke, "to alter the appearance of the country. The very brook whence David chose his 'five smooth stones' has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem, all of whom must pass in their way. The ruins of goodly edifices attest the religious veneration entertained in later periods for the hallowed spot; but even these are now become so insignificant that they are scarcely discernible, and nothing can be observed to interrupt the native dignity of this memorable scene."

6. The *Plain* is a tract which extends from Gaza to Joppa, and forms part of the *plain of the Mediterranean*, which reaches from the brook Bezor to Mount Carmel, on the shore of the Mediterranean, whence it takes its name. The part lying between Joppa and Carmel was called *Sharon*.

7. The *plain of Esdraelon*, the *Great Plain*, or the *Vale of Israel*, we have already spoken of as being of vast extent, and having on its northern side the abruptly rising *Tabor*. It has been a chosen place for encampment in every contest carried on in the country, from the days of Nabuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as "the great plain of Esdraelon," Judith i. 8, until the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christians, Frenchmen, Egyptians, Persians, Druses, Turks and Arabs, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon.

8. The *region round about Jordan* extended from the Sea of Tiberias to the Dead Sea, on each side of the Jordan. Of this district the plain of Jericho forms a part. Josephus says its length is two hundred and thirty furlongs, and its breadth one hundred and twenty, being divided in the midst by Jordan. It is much burned up in the summer-time, and in consequence of the extraordinary heat contains very unwholesome air. It is all destitute of water, excepting the river of Jordan.

9. The *wilderness of Judaea* began near Jericho, and extended along the shores of the Jordan and the Dead Sea to the mountains of Edom. It is necessary to state that the Hebrews gave the name of *desert* or *wilderness* to all parts that were not cultivated or thickly inhabited, because we find many parts of this region very far from being a wilderness. Here John the Baptist was educated, and began to proclaim the approach of the Messiah's reign, Matt. iii. 1.

10. The *Desert*, so frequently mentioned during the forty years' wanderings of the Israelites, extended from the east side of the Red Sea to the confines of the land of Canaan, and is known as part of the vast *desert of Arabia*.

### 6. Atmosphere and other Phenomena.

1. From the description already given of the geographical situation and local features of Judaea, it will be obvious that there must be much variation in the climate in different parts of the land. The country running along the sea-coast must have its temperature cooled by its proximity to a large body of water; the valley of the Jordan, surrounded by high and barren mountains, must be excessively

hot; while the country on the ridges of mountains, on either side the Jordan, will be frequently exposed to a chilling air. The day and night in these climates are directly opposite to each other; for while the former is excessively hot, the latter is intensely cold, see Gen. xxxi. 40. This is occasioned by the copious precipitation of vapor which follows the setting of a vertical sun; and so abundant are these dews that we are informed by travelers that they have been frequently wetted to the skin by them. There is a fine and touching allusion to the early evaporation of the dew under the warmth of the rising sun in Hos. vi. 4. The rains in Judaea are very different from what they are among us. For months together they are unknown, coming down generally at stated times in spring and autumn, called the *former* and the *latter* rain, Dent. xi. 14; Hos. vi. 3. It not unfrequently happens that they rush down in such torrents as to destroy soil, grain, houses, flocks and herds, Matt. vii. 25-27. Nor are snow and hail unknown in Judaea. In winter the dew often assumes the appearance of hoar-frost, and on eminences the snow is sometimes seen to lie for a considerable time. The hail is sometimes exceedingly large, falling in such masses as to destroy fields of corn and trees and endanger the lives of animals. Bruce saw hailstones in Abyssinia as large as a nutmeg, and Moses speaks of the "very grievous hail" which destroyed the cattle of the Egyptians, Ex. ix. 18, etc.

2. In respect to the winds, though their general character is calm and temperate, yet are they subject to occasional visitations of cold and storm. As in other countries, they were classed by the four quarters whence they came—viz., east, west, north and south. Hence the general name for them in Scripture is the four winds; and when they are named individually, they are distinguished by their peculiar qualities. Thus, the *east wind* is particularly tempestuous and dangerous in the Mediterranean, Ps. xlviii. 7. Isaiah also alludes to it, ch. xxvii. 8. Such a storm is well known to modern mariners by the name of "a Levanter," Levant [or "Rising"—i. e., of the sun] meaning that country which lies at the east end of the Mediterranean; and what makes it interesting to the Christian scholar is that this very wind is the euroclydon, or stormy north-east wind which was so fatal to the ship in which Paul and his companions were when sailing to Rome, Acts xxvii. 14. The east wind is also accounted, both in Egypt and Judaea, and as Roberts adds in India also, very hurtful to vegetation, as being the cause of blight, Gen. xli. 6; Ezek. xvii. 10; x. 12; Hos. viii. 15; because of its cold and drying quality; carrying off the insensible perspiration from the extremities of plants more rapidly than it could be supplied by the general ascent of the sap, and thereby withering them in a short time. In the summer, however, its leading feature was very different, being very dry and hot; and it was from that quarter, as well as from the south, that they had the suffocating *hot wind* and the *samel*, see Jon. iv. 8. The *west wind*, coming from the Mediterranean, is called in Exodus x. 19 (Heb.) "a wind from the sea." It was for this reason that a cloud from the west betokened a shower, Luke xii. 54; and after a drought, in the days of Elijah, a cloud like a man's hand rising from the sea was the sign of a hurricane of wind and rain, 1 Ki. xviii. 44, 45. It would appear that thunder and lightning came also in the direction of the east and west, for our Saviour alludes to it in Matt. xxiv. 27 when he says, "As the lightning cometh out of the east and shineth even unto the west, so

shall also the coming of the Son of man be." The *north wind* was cold and drying. Hence Solomon says, "It driveth away rain," Prov. xxv. 23; and Job tells us that "cold and fair weather are from the north," Prov. xxxvii. 9, 22. In Eccles. xliii. 17, 20, the north storm and whirlwind are described as terrible; and even without the whirlwind, we are told that "when the cold north wind bloweth and the water is congealed into ice, it abideth upon every gathering together of water and clothe the water as with a breastplate." The *south wind* came from Arabia and commonly brought heat, Job xxxvii. 17; Luke xii. 55, but it also brought whirlwinds, Job i. 19; xxvii. 9; Isa. xxi. 1; Zech. ix. 14. And from that quarter, as well as from the east, came the *hot winds* and the *samel*. It would appear from our translation that the spouse thought the north and south winds of advantage to her garden, for she says, Song Sol. iv. 16: "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out." The south winds in Judaea are moderate or destructive, according to the season.

3. Tornadoes, or whirlwinds, are also referred to in Scripture, and have been often fatal to travelers by overwhelming them in columns of moving sand. The *hot wind* of the desert, which, when it continues for any length of time, is destructive of life, is not unknown in Judaea, and it is probable that by such a "blast" Sennacherib's army was destroyed, 2 Kings xix. 7. The Arabic version has "a hot, pestilential wind." It is in allusion to this phenomenon that our Saviour is said to be "as a hiding-place from the wind," Isa. xxxii. 2. But the most fatal blast to which the inhabitants of Eastern countries are subject is known by the name of the *simoon* or *samel*. Travelers thus describe it: After the air has been unusually heated for several days, the sky suddenly loses its common serenity and becomes dark and gloomy, while the sun assumes a violet color. The approach of the wind is rapid, and is indicated by a redness in the air; and when so near as to become visible, it resembles a sheet of purple-colored smoke, about twenty yards in breadth and twelve feet above the surface of the earth, moving in a direct line. The only means of preservation from it is to lie flat, with the face upon the ground, till it is past, though it sometimes happens that persons are destroyed before they have had time to do this. The event mentions one of these winds, which, in 1665, suffocated four thousand persons, and another in 1668, which suffocated twenty thousand in one night.

4. There is another singular appearance in the atmosphere of Judaea and other Eastern countries called the *mirage* or *serab*, to which allusion is made in Isa. xxxv. 7, and by Jeremiah when in pouring forth his complaint to God for mercies deferred he says, "Wilt thou be altogether unto me as waters that be not seen," Jer. xv. 18, marg.—i. e., which have no reality, as the expression is rendered in the Septuagint.

5. From Ps. cxxi. 6 it has been inferred that the *coup de soleil*, or stroke of the sun, was not unknown in Judaea; indeed, there is manifest mention of it in Judith viii. 3, and it is probable that there is an allusion to it in Isa. xlix. 10 and Rev. vii. 16, where, in describing the happiness of the saints, the inspired writers say, "The sun shall not light on them, nor any heat."

6. We cannot close this section, however, without observing the Israelites considered that most uncertain of all things, the *weather*, as under the immediate superintendence, care and administration of the CREATOR, Matt. v. 45; Acts xiv. 17;

Jer. v. 24; Ps. cxxxv. 7; clvii. 16-18; Nah. i. 5, 6. But notwithstanding this, the husbandman was not to be dismayed; he was to forsake his sins, to put his trust in God, to do his own part, and to leave the event with God, Eccles. xi. 4; 1 Cor. iii. 7.

7. From this summary sketch the reader will be in some measure prepared to appreciate the fidelity with which Moses describes Canaan to his people as "a land flowing with milk and honey," "a good land, and a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil-olive; a land wherein they should eat bread without scarceness," and where they should "not lack any good thing," Deut. viii. 7-9.

Such is an accurate description of the territory, the climate and the general appearance of Palestine, which for ages has been downtrodden and desolate. The power of the false prophet has swayed its destinies, and in every aspect it has been a power for evil. With immense capacities for productiveness, the land has been largely untillied. Wars have swept over it in desolating waves that left ruin behind them. Its towns and its villages have been left desolate, and the places which many of them occupied are unknown. Even its very climate has been affected; for the cutting down of the trees which grew on its hillsides, and which promoted the presence of rain in the atmosphere, and thus tended to fertility of the soil, has produced results most disastrous in their character. The insecurity, the incertitude and the presence of oppression which are felt through the provinces of Asia Minor, and which have brought the fair land of that part of the Turkish empire into a state of misery which must be seen to be understood, have in a great measure left their impress on Palestine also. Hence, with a capacity for sustaining a numerous population, the powers of the land are not called into activity, and one evil becomes the parent of another. So long as the control of Turkey is supreme over the country, the misery which is everywhere apparent must continue to prevail; and in all this who does not see that in these great calamities that have so long been permitted to afflict this region there is an evident, even a literal, fulfillment of the predictions which thousands of years ago were announced by the inspired lawgiver, and which warned of certain judgments to both the people and their land? Dent. xxviii.; xxix. 22-28. Indeed, the very desolation of the land has by some skeptics been held as a proof that at no time could so great a population have existed in it as the Old Testament has recorded.

A memorable incident is worthy of note. Volney, after having expressed his surprise at beholding so many ruins in the southern part of the country, stated that they indicated the fact that a crowded population must at one time have existed in the land; yet having traveled more extensively and witnessed its desolation, he forgot his own former statement, and ignored altogether the fact that he had before his eyes the evident fulfillment of prophecy, and in the spirit of the skeptic he recklessly assails the accuracy of the word of God. The policy of the European nations, their dread of an ascendancy of either Russia, France or any European power at Constantinople, at Alexandria or on the stream of the Euphrates, lengthens out the lease of power and misrule which the Turk is still exercising, and so long as that power remains Judaea must submit, and the world may see that the Lord hath brought against this land "all the curses that are written in this book," Deut. xxix. 27.



# A CONCISE HISTORY OF THE HEBREWS

FROM THE

## COMMENCEMENT OF THE BABYLONISH CAPTIVITY.

### THE BABYLONISH CAPTIVITY.

Daniel, Ezekiel, Haggai, Tobit.

Date { A. M. 3398-3468.  
B. C. 606-536.

THE time usually taken as the seventy years, Jer. xxv. 1, 11, 12; xxix. 10, of the Babylonish captivity began with the first capture of the Holy City by Nebuchadnezzar in the fourth year of Jehoiakim, B. C. 606, when large numbers of the Jews were transported to Babylon and the country around, and ended with the first year of Cyrus, B. C. 536, when he issued his decree for the restoration of the temple, Ezra i. 1, 2. For the first nineteen years of this time two of the last three kings of Judah, Jehoiakim and Zedekiah, kept up some show of the ancient kingdom, though they were only tributaries to Nebuchadnezzar; but the power of the Jews as an independent nation was finally broken by the defeat of Josiah at Megiddo and the removal of all their best men to Babylon four years afterward. The reigns of the last three kings of Judah are therefore included within the seventy years of the captivity. Two other periods of seventy years may be observed: [1] From the burning of the temple by Nebuzar-adan, B. C. 588, to the decree of Darius for its restoration, B. C. 519; and [2] from the last expedition of Nebuzar-adan and the captivity of the last of the people, B. C. 584, to the rededication of the temple by Ezra, B. C. 515.

Thus for seventy years the independent national life of the Jews was utterly extinguished, although twenty of those years were vainly spent, contrary to the prophetic warnings of Jeremiah and Ezekiel, in attempting to restore it. For the greater part of those seventy years the southern part at least of the Holy Land lay desolate and uninhabited, for it was never colonized, as the northern half had been; Jerusalem was in ruins, and no sacrifices were offered nor psalms of praise sung where the glorious service of the temple had been carried on for five centuries. The solitary exception was the mournful procession of eighty men who went to carry offerings and incense to the ruined temple the year after its destruction, Jer. xli. 5.

These seventy years of desolation for Judah and of captivity for the Jews are associated by the writer of the second book of Chronicles with that neglect of the weekly and septennial sabbatical rest which had been so often protested against by the prophets, Isa. lviii. 13; Ezek. xx. 12, 13; xxii. 8, 26; Neh. xiii. 18. This neglect had been predicted as one chief cause of the Jews' calamities by Moses, Lev. xxvi. 34, 35, and his words are taken up by the historian: "For as long as she lay desolate she kept sabbath to fulfill threescore and ten years," 2 Chron. xxxvi. 21. The time seems to refer to the five centuries of the monarchy, the captivities in the times of the judges perhaps being reckoned as the punishment due to preceding ages of neglect. Thus from Saul's accession to the be-

ginning of the captivity, B. C. 1095-606, was 490 years. If these 490 years are taken as natural years of 365½ days each, they will be found to contain seventy sabbatical years and 25,567½ weekly sabbaths, those days amounting to exactly seventy natural years. During these seventy years there is no history for the Holy Land, and that of her people is the history of the captives in Assyria.

The records of their captivity are very scanty, yet a few important facts are known which may lead us, as in the case of the "wanderings" in the desert, to some general idea of their position.

1. The captive nation seems soon to have settled down in Chaldea under a conviction (at first difficult to arrive at, but made certain by the prophecies of Ezekiel and Jeremiah) that the sojourn there, though it would come to an end at last, would extend over many years. Numbers of them were doubtless employed upon the great works which Nebuchadnezzar was carrying on in Babylon and its neighborhood. The great city was at that time being built, and the "craftsmen and smiths" who are so particularly mentioned in the account of the earlier captives, 2 Kings xxiv. 13, 14, would be sure to be employed in connection with such a work. It has also been thought that Chebar, on whose banks Ezekiel saw his visions, was the great canal constructed by Nebuchadnezzar, and that the prophet-priest was ministering to a body of his countrymen engaged on the excavations. Such labors as these would lead to hardships and sufferings of the kind indicated beforehand by the prophecy of Isaiah, in which the Chaldeans are said to have shown no mercy to their captives, Isa. xlvii. 6, and to have made them to howl, Isa. lii. 5, with their severities.

But after a time, and apparently very early in the captivity, the Jews acquired positions among their conquerors which are inconsistent with any long continuance of such severities. Thus Jeremiah's letter to them in the beginning of Zedekiah's reign indicates the possession by them of full liberty and civil rights: "Thus saith the Lord of hosts, . . . Build ye houses and dwell in them; and plant gardens and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace," Jer. xxix. 5-7. Such indications of prosperous settlement are illustrated by the book of Tobit, although the Israelites of whom the story is told belonged to the earlier captivity of the ten tribes. It is still more strongly illustrated by the positions to which Shadrach, Meshach and Abednego, Daniel, Mordecai, Esther, Ezra and Nehemiah rose—positions of the greatest honor and responsibility.

2. Their distinctive nationality was maintained by the Jews during the whole of the seventy years'

absence from Judah. (1.) During the whole of the time they carefully preserved the registers of their genealogies, the forty-two thousand who returned with Zerubbabel all being identified as belonging to particular families in the book of Ezra, and a very few indeed being mentioned as having "sought their register among those that were reckoned by genealogy, but they were not found," Ezra ii. 1-62; Neh. vii. 7-64. These genealogies are a continuation of the system regularly maintained among the Jews in previous times, 1 Chr. ix. 1, and even as they are still preserved show continuous lines from Adam to the end of the captivity, 1 Chr. i.-viii., and two such lines at least, Matt. i. 1-16; Luke iii. 23-38, thenceforward to the time of our Lord. (2.) Besides the organization thus indicated by the maintenance of the national registers, the captive Jews are also said to have recognized one of their number as supreme ruler, under the title of the "Prince of the Captivity." Whether such an officer would be appointed during the forty years that King Jehoiachin lived in Babylon may be doubted, but his son Salathiel is spoken of as "the captain of the people," 2 Esd. v. 16, and Zerubbabel, the son of Salathiel (whose Chaldean name was Sheshbazzar), is called "the prince of Judah," Ezra i. 8, and as such was no doubt chosen to lead the captive nation back to Judah, Ezra i. 11; ii. 1; v. 2, 16, and to be the governor of the country when they had arrived there, Ezra v. 14. This prince, or head, of the captivity, was called by a Chaldean title "The Rhesa," and it is alleged by the Jews that the head of David's descendants was recognized as such down to a much later date. (3.) The captive nation maintained its religious customs as far as they could be maintained under the circumstances. Hence, Haman speaks of them as a people whose "laws are diverse from all people," Esth. iii. 8, while the steadfastness of Shadrach, Meshach, Abednego and Daniel in refusing to worship any but the Lord is familiar to every reader of the Bible. They had no temple, no place for sacrifices, no Zion where to sing the Lord's song; but they had their high-priests—as Jeshua—and their other priests and Levites. Every Jew also would re-echo the sad strain, "If I forget thee, O Jerusalem, let my right hand forget her cunning;" and it would not be Daniel alone who would kneel down three times a day to pray and give thanks before his God, with his windows open toward the Holy City, Dan. vi. 10; compare Isa. lxiv.

3. But God's continued care for his people is conspicuous above all other facts in the scanty records of the captivity. In the beginning of it "God brought Daniel into favor and tender love with the prince of the eunuchs," and enabled both Daniel and the other three captives to remain steadfast to their religion. He also gave "these four children knowledge and skill in all learning and wisdom," so that they were at a very early age placed in the highest positions of government,

Dan. i. 9-21; ii. 49. When in later years they were attacked by the jealous Chaldeans for not worshipping Nebuchadnezzar's great image of world-empire, the Lord protected them by a marvelous miracle in the fierce furnace into which they were cast, and the angel of his presence walked with them in the midst of the flames, Dan. iii. 25, giving the Jews as clear a manifestation of the divine providence by which they were led and guarded, as ever they had received in previous ages of their national existence. Not less conspicuous was the preservation of Daniel in the lions' den many years afterward, Dan. vi. 22.

The succession of prophets was also kept up among the Jews in Babylon. Ezekiel, who was carried captive with Jehoiachin in B. C. 598, prophesied during at least twenty years, B. C. 594-573, declaring most important events in the future history of his nation, the restoration of the people to Judah, the rebuilding of the city and temple, the destruction of their enemies and the coming of Messiah. But perhaps there is nothing which so strongly exhibits God's continued care and love for his people as the history of Daniel himself, whose life extended over the whole of its duration.

For Daniel the prophet occupies a very remarkable position in Jewish history, being not only a "seer" of future events, but a statesman of the highest rank, filling the position of viceroy to Nebuchadnezzar and his successors during the reign of two dynasties and for little less than seventy years. His prophecies were delivered chiefly in the years B. C. 555-534, but he was appointed "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon," as early as B. C. 603 (the middle of the reign of Jehoiakim); he "prospered in the reign of Darius," so that he was made, B. C. 538, the first of the three presidents who were set over the one hundred and twenty princes of the empire, being in fact "prime minister"—like Joseph in Egypt—and his prosperity continuing "in the reign of Cyrus the Persian;" he probably retained that great office until the close of his life, when he could scarcely be less than ninety years of age. Thus all the while the people of God were in captivity in a strange land the chief ruler of that land was one of themselves, and one whose faithfulness to the ancient Church of God was so great that even in his middle life he is joined with Noah and Job by the word of God himself, Ezek. xiv. 14, as being one of the most righteous of his saints. It can scarcely be doubted that this strange political arrangement was part of the divine providence by which the Jews were to be preserved for their restoration, and it is very significant that, the exact time prophesied for that restoration having been ascertained by Daniel, Dan. ix. 2, it was he who interceded with God for its fulfillment, and to whom the angel Gabriel was sent with the announcement that the time was come, Dan. ix. 24, that the people of God should be restored to their land, and that four hundred and eighty-three years after the rebuilding of the earthly Jerusalem had begun the Messiah himself should begin to build therein an eternal city of God.\* To Daniel also was revealed, as to one well versed in the affairs of em-

\* This prophecy is that seven weeks and threescore and two weeks of years will elapse between "the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince," Dan. ix. 25. These four hundred and eighty-three years begin with the arrival of Ezra at Jerusalem, B. C. 457, Ezra vii. 8, and end with our Lord's ministry, which began A. D. 27, when he "began to be about thirty years of age."

pires, the general course of the world's political history between his own time and that of our Lord. Thus the great image seen by Nebuchadnezzar in his dream, Dan. ii. 31-35, was divinely interpreted to Daniel as signifying the great world-empire of those ages. The "head of fine gold" was the Babylonian empire itself; the "breast and arms of silver" were the Medo-Persian empire into which it should descend; the "belly and thighs of brass" were the Grecian empire to be founded by Alexander the Great; the "legs of iron, and feet part of iron and part of clay," were the Roman empire and its outlying possessions; the "stone cut out of the mountain without hands" was the kingdom of God built upon the Rock of the Messiah's divine nature, by which the world-power should be broken in pieces, Dan. ii. 36-45, by "the kingdoms of this world" becoming "the kingdoms of the Lord and of his Christ." Mysteries of a still more distant future grafted on to the same interval of universal empire were entrusted to Daniel, but their entire revelation was sealed up until the time of their fulfillment should draw near, Dan. vii.-xii.

Thus the Lord kept up a witness of his continued presence with Israel—(1) By his visible protection of the three young princes in the furnace; (2) By his providential ordering of the political circumstances of the Babylonish empire for the advantage of his people; and (3) By prophetic revelations exceeding in divine significance any that had ever before been made to the world. So he did fulfill his ancient words spoken by Moses: "And yet for all that, when they be in the land of their enemies, I will not cast them away. . . . But I will for their sakes remember the covenant of their ancestors," Lev. xxvi. 44. That signs of such supernatural protection were evident to the heathen themselves is shown by the words of

### CHRONOLOGY OF THE CAPTIVITY.

	B. C.	
Jeremiah	606	Nabopolassar's 19th year
	604	Nebuchadnezzar's 1st year
	603	Daniel and 3 friends made satraps [Cyrus born]
	599	
	598	Tyre besieged
	597	
	594	
	590	[Pharaoh-Hophra's 1st year]
	589	
	588	Old Tyre taken
Ezekiel	585	
	584	
	573	Nebuchadnezzar devastates Egypt
	570	Nebuchadnezzar's madness begins
	561	Evil-Merodach's 1st year
	559	Neriglissar's 1st year
	556	Laborosoarchod's 8 months' reign
	555	Nabonedus' 1st year
	541	Belshazzar, viceroy to his father Nabonedus
	539	Babylon besieged
Daniel	538	Babylon taken
	538	Darius' [Astyages] 1st year
	536	Cyrus' 1st year

Haman's wife and his wise men: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him," Esth. vi. 13.

Nebuchadnezzar ruled the great empire of Babylon for the first forty-five years of the captivity (B. C. 605-562), and for nearly half of that time the Jewish kingdom was allowed still to exist as a province of Babylon, ruled by the Jewish viceroys Jehoiakim and Zedekiah, the last remnant of the Jews not being taken to Babylon until twenty-three years from the beginning of the captivity, in the year B. C. 584. From this time there is a complete blank in the Biblical history of both the Jews and the Chaldeans; and little more is known of the latter from any other source than that about B. C. 572 Nebuchadnezzar de-

tated Egypt, according to prophecies spoken by Ezekiel fifteen and seventeen years before, Ezek. xxix.-xxxiii., putting Pharaoh-Hophra to death, and setting up Amasis as vice-king over the desolated country. It seems to have been the year after this Egyptian expedition, when his conquests were completed, and when the vast but never completed city of Babylon was growing up in its magnificence, that the vision of Nebuchadnezzar, as interpreted by Daniel, iv. 4-27, was fulfilled, and that he was prostrated for seven years under a fearful and rare disease called lycanthropy, in which the afflicted person imagines himself to be a beast, and adopts the habits of the ox, wolf or other animals to which his madness likens him, Dan. iv. 28-37. "For four years," says Nebuchadnezzar, in an inscription which gives an account of this affliction, "the seat of my kingdom did not rejoice my heart; in all my dominions I did not build a high place of power; the precious treasures of my kingdom I did not lay up"—words that well agree with the account which his words also give of it in the book of Daniel. Shortly after the recovery of his reason—perhaps about two years—the great Babylonian emperor died, B. C. 561, and was succeeded by his son Evil-Merodach. The captive Jehoiachin was immediately released from his prison by Evil-Merodach, and royal honor given to him as the most important of all the captive sovereigns who resided at Babylon, 2 Ki. xxv. 27-30. Evil-Merodach was put to death—and perhaps Jehoiachin with him, compare Jer. lii. 31 and xxii. 24—by conspirators after a two years' reign, B. C. 560, his throne being usurped by Neriglissar first, and afterward by Neriglissar's son, Laborosoarchod. But in B. C. 555 Nabonedus—or Labynetius, perhaps the son of Evil-Merodach—displaced the latter, and reigned until the conquest of Babylon, B. C. 539,

placed the empire in the hands of Darius the Mede, known as Astyages. He was the son of Cyaxares, or Ahasuerus, Dan. ix. 1, and uncle of Cyrus the Persian, under whom, B. C. 536, the empire was placed.

The capture of Babylon (of which Belshazzar, the son of Nabonedus, was viceroy), and the transfer of the empire to the Medes and Persians, does not seem to have affected the position of the Jews, for Daniel occupied the same high position under Darius as he had occupied under Belshazzar and Nebuchadnezzar, Dan. ii. 49; vi. 1, 2. But those who had followed the words of the prophets were now beginning to look forward to some act of God by which the captivity would be brought to a close. So Daniel records of himself that in the first year of Darius, B. C. 538, he "understood by books the number of the years whereof the



word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem." Then on behalf of himself and his people he confessed the national sins which had brought so many years' humiliation and sorrow upon them, and presented his supplication before the Lord his God for the holy mountain of his God, Dan. ix. 1-20. And while he was doing so, the angel Gabriel, who had visited him before, came to announce to him that at the end of seventy prophetic weeks—i. e., years—the punishment of the people's transgression would be completed, and the nation restored to its own land until the coming of the Messiah.

Thus, although Daniel was not to see his native land again, he was permitted to see the dawn of Israel's restoration; and from the position which he occupied as prime minister of Cyrus, there can be little doubt that he was the chief instrument by which the great king was stirred up to accomplish it. For himself the word was, "Go thou thy way till the end be;" but with the blessed waiting of Paradise revealed, "for thou shalt not rest, and stand in thy lot at the end of the days."

#### FROM THE END OF THE CAPTIVITY TO THE CLOSE OF THE OLD TESTAMENT.

Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi.

Date { A. M. 3468-3670.  
B. C. 536-420.

The books of Ezra, Nehemiah and Esther are the latest of the historical books of the Old Testament, bringing down its history to the close of the captivity.

Ezra and Nehemiah wrote the books which go by their names; but in the Greek Septuagint version they are called the first and second books of Esdras, which is the Greek form of the name of Ezra, and in both the Greek and Latin they are supplemented by the third and fourth of Esdras, which are contained in our Apocrypha. Of these latter the first is an historical book in which portions of Ezra and Nehemiah are incorporated with other histories or legends; the second is a book of visions (once called the Apocalypse of Ezra) which some consider to have been written in the century before our Lord.

Esther was probably written by either Ezra or Mordecai. To it also there is a supplement in Greek and Latin Bibles which is called in our Apocrypha "the rest of the book of Esther;" but these chapters are of later date than the original book by two or three centuries.

More than a century before the captivity began, and nearly two centuries before it ended, both were made the subject of distinct prophecies. The vineyard of the well-beloved in a very fruitful hill was to be "laid waste," and God's people are spoken of prophetically as already "gone into captivity," a nation of conquerors having come down against them like overwhelming waters, Isa. v. 1, 6, 13, 26-30. The cities were to be wasted, without inhabitant and the houses without man, and the land to be utterly desolate, the Lord having removed men far away, so that there was a great forsaking in the midst of the land. "But yet it shall be a tenth, and it shall return," Isa. vi. 11-13. A little later word was sent to Ahaz that the Lord would bring upon his people and his father's house days such as had not been since the day that Ephraim departed from Judah, the prophecy now pointing

out whence the invader would come, "even the king of Assyria," by whom the Lord would shave Judaea as with a hired razor, Isa. vii. 17-20. He should "bring up upon them the waters of the river, strong and many, even the king of Assyria and all his glory, and he shall come up over all his channels, and go over all his banks, and pass through Judah," Isa. viii. 7, 8. "O Assyria, the rod of mine anger, and the staff in their hand is mine indignation." But no sooner had the full terribleness of the punishment been revealed than the words of prophecy looked onward to mercy: "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness," Isa. x. 22. The prophecy passes on into a prophecy of the return of all the human race from the captivity of its great enemy under the leadership of Christ, Isa. xi., yet all through the definite idea of Assyria is kept in view, Isa. xi. 16, and the destruction of Babylon definitely predicted, Isa. xiii. 14.

About half a century later, but still one hundred and seventy-eight years before the end of the captivity, B. C. 712, Isaiah was inspired to speak to Jerusalem as to a city that had been utterly ruined and desolated: "Thou shalt be inhabited: and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof;" and although one hundred and thirteen years were yet to pass before the year arrived in which Cyrus would be born, B. C. 599, he was spoken of by name: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid. . . . Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him," Isa. xlv. 28; xlv. 1. It is to be observed that the prophecy in this case merges into one of the Messiah, and that the Lord's "anointed," "Cyrus," is immediately suggestive of the Lord's "Christ the Lord;" in Greek kuros, nearly answering to kurios.

This latter prophecy is said by Josephus to have been read by Cyrus; and as he was in such intimate relations with the prophet Daniel, who was his prime minister, nothing is more likely than that it should be brought to the king's knowledge when Daniel knew that the seventy years appointed for the captivity had nearly come to an end.

By such means "the Lord stirred up the spirit of Cyrus" to bring about the fulfillment of these and many similar prophecies respecting the restoration of Israel. Almost as soon, therefore, as he had become an independent sovereign by the death of Darius, in his "first year," B. C. 536, Cyrus made a proclamation throughout all his kingdom and put it in writing, declaring the Lord God of heaven had given him all the kingdoms of the earth, and had charged him to build him an house at Jerusalem which is in Judah. Let, therefore, any Jews who desired to do so, return to Jerusalem and set about this good work, and let all assist them with silver, gold, goods, cattle, and other freewill offerings, 2 Chr. xxxvi. 22, 23; Ezra i. 1, 4; vi. 3-5.

Upon this proclamation being made, a number of the chief of the fathers of Judah and Benjamin, the priests and the Levites, gathered under Zerubbabel, the grandson of Jehoiachin (who is called "the prince of Judah," as representing the royal line of that kingdom, and whose name at the

Chaldean court was Sheshbazzar), and so many of the people responded that a great emigration of Jews took place to the number of forty-two thousand three hundred and sixty, besides seven thousand three hundred and thirty-seven servants, as if in exact fulfillment of Isaiah's words, "Go ye forth of Babylon, . . . with a voice of singing declare ye . . . the Lord hath redeemed his servant Jacob," Isa. xlviii. 20. It is added that there were among them two hundred singing men and singing women, Ezra ii. 1, 64, 65. Cyrus also restored to Zerubbabel five thousand four hundred vessels of gold and silver belonging to the temple at Jerusalem, which Nebuchadnezzar had placed in the temple of Bel at Babylon, 2 Chr. xxxvi. 7; Ezra i. 7-11; and so well provided were the returning captives that their beasts of burden numbered more than eight thousand, Ezra ii. 66, 67.

Shortly after the arrival of this great caravan at Jerusalem, "when the seventh month was come," the people, who had scattered themselves at first "in the cities," "gathered themselves together as one man" to celebrate the rebuilding of the altar and the restoration of the daily sacrifice. They then celebrated the Feast of Tabernacles, "and afterward offered the continual burnt-offering, both of the new moons and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord," Ezra iii. 1-6.

The next care of Zerubbabel and of Jeshua the high-priest was to prepare for rebuilding the temple. Within a year after their return these preparations were so forward that the foundation was laid with solemn services of praise, the ancient refrain being once more heard on Mount Moriah—"Give thanks unto the Lord, for he is gracious; for his mercy endureth for ever toward Israel," Ezra iii. 8-11; Ps. cxxxvi. 1; 1 Chr. xvi. 34. But the shouts of joy were mingled with "the noise of weeping," for many "ancient men" wept to think of the glories that they had seen, and which they had no hope of ever seeing restored, Ezra iii. 12, 13.

When the Jews returned to Judaea, they found it still unoccupied, no forced immigration having been made for the purpose of replacing its ancient inhabitants, as in the case of the part of Palestine inhabited by the ten tribes. "For as long as the land lay desolate she kept sabbath, to fulfill three-score and ten years," 2 Chr. xxxvi. 21. But they also came into contact with a new nation, known to later ages as Samaritans, which had grown up during the last decline of the Jewish monarchy and the seventy years' captivity.

During the reigns of Hezekiah and Manasseh these northern districts of the Holy Land were occupied only by those few Israelites who had escaped to Judaea before Shalmanezar had accomplished the desolation of their country and sent the bulk of the ten tribes captive to Media, B. C. 721. On the retirement of Shalmanezar these fugitives returned to the southern parts of their land adjoining Judah, and formed "the remnant of Israel" who dwelt in Manasseh and Ephraim, 2 Chr. xxxiv. 9. Shortly after the return of King Manasseh from his captivity in Nineveh (about B. C. 678), Esar-haddon, the son of Shalmanezar, colonized the desolate land of the ten tribes with immigrants from Babylon, Cuthah, Ava, Hamath and Sepharvaim, 2 Ki. xvii. 24; Ezra iv. 2, 9, 10—countries and cities which the Assyrians had conquered—according to the well-known custom of the great Eastern empires. These immigrants and the small "remnant of Is-

rael" intermarried, compare Ezra ix.; x., and by the time that the Babylonish captivity had ended they had become a mixed people, bearing traces both of their heathen and their Israelitish origin. Thus "every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made," and at the same time some rays of true religion shone on the land through the teaching of a priest of Israel, sent from Nineveh by Esar-haddon to "teach them the manner of the God of the land," who had visited the immigrants with a plague of lions. So this mixed people "feared the Lord, and served their own gods; . . . unto this day they do after the former manners. . . . So these nations feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day," 2 Ki. xvii. 24-41. In later days there was a larger infusion of Judaism through the influence of the revived worship of God in Judaea, the knowledge of the Pentateuch, the influx of refugee Jews and the increase of a Jewish population north of the Samaritans in Galilee.

A rival temple to that at Jerusalem was built on Mount Gerizim by Sanballat in B. C. 408, a rival priesthood established by Manasseh, a priest expelled from Judah by Nehemiah for an unlawful marriage, Neh. xiii. 28, and many of the customs of the Mosaic law prevailed from that time among the Samaritans. The temple was destroyed by John Hyrcanus three centuries afterward, B. C. 109, but to this day a remnant of the Samaritans offer sacrifices on the nights of the three great Jewish festivals every year amidst the ruins of the ancient Samaria.

Disagreements between this new nation and the returned Jews began to arise immediately after the refoundation of the temple, and seriously hindered its progress for fifteen years. As soon as the Samaritans heard of what was going on at Jerusalem they sent to Zerubbabel and his council, desiring that they might be permitted to take part in building the temple, alleging as their reason, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither," Ezra iv. 1, 2. This request was refused by Zerubbabel, Jeshua and the Sanhedrim, with the words, "Ye have nothing to do with us to build an house unto our God"—words similar to those afterward used by Nehemiah: "Ye have no portion, nor right, nor memorial, in Jerusalem," Neh. ii. 20, and which indicate the spirit that existed toward the Samaritans on the part of the Jews ever after, "for the Jews have no dealings with the Samaritans," John iv. 9. The refusal led to opposition: "The people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia," Ezra iv. 4, 5. In the time of Cambyses—called Ahasuerus by Ezra—the Samaritan rulers represented to him that the returned Jews were rebuilding "the rebellious and the bad city" with a view to rebellion, and requested that search might be made in the records of the empire to show how "this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city destroyed." And they added that if Jerusalem was re-established the empire would lose all its possessions west of the Euphrates, Ezra iv. 7-16. The reply to this came

during the eight months' reign (B. C. 522) of the usurper known as the Pseudo-Smerdis, and states that, a search among the records of Babylon having confirmed the statements of the Samaritan rulers, they were to stop the works going on at Jerusalem. This was at once done, notwithstanding some resistance on the part of the Jews, and for about two years the temple and the walls of the city rose no higher out of their ruins, Ezra iv. 23, 24.

The prophet Haggai, B. C. 520, was then sent by God with words of encouragement and rebuke, bidding Zerubbabel and Jeshua to resume the work: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? . . . Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." And when, thus commanded, the people "came and did work in the house of the Lord of hosts, their God," Haggai brought "the Lord's message unto the people, saying, I am with you, saith the Lord," Hag. i. 1-15. He was also, a few weeks later, bidden to declare that although those who saw the temple in its first glory might weep at the comparison of what was now being done, Ezra iii. 12, yet "the glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts," Hag. ii. 1-9. Later on in the year the prophet was directed to point to the coming harvest as a sign of the Lord's renewed blessing on Israel, Hag. ii. 10-19, and afterward to close his prophecy with a prediction of the overthrow of Babylon, Hag. ii. 20-23.

Zechariah the prophet, B. C. 520-487, took up the words of Haggai in the latter part of the same year, declaring, "Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord," Zech. i. 17; ii. 10. This prophet also saw a vision of "Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." But the Lord rebuked Satan, and Joshua had the splendid robes of the high-priesthood put upon him in the place of the "filthy garments" in which he had been clad, Zech. iii. 1-10. To Zerubbabel he was bidden to say, "The hands of Zerubbabel have laid the foundations of the house; his hands shall also finish it," Zech. iv. 9. Thus were the prophets sent to strengthen the hands of the reviving nation, and to convince them that the God of their fathers was still manifesting his love toward his people Israel.

Under such encouragement Zerubbabel and Jeshua disregarded the decree of the usurper Ahasuerus, and began to build again in the second year of Darius Hystaspes, B. C. 520, notwithstanding the opposition of Tatnai, the satrap of the province of Syria and Palestine, and of Shethar-boznai, the commander of the army. This opposition was, however, very different from that of the Samaritans; and when Zerubbabel declared that he was acting under a decree of Cyrus, the satrap at once referred the matter to Babylon to see whether such a decree had really been granted, Ezra v. 1-17. Search being made, the decree of Cyrus was found in "the house of the rolls" at Ecbatana, and was incorporated in a new decree by Darius which gave full power to the governor of the Jews "to build this house of God in his place," and directed the satrap of the province to assist the work out of the public tribute with

everything that was needed for building or for the purpose of the sacrifices, Ezra v. 1-12. This remarkable decree was issued by Darius Hystaspes B. C. 519, just seventy years after the burning of the temple by Nebuzar-adan in the reign of Nebuchadnezzar. It was carried out without any hesitation by Tatnai and Shethar-boznai, and with such efficient aid the second temple was completed on the third day of the last month, Adar, in the sixth year of Darius, B. C. 516, the same year in which Babylon, having risen in rebellion against him, had been still further reduced in importance and strength, according to Jeremiah's prophecy, Jer. xxv. 12, 13, by a second siege and capture, and by the partial destruction of its enormous walls.

The rededication of the temple took place with a festival which began in the end of the year B. C. 516, and ended with the passover on the twenty-first day of the first month, Nisan, of B. C. 515. Great burnt sacrifices were offered—"an hundred bullocks, two hundred rams, four hundred lambs"—and a sin-offering was offered for the whole of the twelve tribes (not for Judah and Benjamin only) of "twelve he-goats, according to the number of the tribes of Israel," Ezra vi. 16-22. This rededication of the temple was seventy years from the year B. C. 584, when the last remnant of the Jews were carried away to Babylon by Nebuzar-adan.

For more than half a century after the rededication of the Temple, Holy Scripture is silent respecting the Jews, this interval taking in the reigns of Darius Hystaspes and of Xerxes, stirring times in which the western world was fast pushing forward its claims to supplant the eastern in the march of civilization and power. In the latter part of the reign of Xerxes, or in the early part of the reign of Artaxerxes Longimanus, who came to the throne of the Persian empire in B. C. 465, the veil is lifted once more to tell us of the plot of Haman for the destruction of the Jews who remained in Media, and of the good providence of God in thwarting his wicked design by the influence of Mordecai and his niece Esther, the queen either of Xerxes or of Artaxerxes. The danger from which the Jews so nearly escaped probably suggested to many of them to seek permission to follow the example of the previous generation and to return to Judaea, such permission being more likely to have been granted by the influence of "the queen sitting by the king," Neh. ii. 6, than by any other means.

The second restoration of captive Jews to Judaea took place under the leadership of Ezra, in the seventh year of Artaxerxes, B. C. 457, Ezra and his companions beginning their journey from Babylon on the first day of the first month (about the end of March), and reaching Jerusalem four months afterward, on the first day of the fifth month, Ezra vii. 8, 9. From this date is computed the sixty-nine weeks or four hundred and eighty-three years which were to elapse before the beginning of the Messiah's ministry, which was in A. D. 27, Dan. ix. 25. Artaxerxes had decreed that "all they of the people of Israel, and of his priests and Levites," which were in his realm, should have full liberty to go with Ezra, and had made large offerings of silver and gold for the use of the temple, which were added to those of the Jews themselves. He also gave him authority to draw further upon the treasurers of the provinces of Syria and Palestine to the extent of one hundred talents of silver, one hundred measures of wheat, one hundred baths of wine, one hundred baths of oil, and salt, without limit. In addition to these great offerings, he exempted from taxation



all who were employed in the ministrations of the temple, and made Ezra governor of all the Jews who lived west of the Euphrates, Ezra vii. 11-26. The number of Jews who accompanied Ezra is reckoned by him as seventeen hundred and fifty-four, a small number, probably, compared with that of those who still remained in the land of their exile, Ezra viii. 1-20, but this does not include the women, and is perhaps only the number of adult men.

The only act of Ezra's government mentioned at this time is the separation of the Jews from the Gentile wives whom they had married, Ezra ix.; x., and it is probable that he returned to the court of Artaxerxes as soon as this and corresponding reforms had been effected at the end of the year, having by that time completed his commission "to inquire concerning Judah and Jerusalem," and to "set magistrates and judges" over the Jews, Ezra vii. 14-25.

During the twelve years, B. C. 457-445, that followed, great troubles came upon the Jews, the wall of Jerusalem being broken down and the gates burned with fire in some of the attacks made upon it by their enemies, probably by Sanballat, the governor of Samaria, Neh. i. 3. Intelligence of this coming to Nehemiah, the cupbearer of Artaxerxes, he interceded with God for his people, and then brought their troubles before the king, "the queen also" (perhaps Esther) "sitting by him," petitioning that he might be sent to Jerusalem with a commission to rebuild the city walls, the palace of the governor, and the house in which he wished to live during his sojourn there, Neh. ii. 1-8. Notwithstanding the authority thus given to him by Artaxerxes, Nehemiah met with great opposition from "Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites," who even "conspired together to come and fight against Jerusalem" and hinder its fortification. "Nevertheless," says Nehemiah, "we made our prayer unto our God and set a watch against them day and night," and "every one with one of his hands wrought in the work, and with the other hand held a weapon," while of himself and his chosen guard he adds, "None of us put off our clothes saving that every one put them off for washing," Neh. iv. 1-23. This energy of Nehemiah so communicated itself to the people that in fifty-two days, on the 25th day of Elul, the beginning of October, the ruined walls had been effectively repaired, and not long afterward the gates were hung in their places, so that the city would be properly protected against any assault from without, Neh. vi. 15; vii. 1-3. But the city was large and its inhabitants few, and it was long before the houses were built, Neh. vii. 4. To repopulate the city more thoroughly, it was determined that they should "cast lots to bring one of ten to dwell in Jerusalem the holy city and nine to dwell in other cities. And the people blessed all the men that willingly offered themselves to dwell at Jerusalem," Neh. xi. 1, 2.

Ezra was again at Jerusalem at this time, and he caused all the people to be assembled together in "the street that is before the water-gate" while he read to them from an elevated "bema," or platform pulpit, on which he and other chief men stood, the "book of the law" day by day for seven days while they were celebrating the Feast of Tabernacles, Neh. viii. 1-18, which they seem suddenly to have begun on hearing the account of it read to them. At the end of the festival (instead of before it, as would usually have been the custom) they kept the great fast of the day of atonement, and

when it was over solemnly renewed the covenant between the nation and God, "and entered into a curse and into an oath to walk in God's law which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord and his judgments and his statutes," Neh. ix. 1, 38; x. 29.

Nehemiah remained at Jerusalem for twelve years, returning to the court of Artaxerxes in the thirty-second year of his reign, B. C. 433, and "after certain days" he obtained leave of the king to go again to Jerusalem, Neh. v. 14; xiii. 6, 7. But little is said of this second visit, and nothing further whatever is recorded respecting Ezra, who is supposed to have died on his way back to Babylon, both he and Nehemiah thus passing suddenly out of the scriptural history.

The prophet Malachi is believed to have prophesied at some time between B. C. 425 and B. C. 400, and tradition has identified him without sufficient evidence with Ezra. His prophecy seems to have been intended to complete the Old Testament, for its distinct predictions of the Messiah and his dispensation, Mal. iii.; iv., and his last words, which are a prophecy of John the Baptist's preaching, Mal. iv. 5, 6; Luke i. 17, make it a link between the old and the new dispensation such as can hardly have been accidental.

## HISTORY OF THE JEWS BETWEEN THE OLD AND NEW TESTAMENTS.

### I. and II. Maccabees, Josephus.

Date { A. M. 3679-4000.  
B. C. 334-4.

The vast empire established by Nebuchadnezzar gathered into itself the whole Semitic race; and while it extinguished many sovereignties by conquest, it also extinguished many nationalities by the system of captivities. Such seems to have been the object for which it was permitted by God's providence, its existence being a preparation for the use of European civilization under the Greeks and Romans, and coming to an end when the Aryan race had begun to lay the foundations of the later world; for Cyrus, being a Persian (although related on his mother's side to the Medes), represents the transition epoch in which power was passing from the Semitic to the Aryan race. But the Jews were altogether an exceptional race. They survived all the other nationalities of the Eastern world; and the prophecy of Jeremiah was literally fulfilled: "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished," Jer. xvi. 28. Hence, although the national existence of most of the people who had been neighbors to the Jews in the times of their ancient history was obliterated by the empire formed under Nebuchadnezzar, and although the conquests of Alexander the Great, which extinguished the empire, still more confused the nationalities of the Eastern world, yet the Hebrew race still retained its hold upon the Holy Land, and though punished was not brought to a full end.

Singularly little is known, however, of the history of the Jews for the two centuries and a half after the close of the Old Testament, during which they remained under the rule of the Persian kings, B. C. 535-334. The Ptolemies, B. C. 323-205, and the first and second Antiochus, B. C. 205-168, and

the few incidents of these times, are known to us only on the authority of Josephus.

### The Jews still under the Persian Empire.

[B. C. 420-334.]

For nearly a century after Nehemiah and Ezra the Holy Land continued to be a part of the great empire founded by Nebuchadnezzar, but ruled for two hundred years by Persian sovereigns. During that century the Jews seem to have lived quietly, developing their own resources, but taking no part in the wars or politics of the empire and making no attempts to regain their independence. Their government seems to have been rarely interfered with by the satraps of the province of which Palestine formed a part, and the local head of the nation was the high-priest. But twice only do any incidents of Jewish history crop out during this century.

[B. C. 366.] The first of these incidents is the rivalry between Jeshua and Jonathan, Neh. xii. 11-22, sons of Joiada and grandsons of Eliashib, for the high-priesthood. Of its details Josephus gives no account, but its result was the murder of Jeshua by Jonathan, apparently in defending himself from an attempt of the latter to deprive him of his office as high-priest. Upon this the Persian satrap Bagoses, a friend and supporter of the murdered man, came to Jerusalem, forced his way into the temple, and imposed upon the Jews a new tribute of fifty shekels for every lamb that was sacrificed, probably intended as a fine of one hundred shekels a day.

[B. C. 332.] Josephus also gives an account of a visit of Alexander the Great to Jerusalem, which took place after his defeat of Darius at Issus, and his capture of Damascus, New Tyre and Gaza. According to the Jewish historian, Alexander marched on the Holy City with the intention of punishing Jaddua, the high-priest (son of Jonathan), for his refusal to recognize Alexander as his sovereign while Darius, to whom he had taken an oath of allegiance, was living. But on his approach to Jerusalem the conqueror was met by a long procession of the priests and people, with Jaddua at their head in his blue and scarlet robes and wearing his mitre, on which was engraved the holy name. Alexander recognized in the high-priest's dress that of a person whom he had seen in a dream which he had before leaving Macedonia for the conquest of Asia, and who had promised him success. Falling down at his feet, therefore, he acknowledged him to be the servant and messenger of the supreme God, and entering the Holy City offered sacrifice in the temple under his direction.

Jaddua then showed Alexander the book of Daniel, with its prophecies respecting himself and his subjugation of the Persian empire, Dan. vii. 6; viii. 3-8, 20, 21; xi. 3, thus bringing him to a still further recognition of the God of Israel, by agreeing that the Jews should be left free in all parts of his empire to observe their own laws. After a short stay at Jerusalem, Alexander then marched southward on his way to Egypt.

### The Jews under the Greek Kings of Egypt.

[B. C. 323-205.]

The empire handed down almost entire from Nebuchadnezzar to Alexander the Great was broken up after the death of the latter, B. C. 323, into several kingdoms, of which one was the kingdom of Syria, stretching from the Euphrates to the Mediterranean and including the Holy Land.

In the division of Alexander's dominions among his four successors, the Diadochi, this extensive province was assigned to Laomedon, Dan. viii. 8-22, when "they all put crowns upon themselves," 1 Macc. i. 9, but was wrested out of his hands, B. C. 320, by Ptolemy Soter, the first Greek sovereign of Egypt. By the stratagem of entering Jerusalem on a Sabbath for the pretended purpose of offering sacrifice as Alexander had done, Ptolemy gained quiet possession of the Holy City, and eventually of Palestine. He then took many of the Jews and Samaritans to Egypt, where by this forced, and by subsequent voluntary, immigration, many Jewish colonies were formed throughout the country, the largest of all being that of Alexandria, where a Hebrew population had already been partially established by Alexander. For about twenty years afterward the possession of the Holy Land was disputed by Antigonos, who had established his authority over a large part of Asia Minor; but his wars with Ptolemy do not seem to have penetrated to Jerusalem, and it was finally settled as a dependency of Egypt by the victory of Ptolemy and the other three successors of Alexander over Antigonos at Ipsus, B. C. 301.

It was during the reign of Ptolemy Soter, B. C. 323-285, that the high-priest Simon the Just flourished, whose government is so highly lauded by Jesus the son of Sirach; and how much prosperity and freedom the Jews enjoyed under the rule of Ptolemy is shown by his repair and fortification of the temple, and of the city itself, Eccus. i. 1-4.

The second Greek king of Egypt, Ptolemy Philadelphus, B. C. 285-247, was very favorably disposed toward the Jews. He liberated all of them who had been sold into slavery in Egypt, paying four hundred and sixty talents out of his treasury for the purpose, and sent magnificent offerings to the temple of vessels of gold and silver, together with money for sacrifices, and a golden table for the show-bread. The object of this liberality is stated to have been the obtaining a Greek version of the sacred books for his newly-formed library at Alexandria. And whether there is any historical truth or not in the narrative of Aristæus that this version was made by seventy-two elders sent to Egypt from Jerusalem by the high-priest, it is certain that the Septuagint, or Greek version of the Old Testament, was made some time during the reign of Ptolemy Philadelphus. This Greek version of the Septuagint had a great work to do in preparing the way for European Christianity, and was used by our Lord and his apostles as a faithful representative of the original Scriptures.

The third Greek sovereign of Egypt, Ptolemy Evergetes, B. C. 247-222, was equally friendly to his Jewish subjects; but Onias, the high-priest, brought them into great danger, B. C. 226, by refusing or neglecting to collect and pay the annual tribute of twenty talents which had always been paid under the rule of the Ptolemies. The danger was averted by the astute policy of Joseph, the high-priest's nephew, who went to Alexandria, and winning favor with the king and queen obtained a commission as civil governor of Judæa upon condition of paying sixteen thousand talents to the Egyptian treasury out of the taxes laid on the Jews, instead of the eight thousand talents which were usually paid by the farmers of the revenue. Joseph continued to occupy the post thus given him for twenty-two years, as long as the Holy Land continued under the rule of the Ptolemies.

Ptolemy Philopator, B. C. 222-205, the fourth

of these Greek kings of Egypt, was engaged in a long contest with Antiochus the Great, king of Syria, who laid claim to Judæa as part of the dominions assigned to his ancestor Seleucus Nicator on the partition of Alexander's empire which followed the defeat of Antigonos at the battle of Ipsus. Antiochus was defeated by Ptolemy at the battle of Raphia, near Gaza, B. C. 217, and for a time the latter thus secured his authority over Judæa. But he alienated the Jews after his victory by endeavoring to penetrate to the temple itself, and even to the holy of holies, while he was offering sacrifices in the outer court of the Gentiles, as his predecessors had done. As tradition has recorded an incident in the life of William the Conqueror that he was prevented by a miracle for attempting a profane act in the cathedral at Durham, so it is reported that a supernatural terror prevented Antiochus from carrying out his intention, but on his return to Alexandria he revenged himself by a persecution of the Egyptian Jews.

The fifth Ptolemy, Epiphanes, B. C. 205-181, was the last of the Ptolemies who reigned over Judæa. Being only a child at his father's death, Antiochus the Great and Philip V., king of Macedonia, combined their strength to divide the Egyptian dominions between them, the Holy Land falling to the share of the king of Syria. For a time Antiochus maintained his authority over Judæa; but the guardians of the young Ptolemy Epiphanes appealing to the Romans (who had just completed the Second Punic War by Scipio's defeat of Hannibal), Egypt was taken under their protection and forces sent under a general named Scopas to recover the province. Scopas at first succeeded in reinstating the Egyptian rule, and after having retaken Jerusalem, B. C. 199, placed a garrison there. But in the next campaign he was defeated and captured by Antiochus, who thus, B. C. 198, re-established his authority over Judæa. Five years afterward, B. C. 193, he gave his daughter Cleopatra in marriage to Ptolemy Epiphanes, and assigned Palestine and Cælo-Syria as her dower, but it does not appear that the agreement was ever carried out; and thus the Holy Land passed altogether from the hands of the Greek sovereigns of Egypt into those of the Greek sovereigns of Syria.

### The Jews under the Greek Kings of Syria.

[B. C. 205-168.]

Antiochus the Great carried on a long war with the Romans; but when peace was made between them, B. C. 188, the latter confirmed to him the possession of Palestine. In the following year he was killed while attempting to plunder the temple of Bel, at Elymais, and was succeeded by Seleucus Philopator, his eldest son, B. C. 187-175. Seleucus IV. was greatly burdened by the immense tribute exacted from his father by the Romans, which he collected with difficulty. Having heard that great riches were stored up in the treasury of the temple, he sent Heliodorus, his treasurer, to take possession of the money, although he had hitherto contributed largely to the expenses of the temple service, 2 Macc. iii. 1-7. The high-priest represented that part of this treasure was laid up for the relief of widows and orphans, while four hundred talents of silver and two hundred talents of gold were the property of "a man of great dignity," who had placed it there to be protected by the sacredness of the place. Onias, the high-priest, and the other priests declared that it was impossible to give up the money thus entrusted to

their care; and when Heliodorus attempted to remove it to the king's treasury, he was prevented by the appearance of a terrible horseman clad in golden armor, who caused two attendants to scourge him almost to death as he lay prostrate on the ground. This apparition is narrated as supernatural by the author of the second book of Maccabees; but if it was so, we must rather believe it as intended to prevent some profanation of the temple than as a divine interposition to save a rich Jew's gold, 2 Macc. iii. 8-40. The jealousies arising out of this transaction led to much disorder in Jerusalem, and eventually led to appeals for the interference of the Syrian king, which brought great misery on the Jews, 2 Macc. iv. 1-6. It thus appears that the money-getting and money-keeping shrewdness of the Jews was already conspicuous. Such a use of the temple was plainly turning it profanely into a bank, as in our Lord's day. The national worship of gold had superseded the ancient national idolatry.

Antiochus Epiphanes—that is, "the illustrious"—B. C. 175-164, seized on the throne of Syria upon the assassination of his brother Seleucus by Heliodorus, his nephew Demetrius, the lawful heir, being detained as a hostage at Rome. It was of him that Daniel prophesied as coming out of one of the four kingdoms of the Diadochi, the "little horn" which "waxed great, even to the host of heaven; and cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him was the daily sacrifice taken away, and the place of his sanctuary was cast down," Dan. viii. 9-26. So fierce and uncompromising was his opposition to God's true religion as maintained among the Jews that the prophet's vision of his iniquitous career passes on into a prophecy of the great Antichrist who will come in "the end of years, . . . at the time of the end," to oppose the religion of the Messiah, Dan. xi. 5-45.

When Antiochus Epiphanes began his reign over Syria and the Holy Land, the Jews were divided into two parties by the jealousies before referred to, the one party following Simon, who had caused the visit of Heliodorus by informing Apollonius, the viceroy of Seleucus, of the treasure at Jerusalem, and the other party following Onias, the high-priest, who had opposed the attempt to remove it. "But when their hatred went so far that by one of Simon's faction murders were committed, Onias, seeing the danger of this contention, and that Apollonius, as being the governor of Cælo-Syria and Phœnicia, did rage and increase Simon's malice, went to the king Seleucus at Antioch," "not to be an accuser of his countrymen, but seeking the good of all, both public and private; for he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereto," 2 Macc. iv. 1-6. At this crisis Seleucus died, and the high-priest Onias found a worse enemy than Simon in his own brother Jeshua, who offered Antiochus four hundred and forty talents of silver to be appointed in the place of Onias. Jeshua was therefore made high-priest, and Onias, being deposed, was kept prisoner at Antioch.

The new high-priest was a great promoter of Greek customs. He changed his name from Jeshua to Jason, and made it his one object to break up the nationality of the Jews. As a curious illustration of the means he adopted, it may be mentioned that he made the young Jews "wear a hat," instead of the national turban, 2 Macc. iv.



12, and he paid Antiochus one hundred and fifty more talents of silver for the privilege of building "a place for exercise," a gymnasium, in which the young Jews might be trained to the athletic sports of the Greeks, and for the further privilege of calling "them of Jerusalem by the name of Antiochians." When this "place of exercise" was built, its attractions were so great that the priests actually forsook their duties in the temple for the sake of spending their time over "the game of Discus," 2 Macc. iv. 7-17. This profanity was followed up by a gross act of idolatry, Jason sending an offering of "three hundred drachms of silver to the sacrifice of Hercules" at Tyre—an act which so scandalized even his own messengers that they diverted the offering from its purpose, and gave it as a contribution toward "the making of galleys."

After three years the profane high-priest Jason was superseded by Menelaus, a brother of Simon, who made a bid to Antiochus for the office of three hundred talents more than the tribute paid by Jason. To raise this he sold some of the golden vessels of the temple to the Tyrians and others; and to make his own position more secure, he brought about the murder of Onias by Andronicus, the governor of Antioch. The murder was quickly avenged by Antiochus, whose friendship and respect Onias had won, and who caused Andronicus to be put to death in the very place at Antioch where he had slain the high-priest. But this was the last act of friendship which Antiochus Epiphanes ever showed toward the Jews, 2 Macc. iv. 33-38.

On a report that the king of Syria was dead, B. C. 170, Jason, the displaced high-priest, attacked Menelaus his supplanter at the head of a thousand of his friends. Jason was eventually driven out of Judaea, but not before Menelaus had given Antiochus to understand that Jerusalem had revolted against his authority. He was at the time engaged in Egypt on a campaign against Ptolemy Philometor, but he at once marched on Jerusalem "in a furious mind," took the city by assault, and in three days massacred eighty thousand men, women and children, sending many thousands more into slavery, 2 Macc. v. 11-14. He also plundered the temple of all its holy vessels and treasure; and not content with this, polluted it by a mock sacrifice of swine upon the altar and by defiling the sanctuary, 1 Macc. i. 10-28; 2 Macc. v. 15-21; Joseph. Antiq., xii. vi. § 4. Thus he fulfilled the prophecy of Daniel by causing the daily sacrifice to cease and by desolating the house of the Lord, Dan. viii. 10-12.

This great profanity and cruelty of Antiochus Epiphanes was followed up two years later by another great slaughter of the Jews at Jerusalem, Apollonius being sent there with orders to put every man to death and to carry away the women and children. The city was now almost destroyed by fire, and a garrison was placed in Mount Zion to prevent the return of any of the inhabitants, or their resort to the ruined and desecrated temple, 1 Macc. i. 29-40; 2 Macc. v. 24-26.

At the same time Antiochus issued a decree "to his whole kingdom that all should be one people, and every one should leave his laws." The Syrian heathen at once conformed to Greek usages, and so also did the Samaritans, who voluntarily dedicated their temple on Gerizim to "Jupiter" as "the Defender of Strangers," Joseph. Antiq., xii. v. § 5. At Jerusalem the temple of the Lord was also changed into a temple of Zeus, or Jupiter Olympius, altars were set up throughout Judaea

to the same heathen myth, and most rigid measures were taken everywhere to substitute the idolatrous follies of the Greeks for the true religion of God, 1 Macc. i. 41-60; 2 Macc. vi. 1-8.

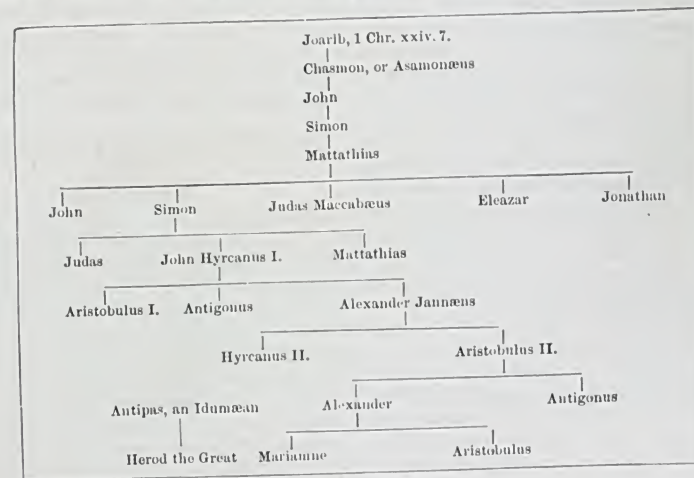
Thus resulted the terrible persecution through which the faithful Jews had to pass, and which foreshadowed the future persecutions by which Christians will be tried under Antichrist, Dan. xii. 1; Matt. xxiv. 21. Women who circumcised their children were put to death, their infants being first hanged around their necks; those who refused to conform to the test of apostasy by eating the forbidden swine's flesh suffered the same fate, 1 Macc. i. 60-73; others who had concealed themselves in a cave "were all burnt together," 2 Macc. vi. 11; old men, like Eleazar the scribe, of ninety years of age, were beaten to death on the rack, 2 Macc. vi. 19, 31; Heb. xi. 35; young men, like the seven brethren, were hacked to pieces and tortured with fire, their brave mothers sharing their fate, 2 Macc. vii. 1-42; and these all died in faith, not "accepting deliverance" when offered by their persecutors, "that they might obtain a better resurrection."

Thus did Antiochus Epiphanes endeavor to uproot the ancient faith of the Jews; and such miseries did the traitor shepherds who had forsaken their priestly duties bring upon the people whom they had misled. It was, however, this very persecution which stirred up the decaying nationality of the Jews, and out of the midst of it there sprung up that patriotic resistance of the Maccabees which ended in extinguishing the dominion of the Syro-Grecian kings over Judaea, and in giving a century of troubled independence to the Jews before their nation was drawn into the all-gathering vortex of the Roman empire.

#### The Jews under the Maccabees and their Descendants.

[B. C. 168-63.]

Mattathias, B. C. 168-166, the first leader of the revolt against Antiochus Epiphanes, was a very



#### The Maccabees.

Judas Maccabæus, B. C. 166-161, soon found himself at the head of six thousand men, with which small but zealous army he was able to attack the Syrian garrison by night, and by quick marches and well-managed surprises to "put to flight no small number of his enemies," 2 Macc. viii. 1-7. Growing in power, he defeated and slew Apollo-

\* The Chasidim were the precursors of the Pharisees.

"Malleus Sutorum," and "Charles Martel." The pedigree of the family and its connection with the Herodian kings may be seen by the annexed table.

At the time when Apollonius had slaughtered so many of the Jews in Jerusalem, Mattathias and his five sons retired to their family town of Modin (*Latron*), on the road between Jerusalem and Joppa. Shortly afterward, while they were mourning in sackcloth the desolation of their country, the king's officers came to Modin to compel the people to apostatize by sacrificing to Jupiter Olympius. Mattathias was called upon to offer first as the chief man of the city, but he boldly refused to do so; and when one of the Jewish townsmen came to the altar for the purpose, a fiery zeal seized the old man, "and his veins trembled, neither could he forbear to show his anger according to judgment, wherefore he ran and slew him upon the altar." He also killed the king's chief commissioner and pulled down the altar; and having called upon all the faithful Jews of the town to join him in the revolt, he and his sons fled to the wilderness, where they fortified themselves in the caves of the rocks, as David had done so long past days, 1 Macc. ii. 1-30. Many others took the same course; and when attacked on a Sabbath by a detachment of the garrison sent from Jerusalem, a thousand men, women and children were slain because they considered it unlawful to resist on the day of rest, which led Mattathias and his friends to decree that even on the Sabbath they would defend their lives by fighting if necessary, 1 Macc. ii. 31-41.

Mattathias and his company were soon joined by the Assideans (*Chasidim*),\* a body of brave men who bound themselves to a strict observance of the law, come what would; and thus reinforced, they went from town to town, destroying the heathen altars and restoring the customs of the Mosaic law. While this good work was going on Mattathias died, B. C. 166, at the patriarchal age of one hundred and forty-six, appointing his third son, Judas, as his successor.

nus, who advanced against him from Samaria, and Seron the governor of Cælo-Syria, who attacked him at Beth-horon, 1 Macc. iii. 1-24.

These successes compelled Antiochus Epiphanes to take vigorous steps for the recovery of Judaea; and the only way by which he could obtain funds for his army in consequence of his luxurious extravagance being by a personal visit to Persia, he left Lysias as the viceroy of Syria, giving him strict orders to send an army into Judaea "to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place, to place strangers in all their quarters, and divide their land by lot." So certain did it seem that these intentions would be accomplished that when an army of forty thousand infantry and seven thousand cavalry marched into Judaea under Gorgias and Nicanor, a multitude of Syrian merchants accompanied them, with large sums of money, for the purpose of buying the Jews as slaves. Judas was able, however, to resist every attack that was made upon his small army, and by means of stratagem and quick movements he eventually succeeded in totally defeating both generals, driving them out of Judaea, taking possession of their rich camp, and sending into slavery the very slave-dealers who had come to buy the expected Jewish captives, 1 Macc. iii. 38; iv. 1-23; 2 Macc. viii. 8-25. A few months later Lysias himself, having led an army of sixty thousand foot and three thousand horse against Judas, was as completely defeated, the Jewish army having now considerably increased in numbers, and venturing to meet their foes at Bethsur, in the South of Judaea, and on the borders of Edom, 1 Macc. iv. 26-34. These successes secured to Judas the possession of Jerusalem. It had lain "void as a wilderness," and a Syrian garrison occupying the castle, the Jews had not been able to approach nearer to it than the heights of Mizpeh, 1 Macc. iii. 42-54.

The restoration of the temple and its services was now therefore the great object of Judas and his faithful friends and followers. There had been years of neglect, and the desolation of the sanctuary was so great that there were "shrubs growing in the courts as in a forest, or in one of the mountains." The altar of burnt sacrifice had been profaned by the erection on it of an idol altar, the priests' chamber had been pulled down, and many of the holy vessels were taken away. Such a cleansing of the sanctuary was therefore necessary as had taken place in the great reformation of Hezekiah. As had then been done, the priests "bare out the defiled stones to an unclean place," probably to the brook Kidron; but the great altar was taken down and its stones placed in a corner within the temple enclosure "until there should come a prophet to show what should be done with them." A new altar was built, like the former one of unhewn stones, the vessels necessary for divine service were provided, and everything prepared for a solemn act of rededication. This took place on the third anniversary of the day on which Antiochus Epiphanes had profaned the temple, Chisleu 25th, about the middle of our December, B. C. 166; and the day was afterward kept as the "Feast of Dedication" down to the time of our Lord, John x. 22. "Thus was there very great gladness among the people, for that the reproach of the heathen was put away," 1 Macc. iv. 36-59; 2 Macc. x. 1-8.

Judas Maccabæus did not, however, end his days in peace. A Syrian garrison still held the fortress on Zion; and Antiochus Epiphanes dying a miserable death in Persia, B. C. 164, which he acknow-

ledged to be a punishment for what he had done in Judaea, 1 Macc. vi. 1-16, his successor, Antiochus Eupator, B. C. 164-162, though but a child, was placed at the head of an army by Lysias for the purpose of relieving it. He marched into Idumæa with one hundred thousand foot, twenty thousand cavalry and thirty-two elephants, the latter of which caused great terror to the Jews. The Maccabæe brothers led their forces to meet Lysias at Bethsura; but although Eleazar, the fourth son of Mattathias, nobly sacrificed himself to secure the victory by killing the king's elephant and thus causing confusion among the troops, Judas was obliged to retreat toward Jerusalem. There he was besieged for some time, and eventually came to terms with Antiochus. The Syrians broke the treaty by destroying a wall lately built by Judas between the fortress of Zion and the temple, 1 Macc. vi. 17-63.

Antiochus Eupator and Lysias were put to death shortly after this by Demetrius Soter, B. C. 162-150, the son of Seleucus, who had been supplanted by his uncle Antiochus Epiphanes. He maintained peace with the Jews for a time, but the high-priest Alcimus (Joachim), an usurper, set up by the Syrians in the place of Onias, was a bitter enemy of Judas, endeavoring to reintroduce the Greek customs, which the latter had suppressed, and calling in the aid of a Syrian army under Nicanor to support him. Judas twice defeated Nicanor, although his own army was reduced to very small numbers, and in the second battle at Avasa near Beth-horon the Syrian general was himself slain, 1 Macc. vii. 1-50; 2 Macc. xiv.; xv. With the account of his death the second book of Maccabees ends.

After this victory Judas Maccabæus sent ambassadors to the Romans, B. C. 161, this being the first time that they were ever brought into contact with the Jews. A treaty of alliance offensive and defensive was executed, a most interesting account of it being given in the first book of Maccabees, 1 Macc. viii. 1-32. But before the return of the ambassadors another great Syrian army had been sent into Judaea under Bacchides, and overcome by numbers Judas Maccabæus died a brave soldier's death at Eleasa, only eight hundred of his followers remaining. His brothers Jonathan and Simon recovered his body and buried him in the sepulchre of the Maccabees at Modin, all Israel mourning for him many days, and saying, "How is the valiant man fallen that delivered Israel?" 1 Macc. ix. 1-22.

Jonathan Maccabæus, B. C. 161-144, the youngest son of Mattathias, was entreated by the Jews to take the place of his brother, the eldest son John being treacherously slain by some of the Nabathean Arabs. Early in his rule the usurping high-priest Alcimus died a miserable death while pulling down the walls which surrounded the temple; and this, following upon a partial defeat which Bacchides had sustained from Jonathan at the Jordan, led the former to retire to Antioch and make peace with the Jews, 1 Macc. ix. 23-73. In his eighth year, B. C. 153, he became high-priest, the office having been unoccupied since the death of Alcimus. At the same time he was invested by Alexander Balas, the *de facto* king of Syria, with a crown and a royal robe, and thus became a "prince-bishop," the first of those royal high-priests of the Asmonæan line who governed the Jews until the Roman conquest, 1 Macc. x. 1-21. "So the king honored him, and made him a duke and partaker of his dominion," 1 Macc. x. 65. It is worthy of note that a remarkable ar-

rangement of a similar character prevailed in more modern times, for the bishops of Durham from the time of the Conquest until the reign of Victoria held a princely as well as an episcopal rank, and their mitre was united with a ducal coronet.

In the wars of succession between the grandson Seleucus and those of Antiochus Epiphanes the Jews were considered as important allies, and were conciliated by both sides, 1 Macc. xi. They also completed the treaty with Rome and another with the Lacedæmonians, 1 Macc. xii. 1-23. But in the seventeenth year of his rule, B. C. 144, Jonathan Maccabæus was treacherously put to death by Tryphon, a Syrian general, who had decoyed him, with a guard of one thousand men, to Ptolemais, 1 Macc. xii. 24-53; xiii. 1-23.

Simon Maccabæus, B. C. 144-135, the second son of Mattathias, succeeded his brother as high-priest and prince of the Jews. His rule was one of great prosperity, peaceful times enabling him to develop the resources of his country, 1 Macc. xiv. 4-15. He renewed the treaties made by Judas and Jonathan with the Romans and the Lacedæmonians, 1 Macc. xiv. 16-24; xv. 15-21, and established himself on terms of equal friendship with the king of Syria, 1 Macc. xv. 1-23, although he was attacked by the latter in the close of his reign. Like all his brothers, Simon died a violent death, he and his two sons being slain by his son-in-law Ptolemy at Jericho while seated at a banquet to which they had been invited by him, 1 Macc. xvi. 11-16. With his death closes the first book of Maccabees.

John Hyrcanus, B. C. 135-106, was the second son of Simon, and succeeded his father as prince-bishop of Judaea. The Syrian king Antiochus Sidetes reduced him for five years, B. C. 133-128, to a much humbler position than that which had been maintained by his father, and after a siege he was compelled to dismantle the fortifications of Jerusalem and to accompany the king on his campaigns in a kind of honorable restraint. But on the death of Antiochus the Greek kingdom of Syria was reduced to a state of anarchy from which it never recovered. John Hyrcanus then re-established his authority, and the Jews acquired a condition of independence such as they had not enjoyed since the days of Josiah. In the latter half of his life John Hyrcanus assumed the position of an independent sovereign, which in reality he was, and took the title of "prince of Israel." He died after a thirty years' rule in B. C. 106, intending his widow to take the civil government of the nation, and thus endeavoring in reality to separate it from the high-priesthood and establish a secular sovereignty.

#### The Asmonæan Kings.

Aristobulus I., B. C. 106-104, the son of John Hyrcanus, set aside his father's will, and leaving his mother, the intended queen, to starve to death in prison, assumed the position and title of king, thus founding the Asmonæan monarchy, which lasted for seventy years. He signalized his short reign by the conquest of the Hauran (*Auranitis*), a tract of country in which the sources of the Jordan are situated, and which is spoken of in the New Testament as Iturea, Luke iii. 1. Driven home by illness, his last hours were sullied by one of those shocking crimes so common in Jewish history; for becoming jealous of the popularity which Antigonus his brother had won, he unintentionally led to his assassination in the subterranean passage which led from the palace to



the temple. When told of what had happened, he was so horror-struck that he broke a blood-vessel and died full of remorse.

Alexander Jannæus, B. C. 104-79, his elder brother, succeeded to the Jewish throne, establishing himself there by the murder of the only remaining son of Hyrcanus. During part of his reign, Judea suffered much from being made the battle-ground between the armies of Cleopatra and her son Ptolemy, whom she had driven from Egypt. Alexander's forces were terribly defeated by Ptolemy, but he was restored to his kingdom by Cleopatra. A cruel tyrant, he was hated by the Jews; and being insulted by some of them in the temple, at the feast of tabernacles, he caused as many as six thousand to be slaughtered. He was also extremely profligate, notwithstanding his office as high-priest, and the story is told of his sitting at a banquet surrounded by courtesans to witness the crucifixion of eight hundred of his rebel subjects. Alexander died of ague while engaged at the siege of Ragaba, and made the same arrangement as had been made by Hyrcanus, leaving the sovereignty to his widow, Alexandra, and the high-priesthood to his eldest son, Hyrcanus.

Alexandra, B. C. 79-69, was queen of Judea for ten years, but nothing remarkable occurred during her reign. Her chief cares were to prevent a recurrence of civil war and to secure the crown for her youngest son, Aristobulus. The former she succeeded in doing by conciliating the Pharisees, or anti-Hellenizing party, her husband having been their bitter opponent and belonging to the sect of the Sadducees, the free-thinking party, which encouraged the introduction of Greek customs and Greek skepticism. The Pharisees sprung from the Assideans (*Chasidim*—"The Pious"), or strict observers of the law, who joined Judas Maccabæus, the name Pharisee (*Perishim*—"The Separated") being only a later appellation of the sect. They maintained the necessity of very exact observance of the Mosaic law, which they supplemented by the Mishna, a collection of many minute traditions as to the manner of its observance. Such traditional exactness became, in the hands of covetous and immoral Jews, a means of evading rather than observing the principles of the law; but the Pharisees were the chief supporters of the religion and nationality of the Jews in their latter days, and hence the true representatives of Judaism. The Sadducees—i. e., "Zadokites"—are of unknown origin, though probably founded by a person named Zadok. They repudiated the ascetic system of the Pharisees, denied the existence of angels and spirits, disbelieved the resurrection of the dead, and, while they professed to take the Mosaic law as their only guide in faith and practice, shut their eyes to its true significance and lived on a system of negations which made them an easy prey to philosophical infidelity. To secure the crown for Aristobulus, Alexandra made him popular by giving him the command of an expedition against Damasens, in which he proved himself a successful general. Alexandra died at the age of seventy-three, about seventy years before the birth of our Lord.

Hyrcanus II., B. C. 69, the eldest son of Alexander Jannæus, and high-priest during the ten years of his mother Alexandra's reign, assumed the position of king also at her death. But he was almost immediately dethroned by his brother Aristobulus, being deprived of the high-priesthood as well as the crown. After a long struggle he obtained the throne again under the Romans;

and his daughter Alexandra marrying Alexander the son of Aristobulus, the two lines were united in their daughter Mariamne, the wife of Herod the Great.

Aristobulus II., B. C. 69-63, was the last of the independent kings of Judea, and had a troubled and uncertain reign of only six years. On the deposition of Hyrcanus he was persuaded by an Idumæan named Antipater, the father of Herod the Great, to fly to the court of Aretas, king of Idumæa (*Arabia Petraea*). Aretas espoused the cause of Hyrcanus, and entered Judea with a force of fifty thousand men for the purpose of replacing him on the throne. Aristobulus was defeated; and the city being taken by the Idumæan army, he and his adherents were besieged in the temple. At this time Scaurus, a Roman general, had been left in the government of Damasens by Pompey, who had just reduced the kingdom of Syria to the position of a Roman province. Aristobulus and Hyrcanus both appealed to Scaurus as arbitrator; and when he decided in favor of the former, Aretas was obliged to retire from Jerusalem, suffering a severe defeat from Aristobulus, who pursued him on his retreat.

In the following year, B. C. 63, Pompey himself came to Damasens, and the two brothers submitted their claims again to him in person. This appeal to a conquering Roman general had the result which might have been expected. Giving no decision, he marched into Idumæa and took possession of it for Rome. Thence he sent Gabinius before him to take possession of Jerusalem as the key of Judea. The city offered some resistance, and Aristobulus was besieged for three months in the temple; Pompey himself eventually took the temple by assault, and sent Aristobulus and his two sons and two daughters prisoners to Rome. As many as twelve thousand of the Jews were slaughtered in this assault, including many priests at the altar. Pompey went so far as to enter the holy of holies; but before leaving Jerusalem he commanded the temple to be purified and its divine service restored.

The Jews under the Romans.

Judea was now, B. C. 63, annexed by Pompey to the new Roman province of Syria, and never

Alexander, the eldest son of Aristobulus, escaped from his guard on the way to Rome, and gathered an army of eighty thousand men to recover Judea. He was defeated by Gabinius; and Crassus, the next consul of Syria, plundered Jerusalem and the temple. The civil wars of the Romans led to the death of both Aristobulus and Alexander; and thus the youngest son Antigonus was left as the last male representative of the family of John Hyrcanus. Hyrcanus II. was restored to the rule of Jerusalem under the title of ethnarch, but Antipater the Idumæan, son of Antipas the last king of Arabia Petraea, was placed over his head as procurator of Judea, and Phasaël, the eldest son of Antipater, commanded the Roman garrison of the Holy City.

Antigonus obtained the temporary sovereignty of Jerusalem, B. C. 40-37, by aid of the Parthian army, which for a time wrested Syria out of the hands of the Romans, Hyrcanus and Phasaël being thrown into prison, where Phasaël dashed his brains out against the walls of his dungeon, and Hyrcanus was made incapable of ever again holding the high-priesthood by the amputation of his ears. Antigonus was besieged in Jerusalem by a large Roman force under the command of Herod, the youngest brother of Phasaël, and being taken prisoner, was sent to Rome, where he was put to death by Mark Antony. Thus ended, B. C. 37, the last shadow of the Asmonean dynasty, just a generation before the birth of our Lord.

Herod the Great, B. C. 37, was the second son of Antipater, and was made tetrarch of Galilee by his father at a very early age. While his brother Phasaël was yet in power at Jerusalem, Herod married Mariamne, the granddaughter of Hyrcanus II., the titular king of Judea, and thus became, after the death of Antigonus, the representative of the Asmonean kings. Although an Idumæan by birth, he had, with his father and brothers, become a proselyte to Judaism; and being an intimate friend of Antony and many other distinguished Romans, he was always sure of support from the Roman power. Thus he was able to establish himself in almost the position of a native king and at the same time to keep the full confidence of the conqueror of Judea. His reign extended some months beyond our Lord's birth;

CHRONOLOGY OF THE FIVE CENTURIES BETWEEN THE CAPTIVITY AND OUR LORD'S NATIVITY.

	B. C.	A. D.
Return of Jews to Judea under Zerubbabel	536	
Daniel's last prophecy	534	
[Ezra, iv. 7, 17-22]	530	
Haggai and Zechariah begin to prophesy and decree for rebuilding the temple	522	
Dedication of 2d temple	520	
	519	
Esther and Haman	516	
Return of Jews to Judea under Ezra	515	
Nehemiah sent to Jerusalem	445	
Nehemiah returns to Persia	33	
Malachi begins to prophesy	428	
Settlement of Jews at Alexandria	420	
Ptolemy Soter takes Jerusalem	331	
Septuagint Version of the O. T.	323	
Holy land under Syro-Greeks	283	
Revolt of Maccabæus	205	
Judas Maccabæus' rededication of the temple	168	
Pompey takes Jerusalem and Judea becomes subject to Rome	106	
Herod the Great's 1st year	63	
Rebuilding of temple begins	37	
Nativity according to modern chronology	18	
Nativity according to ancient chronology	4	
	A. D. 1	

again recovered its independence. He left Hyrcanus II. nominally king in the place of the exiled Aristobulus, but the royal authority was merely that of a subordinate to the procurator of Syria.

and having been distinguished by such cruelties throughout that the emperor Augustus used the bitter sarcasm, "It is better to be Herod's hog than his son," nearly his last act was that of

slaughtering the holy innocents of Bethlehem, in the expectation of destroying among them Him who was "born King of the Jews," and whom he supposed to be a rival for his throne. Herod's great work for the Jews was the restoration of the temple, a magnificent undertaking almost rivaling that of Solomon, which was begun about twenty years before our Lord's birth, and which was still going on during the time of his ministry, though completed as to the main fabric some years before the death of Herod.

The history of the Jews during the reign of Herod was what it had been during the whole century before—a history full of discord, faction, cruelty and vice. Morality and faith were being more and more undermined as the end of the nation's independent existence drew on; and the strong language used by St. John the Baptist and by our blessed Lord indicates a hopeless and almost incurable degeneracy. Yet even during these last times of declension and wickedness there was a day-dawn of the Messiah's work in the general expectation that arose of his coming; and as there were in the days of Ahab seven thousand faithful, so in the days of Herod there were doubtless many men and women like Simeon and Anna "that waited for the Consolation of Israel, and looked for Redemption in Jerusalem."

Herod the Great died in the seventieth year of his age, having reigned thirty-seven years from the time of his being declared king at Rome, and thirty-four years after the death of Antigonus. It appears from Josephus that his demise was shortly before the paschal feast, which was always in the spring-time, and it would seem that only five days after the execution of Antipater, Herod died. He was fully aware of the hatred which the Jews entertained toward him, and he knew that instead of sorrow there would be widespread rejoicing when people would hear of his death. With a view to gratify the intense cruelty of his nature, to disappoint the public expectation and to produce a wholesale mourning, he formed a scheme which for cold-blooded treachery and atrocity has few parallels in history, and which, doubtless, is not surpassed in enormity by any wickedness that ever entered into the depraved heart of man. He issued a citation to the leading Jews all over the kingdom, commanding them on pain of death to appear at Jericho, where he then lay daily expecting his end. On their arrival he shut them all up in the circus; he sent for his sister Salome and her husband Alexas, whom he enjoined to have them all slain without mercy as soon as he was dead; for this, said he, will provide mourners for my funeral all over the land, and make the Jews in every family lament at my death, whether they will or no. His sister and her husband were obliged to assent to the murderous command; but when the savage tyrant was dead, they repented their engagement and determined that they would not be the executioners of so bloody a design; whereupon they opened the gates of the circus and permitted the captives to return to their homes without injury. This desperate purpose of the dying man has been referred to as illustrating the ferocity of his nature, and as showing how likely that he would be so relentless as to issue the decree for the murder of the children in and around Bethlehem with a view to cut off any one who might arise to dispute his power.

Much has been said about the horrible nature of his death, which evidently resulted from the licentious and debauched life which he had led, and which produced a total breaking up of his physical frame. Eusebius, the ecclesiastical histo-

rian, quotes freely from Josephus, whose narrative he accepts as trustworthy; and according to these witnesses, the hand of God was especially visible in the unusual calamity which ended in Herod's death. His disease became very violent. He labored under a heavy burning fever, which, strange to say, was accompanied with an unusual desire for food of the richest character which no supply could gratify. He suffered from great ulceration of the bowels, and the pain which resulted was excruciating and most tormenting. Ulcers broke out in the lower part of his body, and decomposition set in while he was alive. Labored, heavy breathing oppressed and convulsions tormented him; and thus smitten for his enormities, he died.

Historians and moralists have recognized in the death of Herod a case parallel to the last scenes of the careers of Antiochus Epiphanes, of Galerius Maximianus and of Philip II. of Spain.

Polybius, in addition to Josephus, records the fearful agonies of Antiochus. The heathen historian set them down as a judgment on him because of his sacrilegious attempt on the temple of Diana in Elymais, but it is worthy of note that the author of the books of Maccabees and Josephus trace his suffering to the immediate hand of God; the heathen Polybius confirms their statements respecting the unwonted character of his disease. Eusebius and Lactantius both detail the unusual calamities which overtook Galerius Maximianus, who was the author of the tenth and the most relentless of the great persecutions of the early Christians, while Mezeray records the sufferings, both mental and bodily, which fell on Philip II., a persecutor as fell and relentless as either of these heartless murderers, and who slaughtered as many of the saints of God as either of these reckless men.

For the better understanding of the New Testament it is necessary that the family of Herod the Great should be described. He had nine wives and many children. Three of his sons he put to death. Of those mentioned in Scripture the following—Archelaus, Matt. ii. 22, and Herod Antipas, Matt. xiv. 1, 3, 6; Mark vi.; Luke iii.; viii.; ix.; xiii.; Acts iv. 27—were the sons of Malthace. By Cleopatra, another wife, he had Philip, Luke iii. 1; and by Mariamne, the daughter of Simon the high-priest, he had Herod Philip, Matt. xiv. 3; Mark vi. 17. Aristobulus, whom Herod put to death, had by Berenice, his wife, King Agrippa (who slew James the brother of John, Acts xii. 1, 2, and afterward was smitten of God at Caesarea, Acts xii. 20-23), and Herodias, his sister, Matt. xiv. 3; Mark vi. 17, who first married Herod Philip her uncle ("Josep. Antiq.," Book xviii. c. 7), and afterward eloped from him to marry Herod Antipas, his brother. By her first husband she had Salome, Matt. xiv. 6-11; Mark vi. 21-28, who danced off the head of John the Baptist for reproving Herod Antipas for his incestuous adultery with her mother. Of this King Agrippa I. was born King Agrippa II., Acts xxv., xxvi. (before whom Paul pleaded his cause), and his two sisters, Drusilla and Bernice, the first of whom was wife to Felix, the procurator or governor of Judea, Acts xxiv. 24, and the other was present with her brother at Caesarea, Acts xxv. 23, when Paul's cause was heard there before him. Herod's kingdom after his death was divided between Archelaus, Herod Antipas and Philip, his above-mentioned sons.

During the ethnarchy or government of Archelaus in his province Joseph and Mary returned out of Egypt and settled at Nazareth, a secluded village in Israel, where they would be safe in retire-

ment; and here Jesus resided until the period arrived when he entered on his public ministrations. Archelaus having committed many aggravated offences in his administration, ambassadors from the Jews and the Samaritans went to Rome to accuse him, whereupon he was summoned to appear before Augustus; and the result was his deposition from office, the confiscation of his goods and his banishment to Vienna in Gallia after ten years of tyrannous misrule.

Whereupon Augustus appointed Publius Sulpitius Quirinus to be president of Syria, and sent him into the East to seize on the country which Archelaus had reigned over and reduce it to a Roman province. The Greek method of spelling this governor's name is by St. Luke given as Cyrenius, and Strabo spells it *Kurios* (book xii.). Coponius, a Roman of the equestrian order, was sent with him to assume the government of it, under the title of procurator of Judea. Arriving at Jerusalem, they seized all the goods of Archelaus, according to the sentence of Augustus; and having set aside much of the Jewish forms of government, Coponius took on him (under the oversight of Cyrenius in Syria) the rule of Judea as a Roman province. After this the power of life and death was taken away, John xviii. 31, from the Jews, and placed in the hands of the Roman procurator and his subordinates. Taxes were paid to the Roman emperor. Eleven years previously an assessment had been made by Sentius Saturninus, but now under Cyrenius it was enforced, because the country had actually in form and reality become a Roman province. The raising of these taxes caused great disturbances among the Jews, many of them refusing to pay, some under the notion that they were to have no king but God, and others that by paying taxes to a foreigner they were violating an express law, Deut. xvii. 15, which prohibited them from acknowledging a stranger as a ruler. Judas of Galilee had been a leader in one of these troubles, and in the time of our Lord it was a popular question whether they should or should not pay tribute to Caesar.

The collection of the taxes was exceedingly obnoxious, and hence the Jews looked on all who took part in the work as apostates, and not fit to be eaten with, or even admitted to common conversation. Hence it is that in the Gospels we find publicans or tax-gatherers and sinners so often conjoined, and our Saviour reproached for intercourse with them.

Jesus in his twelfth year went up to Jerusalem with Joseph and Mary to the passover, and there he first appeared among the doctors in the temple, declaring the truth to them and showing them that he was about his Father's business. Thus this coming of Jesus to the temple was a literal fulfillment of the prophecy of Jacob that "the sceptre should not depart from Juda, nor a lawgiver from between his feet, until Shiloh come." It is agreed on all hands that by Shiloh here is meant the Messiah, and at the time of his coming Cyrenius had reduced Judea to the form of a Roman province. A Roman procurator now governed the land, and the Jewish rule had departed. The fulfillment of the prophecy thus begun was completed when their temple and city were destroyed by Titus, and the nationality they lost has never been restored. Messiah the Prince had come, but they knew him not. In their infatuation and madness they rejected him, praying that his blood might be on them and their children; for eighteen centuries the petition has been answered: Judea lies captive, and Israel is still scattered among the nations.



## KINGS AND PROPHETS OF JUDAH AND ISRAEL, ARRANGED IN PARALLELS.

## THREE KINGS OF ALL ISRAEL.

SAUL.....REIGNED 40 YEARS.....BEFORE CHRIST 1095.  
 DAVID.....REIGNED 40 YEARS.....BEFORE CHRIST 1055.  
 SOLOMON.....REIGNED 40 YEARS.....BEFORE CHRIST 1015.

SOLOMON REIGNED 40 YEARS									
PROPHETS OF JUDAH.	BEGAN TO REIGN.	YEARS REIGNED.	TWENTY KINGS OF JUDAH.	BEFORE CHRIST.	NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN.	PROPHETS OF ISRAEL.	
Shemaiah.....	1 Kings 12. 1	17	REHOBOAM.....	975	974	JEROBOAM.....	22	1 Kings 12. 20	Man of God from Judah Ahijah.
Oded .....	1 Kings 15. 1	3	ABIJAM, or Abijah.....	957					
Azariah.....	1 Kings 15. 9	41	ASA .....	955		NADAB.....	2	1 Kings 14. 20	
Hanani.....						BAASHA.....	24	1 Kings 15. 16	
Jehu, son of Hanani.....						ELAH.....	2	1 Kings 16. 6	
						ZIMRI.....	7 da.	1 Kings 16. 10	Elijah. Micaiah.
						OMRI.....	12	1 Kings 16. 16	
						AHAB.....	22	1 Kings 16. 28	
	1 Kings 22. 41	25	JEHOSHAPHAT.....	914		AHAZIAH.....	2	1 Kings 22. 40	Elisha.
Eliezer.....						JEHORAM, or Joram (son of Ahab).....	12	2 Kings 3. 1	
Jahaziel.....	2 Kings 8. 16	8	JEHORAM, or Joram..... (Four years jointly with Jehoshaphat his father, and four years alone.)	889	896				
	2 Kings 8. 25	1	AHAZIAH, or Jehoahaz.....	885	884	JEHU.....	23	2 Kings 9. 6	Jonah.
	2 Kings 11. 3	6	ATHALIAH.....	884		JEHOAHAZ.....	17	2 Kings 13. 1	
	2 Kings 11. 21	40	JEHOASH, or Joash.....	878		JEHOASH, or Joash.....	16	2 Kings 13. 10	
Zechariah, son of Jehoiada..									Hosea. Amos.
	2 Kings 14. 1	29	AMAZIAH.....	833	825	JEROBOAM II.....	41	2 Kings 14. 23	
Zechariah..... (who had understanding in the visions of God, 2 Chron. xxvi. 5.)	2 Kings 14. 21	52	AZARIAH, or Uzziah.....	810	784	Interregnum for eleven years.			
					773	ZACHARIAH.....	6 mo.	2 Kings 15. 8	
					772	SHALLUM.....	1 mo.	2 Kings 15. 13	
					772	MENAHEN.....	10	2 Kings 15. 17	
					761	PEKAHIAH.....	2	2 Kings 15. 23	
					759	PEKAH.....	20	2 Kings 15. 27	
Isaiah.....	2 Kings 15. 32	16	JOTHAM.....	758					Oded.
Micah.....	2 Kings 16. 1	16	AHAZ.....	742	739	HOSHEA kills PEKAH. Anarchy for some years.			
					730	HOSHEA settled in the kingdom.....	9	2 Kings 17. 1	
Nahum .....	2 Kings 18. 1	29	HEZEKIAH.....	726					
					721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.			
Joel. ....	2 Kings 21. 1	55	MANASSEH.....	698					
	2 Kings 21. 19	2	AMON.....	643					
Jeremiah.....	2 Kings 22. 1	31	JOSIAH.....	641					
Habakkuk.....	2 Kings 23. 30	3 mo.	JEHOAHAZ, or Shallum.....	610					
Zephaniah.....	2 Kings 23. 34	11	JEHOIAKIM.....	610					
Ezekiel.....	2 Kings 24. 8	3 mo.	JEHOIAKIM, or Jeconiah, or Coniah.....	599					
Daniel.....			ZEDEKIAH.....	599					
Obadiah.....	2 Kings 24. 18	11	JUDAH carried captive to Babylon.....	588					
			GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.						
Haggai.....			ZERUBBABEL.....	546					
Zechariah.....			EZRA.....	457					
Malachi.....			NEHEMIAH.....	445					

NOTE.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. 11. 13-36) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes. Very different were the destinies of Judah. Of twenty kings, all descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh and Amon—introducing idolatrous worship into the temple itself and filling Jerusalem with blood. After the captivity of Judah the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that necessarily follow in the Divine government.

## A COMPLETE LIST OF THE HIGH-PRIESTS OF THE HEBREWS,

FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

BEFORE CHRIST.	ORDER.	1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES.	2. TAKEN FROM 1 CHR. vi. 3-15.	3. FROM JOS. ANT. JUD., l. x. c. 8, l. xx. c. 10.	4. FROM THE JEWISH CHRONICLE, ENTITLED SEDER OLAM.	ORDER.	THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.
1490	1	Aaron consecrated.....	Aaron.....	Aaron.....	Aaron.....	36	Eleazar, B.C. 291; under this pontiff the Septuagint translation is said to have been made about B.C. 285; died 276.
1452	2	Eleazar consecrated.....	Eleazar.....	Eleazar.....	Eleazar.....	37	Manasseh, B.C. 276; died 250.
1433	3	Phinehas consecrated.....	Phinehas.....	Phinehas.....	Phinehas.....	38	Onias II., B.C. 250; died 217.
1414	4	Abiezer, or Abishua, } During the rule of the Judges.	Abishua.....	Abiezer.....	Eli.....	39	Simon II., B.C. 217; died 195.
	5	Bukki, }	Bukki.....	Bukki.....	Ahitub.....	40	Onias III., B.C. 195; deposed 175, and died 167.
	6	Uzzi, }	Uzzi.....	Uzzi.....	Abiathar.....	41	Jesus, or Jason, B.C. 175; deposed 172.
1186	7	Eli, of the race of Ishamar, consecrated.	Zerahiah.....	Eli.....	Zadok.....	42	Onias IV., otherwise called Menelaus, B.C. 172; died 163.
1146	8	Ahitub.....	Meraioth.....	Ahitub.....	Ahimaaz, under Rehoboam.	43	Lysimachus, vicegerent of Menelaus, killed B.C. 170.
	9	Abiah.....	Amariah.....	Ahimelech.....	Azariah, under Abiah.	44	Aleimus, Jacimus or Joachim, B.C. 160.
	10	Ahimelech, or Abiathar.....	Ahitub I.....	Abiathar.....	Jehochash, under Jehoshaphat.	45	Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion, B.C. 157.
1090	11	Abiathar, Ahimelech or Abimelech.	Zadok I.....	Zadok.....	Jehoiarib, under Jehoram.	46	Judas Maccabeus restored the altar and the sacrifices in 165; died in 153.
1045	12	Zadok consecrated.....	Ahimaaz.....	Ahimaaz.....	Jehoshaphat, under Ahaziah.	47	Jonathan, the Asamonean, brother of Judas Maccabeus, consecrated 153; died 143.
989	13	Ahimaaz.....	Azariah.....	Azariah.....	Jehoiadab, under Joash.	48	Simon Maccabeus, B.C. 143; died 136.
959	14	Azariah, perhaps Amariah of 2 Chron. xix. 11.	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15.	Azariah.....	Issus.....	49	John Hyrcanus, B.C. 136; died 106.
	15	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15.	died at the age of one hundred and thirty.			50	Aristobulus, king and pontiff, died 106.
863	16	Azariah, perhaps Zechariah, son of Jehoiada.	Amariah.....	Axioramus.....	Joel, under Uzziah.	51	Alexander Jannæus, king and pontiff, 105.
825	17	Amariah, perhaps Azariah, under Uzziah.	Ahitub II.....	Phideas.....	Jotham, under Joatham.	52	Hyrcanus, from 68 to 42.
768	18	Ahitub II. } under Jotham, king of Judah.	Zadok II.....	Sudeas.....	Uriah, und. Ahaz.	53	Aristobulus, brother of Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 69 to 66.
	19	Zadok II. }	Shallum.....	Neriaiah, under Hezekiah.	Shallum, under Amon.	54	Antigonus, his son, also usurped the office and held it from 42 to 37, when he was taken by Soclus.
734	20	Uriah, under Ahaz.....	Hilkiah.....	Jotham.....	Hosai, under Manasseh.	55	Ananeel of Babylon, made high-priest by Herod, B.C. 37; held the office till 36.
	21	Shallum.....	Azariah.....	Uriah.....	Shallum, under Amon.	56	Aristobulus, the last of the Asamoneans, held the position less than one year, and Ananeel was made high-priest again in 35.
711	22	Azariah, under Hezekiah (2 Chr. xxxi. 10).	Seraiah.....	Neriaiah.....	Hilkiah, under Josiah.	57	Jesus, son of Phabius, deposed B.C. 20.
	23	Hilkiah, under Hezekiah.....	Jehozadak.....	Odeas.....	Azariah, under Jehoiaquim and Zedekiah.	58	Simon, son of Boethus, 20; deposed 5 B.C.
645	24	Eliakim, or Joakim, under Manasseh, continued to live under Josiah, B.C. 609, and longer.	Joshua.....	Sallumus.....	Jehozadak, after the taking of Jerusalem.	59	Matthias, son of Theophilus, B.C. 5; meeting with an accident that prevented the discharge of his duties, Ellem was elevated for one day.
	25	Azariah, perhaps Neriaiah.....		Hilkiah.....	Jesus, son of Joazad, after Captivity.	60	Joazar, son of Simon, B.C. 4; relieved A.D. 1.
608	26	Seraiah, at commencement of Captivity.		Seraiah.....		61	Eleazar, brother of Joazar, A.D. 1.
575	27	put to death.				62	Jesus, son of Siah, A.D. 6; Joazar was restored A.D. 7; deposed 13.
520	28	Jozadak, during Captivity.....		Jozadak.....		63	Ananus, son of Seth, A.D. 13 to 24.
		died.		Jesus, or Joshua.		64	Ishmael, son of Phala, in 24.
		Joshua, or Jesus, son of Jozadak.				65	Eleazar, son of Ananus, made in 24.
						66	Simon, son of Camithus, made high-priest in 25.
						67	Joseph, surnamed Caiaphas, made in 26, and continued till 35.
						68	Jonathan, son of Ananus, made in 35, and continued till 37.
						69	Theophilus, son of Jonathan, made in 37, and continued till 41.
						70	Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
						71	Matthias, son of Ananus, made high-priest in 42.
						72	Elionus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest A.D. 45, and deposed the same year.
						73	Joseph, son of Caneus, was made high-priest in A.D. 45, till 57.
						74	Ananias, the son of Nebodens, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.
						75	Ismael was ordained high-priest, A.D. 63.
						76	Joseph, surnamed Cabeli, in 63.
						77	Ananus, the son of Ananus, in 63.
						78	Jesus, the son of Ananus, in 64.
						79	Jesus, the son of Gamaliel, in 64.
						80	Matthias, the son of Theophilus, was made high-priest in A.D. 70.
						81	Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood.

## SUCCESSION AFTER THE CAPTIVITY.

THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.

- 29 Joachim, under the reign of Xerxes, Jos. Ant., l. ii. 5.  
 30 Eliashib, Joasib or Chasib, consecrated high-priest during governorship of Nehemiah, B.C. 420.  
 31 Joiada, or Judas, Neh. xii. 10, B.C. 413.  
 32 Jonathan, or John, 373.  
 33 Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in B.C. 341, and died in 321.  
 34 Onias I., B.C. 321; died 301.  
 35 Simon I., called the Just, 300; died 291.



# JEWISH HISTORY DURING THE APOCRYPHAL PERIOD: FROM MALACHI TO JOHN THE BAPTIST.

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISRAELITES.	BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN PERSIA, SYRIA AND EGYPT.	BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN EUROPE.
413	Joiada, Judas or Jehoiada high priest.	405	Artaxerxes Mnemon, Persia.	404	Euclid.
373	Jonathan, John or Johanan high priest.	401	Death of Cyrus the younger.	401	Retreat of Ten Thousand.
351	Ochus, king of Persia, plants Jews near the Caspian.	381	Artaxerxes Ochus, Persia.	397	Xeuxis.
341	Jaddua high priest.	350	Egypt recovered by Persians.	389	Plato.
332	Alexander, having destroyed Tyre, visits Jerusalem; plants Jews in Alexandria.	335	Darius Codomanus, Persia.	363	Mantineia; death of Epaminondas.
324	Alexander dies; his kingdom divided.	331	Alexander defeats Persia on the Granicus, 334; at Issus, 333; at Arbela, the Persian empire ends.	356	Birth of Alexander.
321	Onias I. high priest.	324	Ptolemy Lagus, Egypt.	345	Aristotle.
320	Ptolemy Lagus captures Jerusalem; plants Jews in Alexandria and Cyrene.	312	Selucus I.; Nicator, Syria.	338	Demosthenes.
312	Selucus obtains Syria; era of the Seleucidae.	312	Empire of Selucus from Antioch to India.	334	Apelles.
306	The dominions of Alexander formed into four kingdoms, as foretold by Daniel.	291	Selucus on the Tigris built.	295	Epicurus.
300	Simon the Just high priest.	285	Dionysius (Alex.) determines solar year.	281	Theocritus.
292	Eleazar high priest.			280	Pyrrhus, king of Epirus, enters Italy.
285	Version of the LXX. commenced at Alexandria.			268	[Berosus, Manetho, Egyptians.]
250	Onias II. high priest.			261	First Punic war.
246	Ptolemy Euergetes offers sacrifices at Jerusalem.	255	P. Philadelph.	258	Regulus prisoner.
216	Ptolemy Philopater, prevented from entering the holy of holies, attempts to destroy the Jews in Alexandria, but is miraculously prevented.	247	P. Euergetes I.	236	Archimedes.
203	Antiochus the Great obtains Palestine.	222	P. Philopater.	220	Plautus.
200	The sect of the Sadducees founded.	205	P. Epiphanes.	224	Colossus of Rhodes overthrown.
199	Seopas, an Egyptian general, recovers Judea to the king of Egypt.	190	First Roman army in Asia.	218	Hannibal.
198	Antiochus regains Judea.			216	Second Punic war.
195	Onias III. high priest.			210	Battle of Cannae.
176	Heliodorus, attempting to plunder the temple, is prevented by an angel.	181	P. Philometh.	202	Zeno.
170	Antiochus Epiphanes takes Jerusalem, slays 40,000 persons and profanes the temple.			190	Hannibal defeated in Africa by Scipio Africanus.
167	Antiochus persecutes the Jews.				Scipio Asiaticus.
165	Judas Maccabeus purifies the temple and institutes the feast of dedication.				
161	Judas Maccabeus slain; his brother Jonathan succeeds.			149	Third Punic war, lasts three years.
149	Onias builds a temple in Egypt like that in Jerusalem.	146	P. Physcon.	148	Carthage destroyed.
144	Jonathan, murdered by Tryphon, is succeeded by Simon his brother, who is made ruler by Demetrius.	144	P. Physcon.	148	Corinth destroyed.
143	The sovereignty and priesthood confirmed by the Jews to Simon and his posterity.			136	Scipio Nasica.
136	Simon murdered; John Hyrcanus his son succeeds him.			133	Tiberius Gracchus.
135	The Pharisees.				
130	John Hyrcanus throws off the Syrian yoke and makes himself independent. He destroys the temple on Mount Gerizim.	116	P. Lathyrus.	111	Jugurthine war (five years).
110	The Essenes.				
106	Aristobulus succeeds his father Hyrcanus and assumes the title of king.			100	Julius Caesar born.
105	Alexander Jannæus succeeds his brother Aristobulus and reigns for 27 years.	88	P. Alexander.	88	Civil war. Marius and Sylla.
78	Jannæus dies. Alexandra his wife succeeds and makes her son Hyrcanus high priest, and favors the Pharisees.	81	P. Auletes?	81	Cicero's first oration.
69	Alexandra dies. Hyrcanus succeeds, but is forced to yield the crown to his younger brother, Aristobulus.			71	Spartacus.
65	Pompey the Great reduces Syria to a Roman province. Hyrcanus endeavors to regain the crown.	55	P. Auletes.	69	Lucullus defeats Mithridates and Tigranes.
63	Pompey, appealed to by Hyrcanus and Aristobulus, decides for the former; he takes Jerusalem and makes Judea tributary.			63	Catiline conspiracy.
57	Aristobulus and his son Alexander, raising disturbances, are vanquished by Gabinius, the Roman governor of Syria.	55	Gabinus.	60	First triumvir.: Pompey, Caesar, Crassus.
54	Crassus plunders the temple.			60	Catullus.
47	Antipater, being appointed by Julius Caesar procurator of Judea, makes his son Herod governor of Galilee, and Phasael, of Jerusalem.	51	Cleopatra.	57	Sallust.
44	Walls of Jerusalem rebuilt.			50	Cornelius Nepos, Varro.
43	Antipater poisoned; Herod and Phasael revenge his death.			49	Battle of Pharsalia.
40	The Parthians, having taken Jerusalem, slay Phasael and place Antigonus, son of Aristobulus, upon the throne. Herod flies to Rome and is appointed king of Judea.			46	Cæsar reforms calendar.
37	Herod takes Jerusalem, beheads Antigonus and is established as king of Judea; reigns 34 years.			44	Cæsar slain. Diodorus Sic.
35	Herod makes Aristobulus, brother of his wife Mariamne, high priest, but afterwards murders him.	30	Made a Roman province by Octavius.	42	Battle of Philippi.
25	Herod rebuilds Samaria and calls it Sebaste.			44	Second triumvir.: Oct., Ant., Lepidus.
22	Herod begins to build Cæsarea. Trachonitis, Auranitis and Batanea are added to his dominions.			36	Lepidus expelled the triumvir.
17	Herod, after two years' preparation, begins to rebuild and enlarge the temple.			33	War between Oct. and Ant.
6	Zacharias receives the announcement respecting the birth of John the Baptist. The Canon of the New Testament begins.			31	Battle of Actium.
				27	Octavius emperor, with title of Cæsar Augustus.
				31	Mæcenæ.
				29	Horace.
				27	Propertius.
				25	Livy.
				21	Tibullus.
				20	Ovid.
				5	Dion. Halicarn.

## SOCIAL AND DOMESTIC ECONOMY OF THE HEBREWS.

### PURSUIITS.

In primitive ages the keeping of flocks was a principal employment among men, Gen. ii. 15; iii. 17-19; iv. 2. Of equal antiquity is agriculture, a nobler art, which has ever been a prominent source both of the necessities and conveniences of life. Those nations which practiced it at an early period learned its value not only from their own experience, but also from observing the condition of the neighboring countries that were destitute of a knowledge of it. Impressed with the importance of agriculture, Noah, after he had escaped from the deluge, once more bestowed upon it his attention, and there were some of the nomads who were far from neglecting it, Gen. xxvi. 12-14; xxv. 34; xxxvii. 7; Job i. 3.

Those states and nations, especially Babylon and Egypt, which made the cultivation of the soil their chief business, arose in a short period to wealth and power. Nations of indolent hunters and roving nomads have indeed no leisure from wars and wanderings to invent the increased comforts of a settled, industrious, well fed, and therefore fast-multiplying, population. The Hebrews too learned the value of the art while remaining in Egypt, and ever after that time were famous for their industry in the cultivation of the earth.

1. Moses, following the example of the Egyptians, made agriculture the basis of the State. He accordingly apportioned to every citizen a certain quantity of land, and gave him the right of tilling it himself and of transmitting it to his heirs. The person who had thus come into possession could not alienate the property for any longer period than the year of the coming jubilee, a regulation which prevented the rich from coming into possession of large tracts of land, and then leasing them out in small parcels to the poor—a practice which anciently prevailed, and does to this day, in the East. It was another law of Moses that the vender of a piece of land, or his nearest relative, had a right to redeem the land sold whenever he chose by paying the amount of profits up to the year of jubilee, Ruth iv. 4; Jer. xxxii. 7. Another law enacted by Moses on this subject was that the Hebrews, as was the case among the Egyptians after the time of Joseph, Gen. xxxvii. 18, should pay a tax of two-tenths of their income to God, whose servants they were to consider themselves, and whom they were to obey as their king, Lev. xxvii. 30; Deut. xii. 17-19; xiv. 22-29, compare Gen. xxviii. 22. The custom of marking the boundaries of lands by stones, although it prevailed a long time before, Job xxiv. 2, was confirmed and perpetuated in the time of Moses by an express law, and a curse was pronounced against him who without authority removed them. These regulations having been made in respect to the tenure, encumbrances, etc., of landed property, Joshua divided the whole country which he had occupied, first among the respective tribes, and then among individual Hebrews, running it out with the aid of a measuring line, Josh. xvii. 5, 14, comp. Amos vii. 17; Mic.

ii. 5; Ps. lxxviii. 55; Ezra xl. 3. The word *chbl*, a line, is accordingly used by a figure of speech for the heritage itself, Ps. xi. 6; Josh. xvii. 5, 14; xix. 9.

2. The occupation of the husbandman was held in honor, not only for the profits which it brought, but from the circumstance that it was supported and protected by the fundamental laws of the State. All who were not set apart for religious duties, such as the priests and the Levites, whether inhabitants of the country or of towns and cities, were considered by the laws, and were, in fact, agriculturists. The rich and the noble, it is true, in the cultivation of the soil did not always put themselves on a level with their servants, but none were so rich or so noble as to disdain to put their hand to the plough, 1 Sam. xi. 7; 1 Ki. xix. 9; comp. 2 Chr. xxvi. 10. The priests and Levites were indeed engaged in other employments, yet they could not withhold their honor from an occupation which supplied them with their income. The esteem in which agriculture was held diminished as luxury increased, but it never wholly came to an end. Even after the captivity, when many of the Jews had become merchants and mechanics, the esteem and honor attached to this occupation still continued, especially under the dynasty of the Persians, who were agriculturists from motives of religion.

3. The soil of Palestine is very fruitful if the dews and vernal and autumnal rains are not withheld. The country, in opposition to Egypt, is eulogized for its rains, Deut. xi. 10; but the Hebrews, notwithstanding the richness of the soil, endeavored to increase its fertility in various ways. They not only divested it of stones, but watered it by means of canals communicating with the rivers or brooks, and thereby imparted to their fields the richness of gardens, Ps. i. 3; lxxv. 10; Prov. xxi. 1; Isa. xxx. 25; xxxii. 2, 20; Hos. xii. 11. Springs, therefore, fountains and rivulets, were held in as much honor and worth by husbandmen as by shepherds, Josh. xv. 9; Judg. i. 15; and we accordingly find that the land of Canaan was extolled for those fountains of water of which Egypt was destitute. The soil was enriched also, in addition to the method just mentioned, by means of ashes, to which the straw, the stubble, the husks, the brambles and the grass that over-spread the land during the sabbatical year were reduced by fire. Finally, the soil was manured with dung, Ps. lxxxiii. 10; 2 Ki. ix. 37; Isa. xxv. 10; Jer. viii. 2; ix. 22; xvi. 4; xxv. 33; Luke xiv. 34, 35.

4. The culture of the soil was at first very simple, being performed by no other instruments than sharp sticks. By these the ground was loosened until spades and shovels, and not long after ploughs, were invented. All these implements were well known in the time of Moses, Deut. xxxiii. 13; Gen. xlv. 6; Job i. 14. The first plough was doubtless nothing more than a stout limb of a tree, from which projected another shortened and pointed limb. This, being turned into the ground, made the furrows, while at the farther end of the

longer branch was fastened a transverse yoke, to which the oxen were harnessed. At last a handle was added, by which the plough might be guided. So that the plough was composed of four parts—the beam, the yoke, which was attached to the beam, the handle, and what we should call the coulter, 1 Sam. xiii. 20, 21; Mic. iv. 3. Pliny speaks of ploughs constructed with wheels, which in his day were of recent invention. It was necessary for the ploughman constantly and firmly to hold the handle of the plough, which had no wheels, and, that no spot might remain untouched, to lean forward and fix his eyes steadily upon it, Luke ix. 62. The staff by which the coulter was cleared served for an ox-goad. In the East at the present day they use a pole about eight feet in length, at the largest end of which is fixed a flat piece of iron for clearing the plough, and at the other end a spike for spurring the oxen. Hence it appears that a goad might answer the purpose of a spear, which indeed had the same name, 1 Sam. xiii. 21; Jud. iii. 31. Sometimes a scourge was applied to the oxen, Isa. xi. 26; Nah. iii. 2. There seems to have been no other harrow than a thick clump of wood, borne down by a weight or a man sitting upon it and drawn over the ploughed field by oxen, the same which the Egyptians use at the present time. In this way the turfs were broken in pieces and the field leveled. The modern Orientals, except in India, are unacquainted with the cart; but formerly not only wagons, Gen. xlv. 19, 27; Num. vii. 3, 6, 7; 1 Sam. ix. 7, 8, 10, 11, 14; Amos ii. 13; Isa. v. 18; xxviii. 28, and war-like chariots, but also pleasure-carriages, were used, Gen. xli. 43; xlv. 19, 21; 2 Kings v. 9; 2 Sam. xv. 1; Acts viii. 28. All the ancient vehicles were moved upon two wheels only. A solitary instance of four wheels occurs on the Egyptian monuments, the earliest extant. Covered coaches are known to have been used by ladies of distinction, though this circumstance is not mentioned in the Bible.

5. The beasts of burden that endured the toils of agriculture were bulls and cows, he-asses and she-asses, Job i. 14; 1 Sam. vi. 7; Isa. xxx. 24; xxxii. 20. But it was forbidden to yoke an ass with an ox, Deut. xxii. 10. Those animals which in the Scriptures are called oxen were bulls, for the Hebrews were prohibited from castrating, although the law was sometimes violated, Mal. i. 14. Bulls in the warmer climates, especially if they are not greatly pampered, are not so ungovernable but that they may be harnessed to the plough. If, indeed, any became obstinate by rich pasturage, their nostrils were perforated, and a ring made of iron or twisted cord was thrust through, to which was fastened a rope, which impeded his respiration to such a degree that the most turbulent one might easily be managed, 2 Kings xxix. 28; Isa. xxxvii. 29; Ezek. xix. 4; Job xl. 24. By this ring also camels, elephants and lions, taken alive, were rendered manageable. When bulls became old, their flesh was unsuitable for aliment, for which reason they were left to die a natural death; for the old age of these animals, which had been their companions in labor, was treated by the Hebrews with



kindness. Whence it is said that in the Golden Age the slaughter of an ox will be equally criminal with the slaughter of a man, Isa. lvi. 3. Hence, too, among the Hebrews bulls possessed their appropriate dignity, so that trophies were drawn from them by no means destitute of elegance, Num. xxii. 4; Deut. xxiii. 17.

6. Sowing commenced in the latter part of October, at which time, as well as in the months of November and December following, the wheat was committed to the earth. Barley was sown in January and February. The land was ploughed, and the quantity which was ploughed by a yoke of oxen in one day was called a yoke, or an acre, 1 Sam. xiv. 14. The yoke was laid upon the necks and shoulders of the laboring animals, and with ropes was made fast to the beam of the plough. The ox beneath the yoke afforded metaphors expressive of subjugation, Hos. x. 11; Isa. ix. 4; x. 27; Jer. v. 5; xxvii. 2, 8-12; xxx. 8; Nah. i. 13; Ps. exix. 3, 4; Matt. xi. 29, 30. The Syrians, according to Pliny, ploughed shallow. The furrows and the ridges between them were harrowed and leveled, Job xxxix. 10; Isa. xxviii. 24, 25; Hos. x. 11. The seed was most probably committed to the soil in the harrowing, as Pliny relates. Yet it seems to have been customary in some cases formerly, as it is at present, to scatter the seed upon the field once ploughed and cover it by a cross furrow. When it was prohibited by law to sow, either in field or vineyard, seed of a mixed kind, and crops of this nature became sacred—*i. e.*, were given to the priests—without doubt the seed-grain was carefully cleansed from all mixture of tares, so often spoken of. This law by no means referred to a poorer sort of grain, as the Talmudic writers suppose, but what may be called the intoxicating tare, from which the bread and the water in which it was boiled received an incriminating quality, and became very injurious to soundness of mind. The beverage formed by boiling tares and water was called *water of tares*, also *poison water*, Deut. xxix. 18, 19; Ps. lxxix. 21; Jer. viii. 14; xxiii. 15; Hos. x. 4.

7. In Palestine the crops are as far advanced in the month of February as they are in this country in the month of May. At that time, when the grain has reached about a cubit in height, it is frequently so injured by cold winds and frost that it does not ear. The effect thus produced upon the grain is called *blasting*, Gen. xli. 6; Deut. xxviii. 22; 2 Ki. xix. 26. Sometimes, even in November, the crops are so annoyed by easterly winds as to turn yellow and never come to maturity. This calamity is denominated *mildew*, Deut. xxviii. 22; Amos iv. 9; Hag. ii. 17; 1 Ki. viii. 37; 2 Chr. vi. 28; but whether the opinion of the Orientals, that these effects are occasioned by the winds, is founded in truth, cannot, as it seems, be determined. The crops in the southern parts of Palestine and in the plains come to maturity about the middle of April, but in the northern and the mountainous sections they do not become ripe till three weeks after, or even later. The cultivated fields are guarded by watchmen, who sit upon a seat hung in the tree or on a watchtower made of planks and keep off birds, quadrupeds and thieves, Jer. iv. 16, 17; Isa. xxiv. 20. It was lawful for travelers, Deut. xxiii. 25, to strip ears from another's field, and to eat, but they were not to use a sickle. The second day of the passover—*i. e.*, the sixteenth from the first new moon of April—the first handful of ripe barley was carried to the altar, and then the harvest commenced, compare John iv. 35. The barley was first gath-

ered; then the wheat, spelt, millet, etc., Ex. ix. 31, 32; Ruth i. 22; ii. 23. The time of harvest was a festival, which continued from the passover until Pentecost, seven weeks, Deut. xvi. 9-12; Jer. v. 24. The reapers were masters, children, men-servants, maidens and mercenaries, Ruth ii. 4, 8, 21, 23; John iv. 36; James v. 4. Merry and cheerful, they were intent upon their labor, and the song of joy might be heard on every side, Isa. ix. 3; lxi. 7; Ps. cxxvi. 6. Travelers congratulated them on the rich harvest, which was attributed to the beneficence of the Deity, and considered a great honor, while, on the other hand, sterility of the soil was supposed to be a divine punishment and a disgrace, Lev. xxvi. 4; Deut. xi. 14; xxviii. 12-24; Isa. iv. 2; Hag. i. 5-11; Mark iii. 10, 11. Anciently the ears were plucked off or the stalks pulled up by the roots, which is still the custom in some Eastern countries. It was esteemed servile labor by the Pharisees, and a profanation of the Sabbath when done on that day, Matt. xii. 1-5. The Hebrews used the sickle, Deut. xvi. 19; Josh. iii. 13; Jer. i. 16; so that the stubble remained in the earth. The crops, when reaped, were gathered up by the arms and bound in bundles, Gen. xxxvii. 7; Lev. xxiii. 10-15; Job xxiv. 10; Ruth ii. 7, 15, 16; Amos ii. 13; Mic. iv. 12; Jer. ix. 21, 22. At length the bundles were collected into a heap or conveyed away on a wagon, Amos ii. 13; Ps. exxvi. 6. But the corners of the field and the gleanings were required to be left for the poor, Lev. xix. 9; Deut. xxiv. 19; Ruth ii. 2, 23. The land in the East generally yields tenfold, rarely twenty or thirty; but Matt. xiii. 8 says the land yielded thirty, sixty and one hundredfold, and Gen. xxvi. 12 says one hundredfold. Herodotus, Strabo and Pliny mentioned the increase of crops at the rate of one hundred and fifty, two hundred, and even three hundred, fold. This great increase is owing to the circumstance of the kernels being put into the soil at a distance from each other, so as to send out several stalks, Gen. xli. 5, 47, some of which, according to Pliny, N. H. xviii. 21, 55, have from three to four hundred ears; and in Africa, at the present time, they bear at least ten and fifteen.

8. The bundles were transported into the threshing-floor either by hand or by beasts of burden or in wagons, Amos ii. 13, and piled in a heap, Ex. xxii. 6; Jud. xv. 5. A bundle left in the field, even though discovered, was not to be taken up, but left to the poor, Deut. xxiv. 19. The threshing-floor was in the field, in some elevated part of it; it was destitute of walls and covering, and, indeed, was nothing more than a circular space, thirty or forty paces in diameter, where the ground had been leveled and beaten down, Gen. i. 10; 2 Sam. xxiv. 16, 24; Jud. vi. 37, etc. The assemblage of bundles in the floor for threshing was used figuratively to denote reservation for future destruction, Mic. iv. 13; Isa. xxi. 10; Jer. li. 33. The grain was housed in granaries, either in the ground or made like the Egyptian granaries, which are arched chambers, with a hole at top for putting in grain and a door at the bottom for taking it out.

9. Among other objects of agriculture, the vine may justly be considered worthy of particular attention. In some parts of the East—for instance, on the southern shore of the Caspian Sea—these trees grow spontaneously, producing grapes of a pleasant taste, which, in the very first ages of the world, could not but have invited the attention of men to their cultivation. Hence mention is made of wine at an early period, Gen. ix. 21; xiv. 18;

xix. 32-35; xxvii. 25; xlix. 11, 12. The Hebrews were no less diligent in the culture of vineyards than of fields for grain, and the soil of Palestine yielded in great quantities the best of wine. The mountains of Engedi in particular, the valley of salt-pits and the valleys of Eschol and Sorek were celebrated for their grapes. Sorek, indeed, was not only the proper name of a valley, but also of a very fruitful vine, which bore small but uncommonly sweet and pleasant grapes. In the kingdom of Morocco, at the present time, the same vine is called *serki*, the name being slightly altered. In a few instances the wine of Mount Libanus and Helbon is extolled in the Scriptures, Hos. xiv. 7; Ezek. xxvii. 18. In Palestine, even at the present day, the clusters of the vine grow to the weight of twelve pounds; they have large grapes, and they cannot be carried far by one man without being injured, Num. xiii. 24, 25. The grapes of Palestine are mostly red or black; whence originated the phrase "blood of grapes," Gen. xlix. 11; Deut. xxxii. 14; Isa. xxvii. 2. Some vines in Eastern countries, when supported by trees, grow to a great height and magnitude; of such are made the staves and sceptres of kings. The vine growing spontaneously, of which we have spoken, is not that which, in 2 Ki. iv. 39, is called the "wild vine," for that is the *colocynthis*, or wild gourd, which, in Jer. ii. 21, is called "the degenerate" or "strange vine." The vine of Sodom is the *solanum melangena*, the fruit of which, as was said above, is called "the poisonous clusters."

10. Vineyards were generally planted on the declivity of hills and mountains, sometimes in places where the soil had been heaped by art upon the naked rocks, being supported there merely by a wall, Isa. v. 1; Jer. xxxi. 5; Job iii. 18; Amos ix. 13; Mic. i. 6. According to Strabo and Pliny, there were also very fine vineyards in moors and wet lands, in which the vines grew to a very great height. Of the vines that grew upon such a kind of soil were fabricated the sceptre, etc., spoken of above, whilst the branches of other vines were destined to be fuel for the flames, Ezek. xvii. 1-8; xix. 10, 11, 12; xv. 1-5. Vines were commonly propagated by means of suckers. Pliny says vines were of four kinds, viz., those that ran on the ground, those that grew upright of themselves, those that adhered to a single prop, and those that covered a square frame. It is not our design to treat of all these; it may suffice merely to mention that Pliny is by no means correct when he says the custom prevailed in Syria and all Asia of letting the vines run on the ground. This, indeed, accords with Ezek. xvii. 6, 7; but that vines frequently grew to a great height, being supported by trees and props, or standing upright of themselves, the proverbial phrase, which so often occurs, of sitting under one's own vine and fig tree—*i. e.*, enjoying a prosperous and happy life—is sufficient proof, Jer. v. 17; viii. 13; Hos. ii. 12; Mic. iv. 4; Zech. iii. 10. The prohibition, Deut. xxii. 9, to sow vineyards with divers seeds, and the command that what was thus sown should be given to the priests, are not to be understood of the vines, but of herbs, which were sown in the intervals between them. Vineyards were defended by a hedge or wall, Num. xxii. 24; Ps. lxxxviii. 12; Prov. xxiv. 31; Isa. v. 5; xxvii. 2, 3; Jer. xlix. 3; Neh. iv. 3; Matt. xxi. 33, and in them were erected towers, Isa. v. 2; Matt. xxi. 33, which, at the present time in Eastern countries, are thirty feet square and eighty feet high. These towers were for keepers, who defended the vineyards from thieves and from animals, especially

dogs and foxes, Song Sol. i. 6; ii. 15. By the law in Deut. xxiii. 25 the keeper was commanded not to prohibit the passing traveler from plucking the grapes which he wished to eat on his way, provided he did not carry them off in a vessel; and this is still allowed in vine countries.

11. The manner of trimming the vine, and also the singular instrument of the vine-dresser, were well known even in the time of Moses, Lev. xxv. 3, 4. A vintage from new vineyards was forbidden for the first three years, Ex. xxxiv. 26 and Num. xviii. 11, and the grapes also of the fourth year were consecrated to sacred purposes; the vines, therefore, without doubt, during these first years, were so pruned as that few sprouts remained. The Egyptian monuments show that goats were allowed to browse on vines. On the fifth year, when they were first profaned—*i. e.*, put to common use—they had become sturdy and exuberant. Pruning at three several times, viz., in March, April and May, is mentioned not only by Bochart, but by Pliny, and Homer speaks of it as a thing well known. The Hebrews dug their vineyards and gathered out the stones. The young vines, unless trees were at hand, were wound around stakes; and around those vines which ran on the ground were dug narrow trenches in a circular form, to prevent the wandering shoots from mingling with each other. These practices in the cultivation of the vine are to be duly considered in those allegories which are drawn from vineyards, Isa. v. 1-7; xxvii. 2-6; Ps. lxxx. 9-13; Matt. xxi. 33-46.

12. The vintage in Syria commences about the middle of September and continues till the middle of November. But grapes, we are informed, were ripe sometimes even in June and July, which arose, perhaps, from a triple pruning, in which case there was also a third vintage. The first vintage was in August, the second in September and the third in October. The grapes, when not gathered, were sometimes found on the vines until November and December. The Hebrews were required to leave gleanings for the poor, Lev. xix. 10. The season of vintage was a joyful one, Jud. ix. 27; Isa. xvi. 10; Jer. xxv. 30; xlviii. 33. With shoutings on all sides, the grapes were plucked off and carried to the wine-press, which was in the vineyard, Isa. v. 2; Zech. xiv. 10; Hag. ii. 16; Matt. xxi. 33; Rev. xiv. 19, 20. The presses consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out of a large rock. The upper receptacle is nearly eight feet square and four feet high. Into this the grapes are thrown, and trodden out by five men. The juice flows out into the lower receptacle through a grated aperture, which is made in the side near the bottom of the upper one. The treading of the wine-press was laborious and not very favorable to cleanliness; the garments of the persons thus employed were stained with red juice; and yet the employment was a joyful one. It was performed with singing, accompanied with musical instruments.

13. Culinary plants and fruit trees were among the first objects of agriculture. Gardens, accordingly, were very ancient, and have always been numerous. The later Hebrews were invited the more to the cultivation of gardens by the example of the Syrians, whom Pliny extols for this species of agriculture above all other nations. Trees were multiplied by seeds and shoots; they were transplanted, dug around, manured and pruned, Job viii. 16; Isa. xvii. 10. Grafting occurs figuratively in Rom. xi. 17, 24. The gardens

in Persia at the present day are disposed in good order; those in the Ottoman empire are very rude, displaying hardly any indications of art, except a fountain or receptacle of waters, which is never wanting. In the Scriptures gardens are denominated from the prevalence of certain trees, as the garden of nuts, and the garden of Carthaginian apples or pomegranates, Song Sol. vi. 11. The forest of palms also in the plain of Jericho was only a large garden in which other trees were interspersed among the palms. The modern Orientals are no less fond of gardens than were the ancient Hebrews, not only because they yield the richest fruits, but because the shade is very refreshing and the air is cooled by the waters, of which their gardens are never allowed to be destitute. The Hebrews had an attachment to gardens as a place of burial, hence they frequently built sepulchres in them, 2 Ki. ix. 27; xxi. 11; Mark xv. 46; Matt. xxvi. 36; John xviii. 1, 2. A pleasant region is called "a garden of God"—*i. e.*, a region extremely pleasant. The trees which the gardens constantly displayed are often used figuratively for men. Those which are flourishing and fruitful denote the good men; the unfruitful and barren, wicked men; and lofty cedars in particular are the emblems of kings, Job xxix. 19; Ps. i. 3; xlii. 12-14; Hos. xiv. 6, 7; Jer. xvii. 8; Dan. iv. 10-16; Luke xxiii. 31; Matt. iii. 10; vii. 17-20; xii. 33; Ezek. xvii. 3, 4; xxxi. 3, 13. Indeed, an assembly of men is compared to a forest, and a multitude of wicked men to briars, Isa. ix. 10; x. 19, 33, 34; xi. 1.

Agriculture on every seventh year came to an end. Nothing was sown and nothing reaped; the vines and the olives were not pruned; there was no vintage and no gathering of fruits, even of what grew wild; but whatever spontaneous productions there were were left to the poor, the traveler and the wild beast, Lev. xxv. 1-7; Deut. xv. 1-10. The object of this regulation seems to have been to secure the preservation of wild beasts, to let the ground recover its strength, and to teach the Hebrews to be provident of their income and to look out for the future. It is true that extraordinary fruitfulness was promised on the sixth year, but in such a way as not to exclude care and foresight, Lev. xxv. 20-24.

#### DRESS AND USAGES.

We have had occasion to notice the permanency of Eastern customs, and hence the assistance which may be derived from an acquaintance with the various manners and characters of the Orientals as they at present exist in the illustration of the sacred Scriptures.

##### Clothing, etc.

1. The earliest improvement upon the employment of the mere skins of animals as an article of dress was, in all likelihood, a sort of felt-cloth manufactured out of these materials. Later still, the art of weaving was discovered, and a web was formed by combining the hair of animals with threads drawn from wool, cotton or flax, see Gen. xiv. 23; xxxi. 18, 19; xxxvii. 3; xxxviii. 28; xli. 42; xlv. 22; Job vii. 6; xxxi. 20. The Egyptians were very celebrated for such manufactures. The Israelites, while living among them, learned the art, and even excelled their teachers, 1 Chr. iv. 21. While wandering in the Arabian wilderness they prepared the materials for covering the tabernacle, and wrought some of them with embroidery. Cotton cloth was esteemed most val-

uable; next to that, woolen and linen. That which was manufactured from the hair of animals was esteemed of least value. Of *silk* there is no mention made at a very early period, unless, perchance, it be in Ex. xvi. 10, 13. This, however, is clear, that Alexander found silks in Persia; and it is more than probable that the Median dress, which we find was adopted by the Persians under Cyrus, was silk.

2. White was esteemed the most appropriate color for cotton cloth, and purple for the others. The fullers, who had discovered the art of communicating a very splendid white to cloth by the aid of alkali and urine, lived out of the city, Isa. vii. 3, lest their shops should communicate a fetidness to the atmosphere. The purple cotton cloth, which was essentially the same with the celebrated Tyrian purple, was highly esteemed, see Luke xvi. 19; Rev. xviii. 12. It was produced by the blood taken from a vein in the throat of a certain shell-fish. The scarlet color, first mentioned in Gen. xxxviii. 28, and occurring frequently afterward, was very much admired. It was a different color from the shell-fish purple, and was extracted from the insects, or their eggs, found on a species of oak. The hyacinth or dark blue color was extracted from the cuttle-fish, which bears in Hebrew the same name with the color itself, and was highly esteemed, especially among the Assyrians, Ezra xxiii. 6. Black color was used for common wear, and particularly on occasions of mourning. Party-colored cloths were highly esteemed, Gen. xxxvii. 3, 23; 2 Sam. xiii. 18. As far back as the time of Moses we find that cloths were embroidered, sometimes with the colored threads of cotton and linen, and sometimes with threads of gold.

3. In describing the several parts of the Israelites' dress we cannot do better than give Dr. Shaw's account of the Oriental costume, which occurs in his description of the manufactures of Barbary.

(1) The hykes, or blankets, as we should call them, are of different sizes, and of different qualities and degrees of fineness. The usual size of them is six yards long and five or six feet broad, serving the Arab for a complete dress in the day; and as they sleep in their raiment, as the Israelites did of old, Deut. xxiv. 13, it serves also for his bed and covering by night. It is a loose but troublesome garment, becoming frequently disarranged and falling upon the ground, so that the person who wears it is every moment obliged to tuck it up and fold it about his body. This shows the great use of a girdle whenever those wearing the hyke are concerned in any active employment, and in consequence thereof the force of the Scripture injunction of having our loins girded in order to set about it, see Luke xvii. 8; Acts xii. 8; Eph. vi. 14; Rev. i. 13 and xv. 6. The method of wearing these garments, with the use they are at other times put to in serving for coverlets to the beds, should induce us to think the finer sorts of them at least, such as are worn by the ladies and persons of distinction, to be the peplos of the ancients. Ruth's veil, which held six measures of barley, Ruth iii. 15, might be of the like fashion and have served extraordinarily for the same use, as were also the clothes (the upper garments) of the Israelites, Ex. xii. 34, in which they folded up their kneading-troughs and other cumbrous things, as the Moors, Arabs and Kabyles do to this day. Instead of the fibula used by the Romans, the Arabs join together, either by thread or by a wooden bodkin, the two upper corners of this garment; and after having placed these over one of their shoulders, they fold the rest of it about



their bodies. The outer fold serves instead of an apron, in which they carry herbs, loaves, corn, etc., and may illustrate several allusions in Scripture; as gathering the lap full of wild gourds, 2 Ki. iv. 39; giving good measure into the bosom, Ps. lxxix. 12; Luke vi. 38; shaking the lap, Neh. v. 13, etc. The burnoose, which answers to our cloak, is often for warmth worn over the hyke. It is woven in one piece straight about the neck, with a cape or Hippocrates' sleeve for a cover to the head, and wide below like a cloak.

(2) If we except the cape of the burnoose, which is only occasionally used during a shower of rain or in very cold weather, some Arabs and Kabyles go bareheaded, binding their temples only with a narrow fillet to prevent their locks from being troublesome. The turban, as they call a long, narrow web of linen, silk or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens. We find the same dress and ornament of the head, the tiara, as it was called, upon a number of medals, statues and basso relievos of the ancients.

(3) Under the hyke some wear a close-bodied froek or tunic (a jillcoba they call it), with or without sleeves, which differs little probably from the coat of our Saviour, which was woven without seam from the top throughout, John xix. 23, and with which he is said to have been clothed when he is said to lay aside his garments (burnoose and hyke, John xiii. 4), and to take a towel and gird himself. The fisher's coat, John xxi. 7, which Peter girded about him when he is said to be naked, or what he, at the command of the angel, Acts xii. 8, might have girded upon him before he is enjoined to cast his garment about him, was no doubt the same thing. The hyke, or burnoose, or both, being at that time, as now, the proper dress or habit of the Eastern nations, when a person laid them aside or appeared without one or the other, he might very properly be said to be undressed or naked, according to the Eastern manner of expression. These were probably the coats and garments Dorcas had charitably made to clothe poor necessitous objects. It was these upper garments, consisting of a loose square piece of cloth wrapped round the body, which that vast multitude who escorted Jesus in the triumphant procession into the capital spread in the public road by way of carpet. The convenient and uniform shape of the garments made to fit all persons may illustrate a variety of expressions and occurrences in Scripture which, to persons misled by our own fashions, are difficult. Thus we read that the goodly raiment of Esau was put upon Jacob, that Jonathan stripped himself of his garments, that the best robe was brought out and put upon the prodigal son, and that raiment and changes of raiment were often given and immediately put on (as they still continue to be in Eastern nations) without such previous and occasional alterations as would be required amongst us.

(4) The girdles are usually of worsted, very artfully woven into a variety of figures, such as the rich girdles of the virtuous virgins may be supposed to have been, Prov. xxxi. 24. They are made to fold several times about the body; and one end, being doubled back, and sewed along the edge, serves for a purse, agreeably to the acceptation of the *zōnē* in the Scriptures. The Turks make a further use of these girdles by tucking in them their knives and poniards, while the writers and secretaries suspend in them their ink-horns—

a custom as old as the prophet Ezekiel, see Ezek. ix. 2.

(5) It is customary for the Turks and Moors to wear shirts of linen or cotton or gauze underneath the tunic; but the Arabs wear nothing but woolen. The sleeves of these shirts are wide and open, without folds at the neck or wrists, as ours have. Those of the women are oftentimes of the richest gauze, adorned with different colored ribands, interchangeably sewed to each other.

(6) The virgins are distinguished from the matrons by having their drawers made of needlework, striped silk or linen, just as Tamar's garment is described, 2 Sam. xiii. 18. But when the women are at home and in private, then their hykes are laid aside, and sometimes their tunics; and instead of drawers, they bind only a towel about their loins. A Barbary matron, in her undress, appears like Silanus in the *Admiranda*.

(7) When these ladies appear in public, they always fold themselves up so closely in their hykes that even without their veils we could discover very little of their faces. But in the summer months, when they retire to their country-seats, they walk abroad with less caution, though even then, upon the approach of a stranger, they always drop their veils, as Rebekah did upon the sight of Isaac, Gen. xxiv. 65. They all affect to have their hair, the instrument of their pride, Isa. xxii. 12, hanging down to the ground, which, after they have collected into one lock, they bind and plait with riband—a piece of finery disapproved of by the apostle, 1 Pet. iii. 3. Where nature has been less liberal in this ornament, the defect is supplied by art, and foreign hair is procured, to be interwoven with the natural. Absalom's hair, which was sold, 2 Sam. xiv. 26, for two hundred shekels, might have been applied to this use. After the hair is thus plaited, they proceed to dress their heads by tying above the lock just described a triangular piece of linen adorned with various figures in needlework. Among persons of fashion, this is covered with a *surnah*, as they call it (of the like sound with the moon-like ornaments of Isa. iii. 18), which is made in the same triangular shape, of thin, flexible plates of gold and silver, artfully cut through, and engraven in imitation of lace. A handkerchief of crape, gauze, silk or painted linen, bound close over the *surnah*, and falling afterward carelessly upon the favorite lock of hair, completes the head-dress of the Moorish female.

(8) But none of these ladies think themselves completely dressed till they have tinged their eyelids with *Al-ka-hol*—i. e., the powder of lead ore, Jer. iv. 30; 2 Ki. ix. 30; Ezra xxiii. 40. *Kerenhappuc*—i. e., the horn of *pouk*, or lead ore—the name of Job's youngest daughter, was allusive to this custom and practice.

(9) We have seen that the women wore their hair long. On this they lavished all their art, disposing it in various forms and embellishing it with divers ornaments. In the ancient medals, statues and basso relievos we behold those plaited tresses which the apostles Paul and Peter condemn, and see those expensive and fantastic decorations which the ladies of those times bestowed upon their head-dress. This pride of braided and plaited tresses, this ostentation of jewels, this vain display of finery, the apostles interdict, as proofs of a light and little mind and inconsistent with the modesty and decorum of Christian women. The men, on the contrary, wore their hair short; and this circumstance formed a principal distinction

in dress between the sexes, and happily illustrates 1 Cor. xi. 14, 15.

(10) As the Jewish and Grecian ladies never appeared in public without a veil, Paul severely censures the Corinthian women for throwing off the decency and modesty of the sex and exposing themselves and their religion to the satire and calumny of the heathen. The whole passage beautifully and clearly exhibits the distinguishing customs which then prevailed in the different dress and appearance of the sexes, 1 Cor. xi. 4: "I desire you to observe, that of every man the head is Christ; of every woman, the man; and of Christ, the Deity. Now, every man who prays or speaks in public with his head covered, derogates from the dignity of Christ, his head. On the contrary, every woman who prays or speaks in public with her head uncovered, degrades the dignity of the man, who is her head; for this is a singularity as uncharacteristical of the sex as to have the hair entirely cut off. But if a woman will not consent to wear her veil, let her even have her hair cut short like the man; but if it be to the last degree scandalous and indecent for a woman to have her hair cut short or shaved off, let her, for the same reason, be veiled. A man, indeed, ought not to have his head veiled, as he is the glorious image of God; but the woman is only the glorious image of the man. For the man was not formed posterior to the woman, but the woman was formed out of the man. Nor was the man formed for the woman, but the woman for the man. In your assemblies, therefore, the woman ought to wear a veil, on account of the heathen spies who are purposely sent to inspect your conduct. I appeal to you—is it decent for a woman to address the Deity without a veil? Doth not the universal prevalence of modern custom itself teach you that for a man to wear long, flowing tresses, dressed in the manner of women, is the highest indecency and disgrace? But the long and flowing hair of the fair sex is their distinguishing grace and ornament; for this was lavished upon them by the hand of nature for a covering. But if any person appear disposed to litigate and raise disputes on this topic, let him be assured that neither we the apostles urge, nor the churches of God practice, any such custom."

#### Marriage and Treatment of Children.

I. There were several things connected with the nuptials of the Hebrews so essentially different from anything among Europeans that a short notice of them is indispensable.

1. The first thing which merits attention was the method of contracting this sacred obligation—their espousals. It sometimes happened that several years elapsed between the espousals and the marriage of the contracting parties, during which period the bride remained at home with her parents, and was under the same obligations of fidelity to her spouse as if the nuptials had been solemnized, see Matt. i. 18. In general, however, only two or three months elapsed between the time of the espousals and that of the marriage.

Concerning their marriages, Dr. Brown has collected the following particulars from the Jewish writers: 1. On the day of the marriage, the bride was as elegantly attired as her circumstances would permit, and was led by the women into the dressing-chamber, without her veil, and with disheveled hair, marriage-songs being sung before her as she went. There she was placed on a beautiful seat, where they disposed her hair in ringlets and ornamented it with ribands and trinkets. They then

decked her in her wedding attire, and veiled her, like Rebekah, amidst the songs and rejoicings of her attendants. Thus was she "prepared as a bride adorned for her husband," Isa. lxi. 10; Rev. xxi. 2. When the hour of marriage arrived, four persons walked before the bridegroom, carrying a canopy supported by four poles, that if the bride intended to walk home to the bridegroom's house after the ceremony she might walk under it in company with her husband; and in the interim it either stood before the door, or was taken into the court around which the house was built, if the marriage ceremony was to be performed there, all the bride's party exclaiming, "Blessed be he that cometh!" welcoming thus the bridegroom and his friends. During the ceremony, if the father gave away his daughter, he took her by the hand, as Raguel did Sarah when she was married to Tobit, presented her to the bridegroom and said, "Behold, take her after the law of Moses, and lead her away," blessing them, taking paper, writing an instrument of covenant and sealing it, Tob. vii. 13, 14. But if the father did not act as the celebrator, the bride stood on the right hand of the bridegroom, in allusion to Ps. xlv. 9, and the rabbi or helen of the synagogue, who acted as celebrator, took the extremity of the *thelit*, which was about the bridegroom's neck, and covered with it the head of the bride, as Boaz did Ruth, iii. 9, after which he consecrated a cup of wine, the bystanders joining in the ceremony; and the cup being thus blessed, it was given to the two contracting parties. The bridegroom, afterward taking the ring (a modern invention, instead of the sum of money anciently given as the dowry), and putting it on the finger of the bride, said, "Lo, thou art married to me with this ring, according to the form of Moses and of Israel." Two witnesses were then called to hear the marriage contract read; and after they returned, another cup of wine was consecrated and divided among the guests.

2. Matters were next so ordered as to prepare for setting out to the house of the bridegroom; when, if there was a canopy, the bride and bridegroom walked under it (hence says the spouse, "His banner over me was love," Song Sol. ii. 4); but if none, the bride and her companions were veiled, she, however, far deeper than they. Sometimes, also, they used a palanquin and were carried in state from one house to the other; and it seems to have been to this that David alludes in Ps. xlv. 13: "The king's daughter is all glorious within (the palanquin, viz.); her clothing is of wrought gold." And to this Solomon refers when he says of the chariot of the bridegroom that "its wood was of cedar, its pillars of silver, its bottom of gold, its covering of purple, and the midst thereof paved with love, or poetical amorous inscriptions or devices for the daughters of Jerusalem," Song Sol. iii. 9; 10. The marriage processions were commonly in the night, by torchlight; and Lightfoot says they carried before them ten wooden staves, having each of them at top a vessel like a dish, in which was a piece of cloth or wick, dipped in oil, to give light to the company, Matt. xxv. 1. So that the parable of the ten virgins was evidently a delineation of national manners; since they required, in that case, not only to have oil in their lamps, but to have vessels containing a quantity of oil, in order to replenish these lamps from time to time. Indeed, we have several allusions to the same custom in various passages of Scripture. Thus the spouse, when speaking of the bridegroom, says, "My beloved is white and ruddy, the chiefest among ten thousand;" or, as the original expresses it, "light-

ed with ten thousand;" thereby meaning that he dazzled beholders as much as a bridegroom attended with ten thousand lamps, Song Sol. v. 10. And the bridegroom says of the spouse that she is "terrible as an army with banners," or, literally, that she is dazzling as women shone upon with the nuptial lamps, when their rich attire reflected a dazzling lustre. As they went to the bridegroom's house every person who met them gave place to the procession; a cup of wine was carried before them, and they were accompanied with music and dancing, Ps. xlv. 15. Hence, in one of the parables of our Lord, the children, at their sport, when imitating a marriage procession, said, "We have piped unto you and ye have not danced," Luke vii. 32. The praises of the bridegroom were also sung in strains like those in Ruth iv. 11, 12, while the praises of the bride were celebrated in a similar manner. Money was scattered among the crowd to remind them, if need required, that they had been present at the wedding, and barley also was sown before the newly-married couple as denoting their wishes for a numerous progeny.

3. Having reached the house of the bridegroom, they sat down to the marriage supper, each clothed with a wedding garment, Matt. xxii. 11; and etiquette required that the bride and bridegroom should remain silent, while the honors of the table were done by the governor of the feast, John ii. 8, 9. There were two other official persons, called friends of the bridegroom and the bride, John iii. 39, whose office it was to be assisting to them as man and maid, especially at their entry into the nuptial chamber. After the feast was ended mirth and dancing prevailed, Jer. xxxiii. 11, which made the prophet mention the want of them as a mark of desolation, Jer. vii. 34; xvi. 9; xxv. 10, 11; but whether the bride and bridegroom's parties remained together, or were in separate apartments, is not said; the last is most conformable with the manners of the East. When the bridegroom retired, he spread his skirt over his bride to testify the claim which the law had given him, etc. In the case of young persons the marriage-feast lasted seven days, Gen. xxix. 27; Jud. xiv. 12, 17; Job xi. 19, and the bride retained the appellation for thirty days after the ceremony; but in the case of a widow or widower, the feast lasted only three days. It was the custom for the father to give his daughter, when leaving his house, a female slave as a companion, as Laban did to each of his daughters; hence Solomon accounts those extremely poor who had none, Prov. xii. 9.

4. In consequence of the universal prevalence of polygamy in the East, we find the practice, from prudential motives, tolerated, under certain restrictions, by the Mosaic code of laws, see Deut. xxi. 15-17; Ex. xxi. 9, 10, etc. The secondary wives of a man were termed *concubines*, and they differed from the first wife, who was the principal, in two things: (1) Where they had been bond-slaves, they still continued under subjection, and were at the disposal of their proprietors as long as the husband continued to pay their matrimonial duty. If deprived of this, they obtained their freedom, Ex. xxi. 7-11. (2) Their children did not inherit, if we may judge from the cases of Keturah and Hagar, Gen. xxv. 5, 6. The same distinction prevails to this day in the East, except in China, where, as is just, all the children of the father are on the same footing.

5. Upon the same ground that polygamy was tolerated by the Mosaic law, divorce was also allowed, Deut. xxiv. 1-4; Matt. xix. 8, but was to be effected in such a manner as to give an opportu-

ity for the reform of many of those evils that were its necessary attendants where these provisions were not known. It will be seen upon reference to the law above cited that the husband had the power of dissolving the marriage without any legal aid or recognition: "If a man have taken a woman to wife, and she please him not, because he findeth a defect in her, he shall write her a bill of divorce," etc. It is easy to conceive what abuses and disputes might ensue from such a dissolution of marriages; and to prevent these to the utmost extent, Moses ordained, 1. That there should be some written evidence of the transaction actually delivered to the wife by which she might be able to certify on all occasions the truth of her riddance from her first marriage, together with her right to enter into a second. This process no doubt caused many hindrances, as but few Israelites understood the art of writing, so that it became necessary to resort to some judge or literary person in order to have the bill of divorce written; but this delay was probably intended by the legislator. For in this way a marriage could never be dissolved in the first heat of passion, and the husband might perhaps change his mind, and the person employed to write the divorce, probably a priest or a Levite, was perhaps a man of principle, and would previously admonish the husband on the subject.

2. But even the delivery of the bill of divorce did not render the dissolution of the marriage altogether complete. Thereto, by the Mosaic statute, this further circumstance was requisite, that the wife had actually left the husband's house, which, if we may judge from the nature of the case and the manners of the Arabs, must have occasioned a delay of several months; and that man must know nothing of the human mind nor think how often the quarrels of married persons are made up on cool reflection, who can entertain a doubt whether by means of these delays a multitude of intended divorces must not have been prevented.

3. Even after the dissolution of the marriage was complete, if both parties were satisfied to renew the connection, Moses put no obstacle in the way, if only the wife had not married another husband. For the maintenance of a divorced wife the law makes no provision. This may seem to us a case of great hardship, but in a country where polygamy made females scarce, and where slavery was tolerated, it would not be so severely felt. We must not omit to notice that the husband forfeited his right to give a divorce, however, if he had seduced a young woman and been obliged in obedience to the law to marry her, as also if he had falsely accused his wife of unchastity before marriage, Deut. xxii. 19, 29. These provisions had a most beneficial effect. The wife was also allowed to sue if she thought herself aggrieved, and especially if she disliked the person to whom she had been espoused at an early age by her parents. Josephus mentions three instances of divorce by wives, viz., Salome, Herodias and Drusilla.

6. The support of the wife after the husband's death was uniformly provided for without the aid of any express regulations. If she had children, that natural duty which no statute needs to name obliged them to maintain her. If she had not, the nearest relation of her deceased husband was obliged to marry her, or if he declined so to do to resign her to the next more remote; and that so peremptorily that, as we see from Ruth iv. 5, he could not inherit the land of the deceased without taking his childless widow along with it. If she were too old for marriage, still it would seem to have been an incumbent duty on the heir



of the land to support her as fully as if she were his wife. It is evident that this law was far more ancient than the Jewish law, Gen. xxxviii. 8, but it was under this law that it became doubly binding, for it connected the love of preserving a brother's name with the preservation of property in the several families and tribes. In this case no betrothing was required, nor were there any ceremonies, as at ordinary marriages. The husband's brother acquired his sister-in-law by a divine right three months after the husband's death.

7. No regard is paid to equality of rank in marriages among the Orientals, and the meanest slave may be not only the wife, but even the mother, of a king. Hence we find no law prohibiting an Israelite from marrying out of his rank, and still less one that made marriages with persons of a very inferior station nugatory. To the priests alone has Moses laid down any special rule with respect to their marriages; and even these rules relate not to what we call rank, but to other things. The statutes that contain them are found in Lev. xxi. 7, 13, 44. Amidst all the restrictions there laid down, however, there was nothing to hinder a priest, and even the high-priest, from marrying an Israelite of the lowest rank, even one that had from poverty been sold as a slave. It has been a generally-prevailing notion that an Israelite might not marry out of his tribe, but this, as Michaelis has shown, is a mistake directly confuted by the Mosaic writings. It was only in the single case of a daughter being the heiress of her father's land that she was prohibited from marrying out of her tribe in order that the inheritance might not pass to another tribe, Num. xxxvi. This is placed beyond doubt in the case of Mary and Elizabeth, who were relations, but who had married into different tribes. It was even in the power of an Israelite to marry a woman born a heathen, provided she renounced idolatry, as is evident from Deut. xxi. 10-14; but all marriage with Canaanitish women was expressly prohibited, Ex. xxxiv. 16.

8. It is seen from several passages of Scripture that the custom of purchasing the bride prevailed among the descendants of Abraham. Thus Shechem says to Jacob, whose daughter Dinah he wished to espouse, "Ask me never so much dowry and gifts," etc., see also 1 Sam. xviii. 25. The custom still exists in many parts of the East, and hence a numerous family of daughters is a source of great wealth. Where the bridegroom is not possessed of sufficient property to obtain the object of his desire by purchase, he obtains her by servitude. This will illustrate Gen. xxix. 27.

9. This sacred and important obligation was contracted at a very early age among the Jews, in compliance with Eastern customs; and hence the bride calls her husband "the guide of my youth," Prov. ii. 17; see also Prov. v. 18. At the age of eighteen the males could marry, and the females when they were twelve and a day, till which time they were called little maids. Celibacy and sterility were considered great afflictions, and large families are peculiar marks of the providential blessing of God.

II. Among the Jews children were much coveted, both because the inheritance in the tribes was dependent on it, and because each one, especially of the house of David, was anxious to participate in the honor of being the progenitor of the Messiah.

1. From Ezra xvi. 4-9 it is evident that infants newly born were washed in water, anointed with oil, rubbed with salt, swaddled with a long bandage, and then wrapped in comfortable clothing.

2. On the eighth day from the birth of the child the rite of circumcision was performed. Of the design of this ceremony we have spoken in treating of the ceremonial law. It was the initiatory sign and seal of the covenant of peculiarity. It only remains to notice the manner of its performance. The sponsors being chosen and the company assembled, either in the synagogue or in the house, the female employed by the mother brought the child to the door and gave it to the person who was appointed to hold it during the operation. On entering with the child he was hailed with "Blessed be he who comes!" He then sat down and the circumciser effected the operation, blessed the child and gave him the name appointed (if it had not been already given, see Ruth iv. 17; 1 Sam. iv. 21), at the same time repeating Ezra xvi. 6; "I said unto thee, when thou wast in thy blood, Live!" After this the company repeats Ps. exxviii. If the child died before the eighth day, he was circumcised in the cemetery for the purpose of securing his recognition at the resurrection of the just. The girls were carried in the synagogue generally to be named. In both cases it was a time of festivity and rejoicing, though less so in the case of girls than in that of boys.

3. As soon as the children had arrived at a proper age to receive instruction they were taught select sentences from the law by their parents, in conformity with Deut. iv. 9; vi. 7, etc.

4. It was a universal custom among the Jews to teach their children some trade, as appears from the following passage from the Talmud: "What is a father commanded to do to his son? To circumcise him; to redeem him; to teach him the law; to teach him a trade; and to take him a wife. Rabbi Judah said, He who teacheth not his son a trade does as if he taught him to be a thief. And Rabban Gamaliel saith, He who hath a trade in his hand is like a vineyard that is fenced."

5. Among the Hebrews, as indeed among most other nations, the *first-born* enjoyed particular privileges; and wherever polygamy existed, it was necessary to fix them, see Deut. xxi. 15-17. These privileges consisted (1) in a right to the priesthood, which before the law was in the eldest of the family; and (2) in a double portion of the father's property. The double portion is explained two ways: some believe that half the entire inheritance was given to the elder brother, the other half being shared in equal parts among the rest. But the rabbins inform us that the first-born took for his share twice as much as any of his brethren. If the first-born died before the division of the father's inheritance and left any children, his right devolved to his heirs. First-born daughters were not, however, invested with these privileges. The rights of the first-born could be transferred to any other branch of the family upon certain grounds, as in the case of Jacob and Esau, Reuben and Joseph, Adonijah and Solomon.

6. Adoption, strictly speaking, does not appear to have been practiced by the ancient Hebrews. Moses says nothing of it in his laws, and Jacob's adoption of his two grandsons, Ephraim and Manasseh, Gen. xlviii. 1, is rather a kind of substitution by which he intended that they should have each his lot in Israel as if they had been his own sons. But as he gives no inheritance to their father Joseph, the effect of this adoption extended only to their increase of fortune and inheritance—i.e., instead of one part, giving them, or Joseph, whom they represented, two parts. From Esth. ii. 15, however, it is evident that adoption, strictly so called, was not unknown among the Jews,

though we are uncertain how far the privileges of it extended. It is supposed they were much like those of the Roman laws, that adopted children shared the parent's estate with his natural descendants, that they assumed the name of the person who adopted them and became subject to his paternal power. Another kind of adoption among the Israelites consisted in the obligation of a surviving brother to marry the widow of his brother who had died without issue, Deut. xxv. 5, etc.; so that the children of this connection were considered as belonging to his deceased brother and went by his name. Among the Mohammedans the ceremony of adoption is performed by causing the adopted to pass through the shirt of the person who adopts him. Something like this appears among the Hebrews. Elisha adopted Elisha by throwing his mantle over him, 1 Ki. xix. 19; and when he was carried up in a fiery chariot, his mantle, which he let fall, was taken up by Elisha, his spiritual son and adopted successor in the office of prophet, 2 Ki. ii. 13, 15. It should be remarked that Elisha asks not merely to be adopted (for that he had been already), but to be treated as the elder son, to have a double portion of the Spirit conferred upon him. Did the gift of the mantle imply this also? It would seem so by the conduct of Moses, who clothed Eleazar in Aaron's sacred vestments when that high-priest was about to be gathered to his fathers, Num. xx. 26, intimating thereby that Eleazar succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity. The Lord told Shebna, captain of the temple, that he would deprive him of his honorable station, and substitute Eliakim, son of Hilkiah: "I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand," Isa. xxii. 21. Paul, in several parts of his writings, exhorts Christians to put on the Lord Jesus, and to put on the new man to denote their adoption as sons of God.

#### Domestic Economy and Repasts.

1. The Jewish people generally lived upon food of the plainest description. Boaz complimented Ruth, who was much his inferior in rank, by permitting her to partake of his meal of bread and vinegar: "And she sat beside the reapers; and he reached her parched corn, and she did eat and was sufficed, and left," Ruth ii. 14. Of as plain and simple a description was the supply of food brought to David and his companions in arms when he had been obliged to fly from Jerusalem. The simplest and most ordinary diet of the Jews prepared by themselves was bread, which was commonly baked in a wooden bowl or kneading-trough, Ex. viii. 3, in which the dough is mixed with leaven or suffered to stand and ferment until it becomes sour. Sometimes their bread was baked on the hearth, Gen. xviii. 6, which is still a common method in the East. Another kind of bread was baked in a shallow earthen vessel like a frying pan, Lev. ii. 7, and some round the outside of a great stone pitcher, properly heated, on which was poured a thin paste of meal and water. Sometimes they bake it in an oven in the ground, four or five feet deep, well plastered with mortar, against the sides of which they place the bread, where it is instantly done.

2. Wine appears to have been a beverage in request amongst the Hebrews, and it was sometimes drunk to such an extent as to cause ebriety—a circumstance which has furnished the prophets with many tropes, see Isa. v. 11-22; xxviii. 1-

11; xlix. 26; Jer. viii. 14; ix. 14; xvi. 48; Deut. xxxii. 42.

(1) Wine was prescribed as part of the daily offering to God under the law, Ex. xxix. 40; Num. xxviii. 7, and it was also used by our Saviour at the institution of the Last Supper, Mark xiv. 35. That wine was drunk on sacramental occasions by the disciples of Christ, at a subsequent period, appears from 1 Cor. xi. 21, where the apostle sharply reproves some of the Corinthian professors of Christianity because they intoxicated themselves at the Holy Supper. In Deut. xiv. 22, 26, the Hebrews are commanded to tithe all their increase or productions, and to eat of this tithe before the Lord in the place where he shall appoint. If the place where they lived should be too distant, however, to permit them to carry up their tithe with them, then they were to sell it, to carry the money with them, and to purchase "oxen, or sheep, or wine, or strong drink, or whatsoever their soul desired," and to eat and rejoice before the Lord. At the wedding-feast in Cana of Galilee, John ii. 2, 11, Jesus turned water into wine for the accommodation of the guests who were present; and Paul directs Timothy to drink a little wine on account of his frequent infirmities, 1 Tim. v. 23. On special occasions of feasting, such as weddings, thanksgivings and the like, the Jews were accustomed to drink wine, and the Scriptures nowhere speak of the custom with disapprobation. When Wisdom invites her guests to a feast, Prov. ix. 2-5, she furnishes her table and "mingles her wine," and cries, "Come, eat of my bread and drink of the wine which I have mingled." The wise man directs that "strong drink" should be "given to him that is ready to perish, and wine unto those that be of heavy hearts," Prov. xxxi. 6.

(2) Professor Stuart, to whom Biblical literature is so much indebted, has recently devoted his attention to the subject of wines and strong drinks, as mentioned and approved of in the Bible, and has labored to prove that the description of wine, the use of which was prescribed and sanctioned by the Almighty and his people, was the unfermented juice of the grape, and not wine produced by the process of fermentation. The inquiry is one that merits all the attention that can be given to it, but it would be out of place to enter upon it here. We will only remark, therefore, that the attempt to show that the approved wine is always called *tiros*, while the fermented, intoxicating and denounced liquor is as uniformly called *ayin*, fails in its object; because in Prov. xxxi. 6, among other places, it is directed that wine (*ayin*) should be given to those who are heavy of heart or bitter of soul.

(3) The vessels used for drinking were, at first, horns; but the Hebrews used horns only for the purpose of performing the ceremony of anointing. The other drinking-vessels were a cup of brass, covered with tin, in form resembling a lily, 1 Ki. vii. 26, and the bowl, resembling a lily also, Ex. xxv. 33, although it seems to have varied in form, for it had many names.

(4) In Eastern countries every preparation of milk is in general request. Coagulated sour milk, which is a most refreshing beverage, is prepared by the infusion of a certain herb, which causes fermentation. Butter is generally produced by putting the milk into a goat's skin, which is so tied up as to prevent the milk from running out, and then hung between the poles of a tent or house, where it is agitated in one uniform direction till a separation is caused between the butter and the milk. Buttermilk is a luxury, and the

chief dessert among the Moors; and when they speak of the extraordinary agreeableness of any dishes, they compare it to buttermilk. It is no wonder, then, that Jael gave it to Sisera, Jud. v. 25.

(5) The Orientals are in the habit of rising early, commonly with the dawn, that they may have leisure to rest or sleep in the middle of the day. As soon as they are up they take breakfast, which consists of bread, fried eggs, cheese, honey and lebad or coagulated sour milk; but sometimes they begin with grapes and other fruits, fresh gathered, and then have for breakfast bread, coffee and good wines, particularly one of an exquisite flavor called muscadell. About eleven o'clock in the forenoon, in winter, they dine, and rather earlier in summer. A piece of red cloth, cut in a round form, is spread upon the divan under the table, to prevent it from being soiled, and a long piece of cloth is laid around to cover the knees of such as sit at table; but the table itself has no covering except the victuals. The dishes, etc., are disposed in proper order around the edges and in the centre. Among the great the dishes are brought in one by one, and after each person has eaten a little they are changed. The pottage of which we read in Scripture was made by cutting boiled meat into small pieces, with rice, flour and parsley, but sometimes of meal and herbs alone; for they eat but little animal food in the East. When they intend to honor any person at table, the master sends him a larger portion, as Joseph did to Benjamin, Gen. xliii. 34. In general, they sup about five o'clock in the winter, and about six in summer. As this much resembles their dinner, it is unnecessary to describe it.

(6) Their mode of eating must not be overlooked. The thick meats they take up with the thumb and the two forefingers, and their milk and pottage is eaten by dipping bread into it. When they drink water at table, it is usually out of shells, horns or cups; but if from a river, they take it from the palm of the hands, or if from a pitcher or the ground, they suck it through their sleeve, for fear of leeches. Wines were formerly very common among the Jews, being kept in leathern bottles, Matt. ix. 17, and cooled by the snow of Lebanon.

(7) Sitting at meals (till near the end of the times of the Old Testament) appears to have been universal, Gen. xliii. 33; Ex. xxxii. 6; 1 Sam. xx. 5; Prov. xxviii. 1; Ezra xlv. etc. The ancient Egyptians sat on their hams at meals, each to a small table; also in chairs. We have the first indications of the change of posture from sitting to lying in Amos vi. 4 and Judith xii. 15, *Greek*. In our Saviour's days the reclining posture at meals had become universal; and every time that sitting at meat is mentioned in the New Testament it ought to have been rendered "lying," to make it accord with the universal practice.

(8) In former times portions were sent to those who were absent, Neh. viii. 10, 12; Esth. ix. 22. It should ever be recollected, too, that the men and women in higher life had separate tables, as is the case in the East at the present day, though this was not the case in ancient Egypt. The custom of the Arabs, also, who never preserve fragments of their meals, but invite the poor to partake of them, may explain the reason why Tobit sent for the poor to partake of his dinner, Tob. ii. 2, and why the poor, the maimed and the blind were invited to the rich man's supper in Luke xiv. 21.

(9) From the Mishna it appears that the Jews had forms of thanksgiving, not only at the eating

of the passover, but before and after ordinary meals, and even on the introduction of many of the dishes. The duty of Christians on this subject is enforced not only by the reason of the thing, and the practice of the Greeks, Romans and Jews, but by the example of our Saviour in Mark viii. 6; John vi. 11, 23; and of Paul in Acts xxvii. 35. In the end of the fifth book of the Apostolical Constitutions is a form of grace or prayer by Christians.

#### Social Intercourse.

I. The common method in the East of doing honor to an inferior seems to have been by presenting him with a change of raiment, Dan. v. 16. Alexander, the son of Antiochus Epiphanes, when he appointed Jonathan Maccabæus high-priest and declared him the king's friend, sent him a purple robe and a crown of gold, 1 Macc. x. 20; and he afterward did him more signal honor by sending him a buckle of gold to wear on the shoulder and to fasten his purple robe, as the use was to give to such as were of the king's blood, 1 Macc. x. 89; see also 1 Macc. xi. 57, 58; 1 Esd. iii. 6. The princes of the East, even at the present day, have many changes of raiment ready, both as an article of wealth and to suit the occasion. This accounts for the ease with which Jehu's mandate was obeyed when he ordered four hundred vestments for the priests of Baal, that none might escape, 2 Ki. x. 22. For a superior to give his own garment to an inferior was esteemed a high mark of regard. Hence Jonathan gave his to David, 1 Sam. xviii. 4. And the following extract from Sir John Malcolm's "History of Persia" may serve to throw some light on Elisha's request to have the mantle of Elijah, 2 Ki. ii. 13: "When the khalifa or teacher of the Scoffees dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor, and the moment the latter puts on the holy mantle he is vested with the power of his predecessor."

II. The chief of the marks of disgrace noticed in the Scriptures are, subjecting men to the employment of women, Lam. v. 13; cutting off the beard and plucking off the hair, 2 Sam. x. 5; Isa. l. 6; spitting in the face, Isa. l. 6; clapping the hands, hissing and making significant gestures, Ezra xxv. 6; Job xxvii. 23; Lam. ii. 15; Isa. lvii. 4. But marks of disgrace were not confined to the living. They often extended to the dead by refusing them the rites of sepulture, Rev. xi. 1-12; raising them after they had been interred, Jer. viii. 1; forbidding them to be publicly lamented; allowing them to become the prey of ravenous beasts, Jer. xvi. 5-7; xix. 7; casting them into the common burial-ground, Jer. xxvi. 23; and burning their bones into lime, Amos ii. 1.

III. The modes of address and politeness which custom has established in different nations are various. In Judea, as in the East generally, they were very ceremonious and exact in their outward decorum, and in their mutual behavior they scrupulously observed all the rules and forms in which civility was usually expressed.

Among the Eastern nations it was ever customary for the common people, whenever they approached their prince or any person of dignity, to prostrate themselves. This mode of address obtained also among the Jews. When honored with admittance to their sovereign or introduced to illustrious personages, they fell down at their feet, and continued in this servile posture till they were raised. There occur many instances of this cus-



tom in the Scriptures. The wise men who came from the East, when they saw the child Jesus with his mother Mary, fell down and worshiped him, as did great numbers in after times. It was also customary to kiss the hand or the feet of the person approached, to kiss the hem of his garment or to embrace his feet, Luke vii. 38, 48; Matt. xxviii. 9.

From time immemorial it has also been the universal custom in the East to send presents one to another. No one waits upon a prince or any person of distinction without a present. This is a token of respect never dispensed with. Let the present be ever so mean and inconsiderable, yet the intention of the giver is accepted. Plutarch informs us that a peasant, happening to fall in the way of Artaxerxes the Persian monarch in one of his excursions, having nothing to present to his sovereign, according to Oriental custom, the countrymen immediately ran to an adjacent stream, filled both his hands and offered it to his prince. The monarch smiled and graciously received it, highly pleased with the good disposition the act manifested. All modern books of travels in the East abound with examples of this universally-prevailing custom. "It is accounted uncivil," says Maundrell, "to visit in Syria without an offering in hand. All great men expect it as a kind of tribute to their character and authority, and look upon themselves as affronted and even defrauded when this compliment is omitted. Even in familiar visits among inferiors you will seldom see them come without bringing a flower or an orange or some other token of respect to the person visited, the Turks, in this point, keeping up the ancient Oriental custom, as hinted in 1 Sam. ix. 7, 8: 'If we go,' says Saul, 'what shall we bring the man of God? there is not a present,' etc.; which words are unquestionably to be understood in conformity to this Eastern custom as relating to a token of respect, and not a price of divination."

The same writer thus describes the mode of visiting in the East: "When you would make a visit to a person of quality, you must send one before you with a present to bespeak your admission and to know at what hour your coming may be most seasonable. Being come to the house, the servants meet you at the outermost gate and conduct you toward their lord's or master's apartment, other servants (I suppose of better rank) meeting you in the way at their several stations as you draw nearer to the person you visit. Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down at one corner of it, according as he thinks proper to maintain a greater or less distinction. Being come to the side of the duan, you slip off your shoes, and stepping up, take your place, which you must do first at some distance and upon your knees, laying your hand very formally before you. Thus you must remain till the man of quality invites you to draw nearer, and to put yourself in an easier posture, leaning upon the bolster. Being thus fixed, he discourses with you as the occasion offers, the servants standing round all the while in great number, and with the profoundest respect, silence and order imaginable. When you have talked over your business or compliments, or whatever other concern brought you thither, he makes a sign to have things brought in for the entertainment, which is generally a little sweetmeat, a dish of sherbet and another of coffee, all of which are immediately brought in by the servants and tendered to all the guests in order with the greatest care and awfulness imaginable. And they have reason to look well to it; for

should any servant make but the least slip or mistake either in delivering or receiving his dish, it might cost him fifty, perhaps a hundred, drubs on his bare feet to atone for the crime. At last comes the finishing part of your entertainment, which is perfuming the beards of the company, a ceremony which is performed in this manner: They have for this purpose a small silver chafing-dish, covered with a lid full of holes and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece of lignum aloes, and then, shutting it up, the smoke immediately ascends with a grateful odor through the holes of the cover. It is held under every one's chin, and offered, as it were, a sacrifice to his beard. It is understood to give a civil dismissal to the visitors, intimating to them that the master of the house has business to do or some other avocation that permits them to go away as soon as they please; and the sooner after this ceremony, the better. By this means you may at any time without offence deliver yourself from being detained from your affairs by tedious and unseasonable visits, and from being constrained to use that piece of hypocrisy so common in the world of pressing those to stay longer with you whom perhaps in your heart you wish a great way off for having troubled you so long already."

We collect from several passages in the Old Testament that their salutations and expressions of affection on meeting each other were extremely tedious and tiresome, containing many particular inquiries after the person's welfare and the welfare of his family and friends, and when they parted concluding with many reciprocal wishes of happiness and benediction on each other. Much time was spent in the rigid observance of these ceremonious forms. When our Lord, therefore, in his commission to the seventy, whom he despatched into the towns and villages of Judah to publish the gospel, strictly ordered them to salute no man by the way, Luke x. 4, he designed only by this prohibition that they should suffer nothing to retard and impede them in their progress from one place to another, and that they should not lavish those precious moments which ought to be devoted to the sacred and arduous duties of their office in observing the irksome and unmeaning modes of life. Not that our Lord intended his disciples should studiously violate all common civility and decency and industriously offend against the rules of courteousness and decorum. On the contrary, he commanded them upon their entrance into any house to salute it, Matt. x. 12, and observe the customary form of civility in wishing it peace or universal happiness, Luke x. 5. Elisha, thus despatching his servant Gehazi to recover the son of the Shunammite, strictly enjoins him to make all the expedition possible, 2 Ki. iv. 29. Though the terms of these modes of address and politeness are expressive of the profoundest respect and homage, they soon degenerate, through constant use and frequency of repetition, into mere verbal forms and words of course in which the heart has no share. To those empty insignificant forms which men mechanically repeat at meeting or taking leave of each other there is a beautiful allusion in the following expression of our Lord in his last and consolatory discourse with his disciples when he assured them he would soon leave them and go to the Father: "Peace I leave with you; my peace I give unto you; not as the world giveth I unto you," John xiv. 27. Since I must shortly be torn from you, I now bid you adieu, sincerely wishing you every happiness. Not as the world

giveth I unto you—not in the unmeaning, ceremonial manner the world repeats this salutation, for my wishes of peace and happiness to you are sincere, and my blessing and benediction will devolve upon you every substantial felicity. This throws light upon one of the most beautiful pieces of imagery which the genius and judgment of a writer ever created. In the Epistle to the Hebrews, Heb. xi., the author informs us with what warm, anticipating hopes of the Messiah's future kingdom those great and good men who adorn the annals of former ages were animated. "These all," said he, "died in faith." They closed their eyes upon the world, but they closed them in the transporting assurance that God would accomplish his promises. They had the firmest persuasion that the Messiah would bless the world. By faith they anticipated these happy times and placed themselves in idea in the midst of all their fancied blessedness. They hailed this most auspicious period—saluted it as salutes a friend whose person we recognize at a distance. *These all died in faith*—died in the firm persuasion that God would accomplish these magnificent promises, though they themselves had not enjoyed them, but had only seen them afar off.

The foregoing sections, condensed from the valuable work of Carpenter as modified by Jenks, present a large amount of valuable information which depicts the social life of the Jews with great minuteness, and which enables the reader to understand the topography, climatology and physical condition of that land which of old God gave to Abraham and his descendants, to be a possession for ever. The peculiar characteristics of the Asiatic mind, as distinct from the developments which have been apparent in Western nations, may be seen in the social conditions which are herein described. Repose and permanence prevail in the East. Versatility and change have been marked features in the civilization of the West. The Jew in one age did what his fathers did in a former age. He dressed in their garb, he tilled his fields in the manner of his ancestors, his tent or his house was formed on the model of the shelter which had served the generations that had gone before him. The economy of his home was identical with the usages of other days. That which was good enough for his forefathers was sufficient for his purposes; and thus it has come to pass that a faithful picture of the habits and usages of the Jews in one age may be received as a portraiture of their social condition in another age. The design of the Levitical economy was to keep them, as a people, separated from the nations. Like a field in which was treasured a sacred deposit to be kept in safety the fences were raised high and carried around on every side, so among the Jews their ordinances tended to keep them as a separate people. This result was secured in a remarkable manner; for although they touched on other nations around their boundaries, though their soil was often the battle-ground of mighty nations, still it was with the Jews as it is with the lake when the storm has swept over it. The waves may swell tumultuously for a season while the tempest rages; but once the calm succeeds, the water sinks to its wonted rest. Babylon, Egypt and Syria might contend with each other, and the habits of courtly circles might be modified for a time, but the Jew on the land of his fathers was a Jew all the time; and so it continued notwithstanding partial and local changes until the great tempest arose which swept the unbelieving race from the land that rejected the mercy of Jehovah and refused to accept the Messiah when he came.

## THE CORRECT PRINCIPLES OF BIBLICAL CRITICISM AND INTERPRETATION.

1. THE progress of sacred literature in modern times furnishes a topic of gratifying and instructive inquiry, and is fraught with considerations eminently calculated to excite the gratitude and strengthen the convictions of the Christian student.

2. From the fifth to the fifteenth century Biblical learning was in a deplorably low state. Religious feuds were the disgrace of Christendom. Bitter controversies touching the forms of religion, or, more properly speaking, touching the powers and functions of those who assumed to be its authorized and exclusive propounders and guardians, absorbed the attention of the Christian world. The Scriptures were only resorted to as the arsenal in which were deposited the aggressive arms of the spiritual combatants, and these were used against each other in the most arbitrary and unskillful manner. All desire for true learning became extinct, the principles of interpretation were lost sight of and forgotten, and there were few who could even read, and much less understand, the text of the sacred books. In the twelfth century the Scriptures were torn in pieces between two parties—the scholastic theologians, who, by a perverse use of the Aristotelian philosophy, reduced the doctrines of religion to a number of absurd subtleties, incomprehensible by all minds, not excepting their own; and the Biblical doctors, who, by a system of mystical and allegorical interpretation, perverted and darkened the sublime truths of Scripture, and rendered their meaning a matter of doubt and uncertainty. The religious wars called the Crusades were, however, overruled by Providence to the most beneficial purposes. By introducing into Europe a number of learned Greeks, they originated a spirit of inquiry in Italy and elsewhere, while the universities, which were shortly afterward established, and in which the Oriental languages were cultivated, tended greatly to the revival of learning, and prepared the way for an improved system of Scripture interpretation.

3. As early as the latter end of the fifteenth century some vigorous efforts were made to promote the rational interpretation of the sacred writings. The laborers, however, were few, and the aids they possessed for the elucidation of the text were scanty and imperfect. Early in the seventeenth century their numbers were greatly increased, and we find many names distinguished in the republic of letters who were then successfully cultivating this branch of learning. By the middle of this century the number of Biblical students was considerably augmented and the result of their labors proportionately increased. After all, however, those who were at this time devoted to the pursuit of Scriptural inquiries formed but an insignificant band, and were regarded by their contemporaries as the students of an isolated branch of learning, too uninteresting in aspect and too limited in results to command or reward general attention.

4. Toward the close of the seventeenth century Biblical learning was brought into more general

favor, and assumed a more popular and inviting form. It was no longer viewed as the exclusive possession of the clerical body, but as forming part of the common property of the republic of letters. Numerous and valuable acquisitions were made to the previously existing stock of materials.

5. The enlightened and indefatigable exertions of Mill, Wetstein, Griesbach and Kennicott were directed to a restoration of the integrity or purity of the sacred text, while the learned and ingenious Shaw, whose "Travels and Observations Relating to Several Parts of Barbary and the Levant" appear to have attracted the notice of the celebrated Harmer, pointed out a new and indispensable source of Biblical illustration, viz., attention to the customs of the Eastern people. About the same period Michaelis was engaged in a similar course on a large scale, and had induced the king of Denmark to send a deputation of learned travelers to pursue the necessary inquiries, under his directions, in Egypt and Syria. The result of their voyage was given in French by the very learned Mons. Niebuhr, whose work produced a great effect by directing attention to the treasures of information which existed in the East.

6. From this new era the sphere of Biblical research and illustration has been gradually enlarging. The metaphysician and the naturalist, the antiquary and the traveler, the philologist and the historian, have contributed their respective shares. The materials now collected are numerous and valuable, and their value is well understood by those competent to employ them in removing obscurities, clearing up difficulties, eliciting new beauties or educing further instruction from that book which is above all price. But much remains to be done to render these aids available for general use.

7. Hitherto, with but one or two exceptions, the method in which the several branches of criticism and interpretation have been treated has restricted the study of these topics to those whose professional engagements have rendered such study imperative, or to those whose learning and leisure have induced them to look upon it as a source of mere intellectual enjoyment.

8. But much of that description of learning which the art of interpretation requires may be brought within the reach, and be adapted to the comprehension, of persons whose minds are not above the ordinary standard, and whose circumstances require that much of their time and attention should be given to other affairs. The advantages of such an extension of Biblical knowledge would soon be apparent in the growing maturity and perfection of the Christian character, and in the increased usefulness and efficiency of the Christian ministry.

9. Biblical learning is usually divided into two principal branches, intimately connected:

(1) BIBLICAL CRITICISM, which treats of the laws by which the genuineness or purity of the text is decided and restored.

(2) BIBLICAL INTERPRETATION, which treats of the rules by which the sense of the text is to

be educed and exhibited, and includes Biblical antiquities.

10. The object in this department of the Encyclopedia being to furnish the unlearned as well as the more erudite with a comprehensive and practically useful digest of the several topics connected with the interpretation of the sacred writings, Biblical criticism, as it pertains to the original text, will be despatched in a much more summary way than the matters incident to interpretation.

11. First, then, we shall direct our attention to the text of the Bible, with a view to ascertain, in a general way, its original character and the securities we possess for its present integrity. This will bring under review the Hebrew and Greek Scriptures, and the various accidents to which literary compositions are liable in passing down the stream of time from a period antecedent to the invention of printing, more particularly those which have occurred to the sacred writings. Thence we shall be led to inquire into the character and value of various readings, or the different wording of the same passage in the several manuscripts and other extant documents comprising the sacred text or portions of it, the sources in which they have originated, and the means we possess for correcting the errors that may have crept into the text. We may then review the progress that has been made toward restoring the text to its original purity, and the methods by which this has been effected. Having thus ascertained the actual state of the books the contents of which it is proposed to investigate, we may proceed step by step through the several rules of interpretation. This will exhibit the means that may be legitimately employed for educing the sense of the language used by the sacred writers. Thus we shall be introduced to almost every variety of subject comprised in the Bible, and clearly ascertain what qualifications are indispensable to its sound interpretation.

### Biblical Criticism.

The immediate object, then, of sound criticism is, not to understand and interpret the Holy Scriptures, but to examine their genuineness and uncorruptness, to assign reasons for deeming any particular passage to have been altered from its original state, and to propose the surest means by which such passage may be restored with the greatest certainty or probability to its pristine condition.

There are four principal sources of criticism. The first is an accurate acquaintance with the peculiarities of the language wherein not merely the sacred Scriptures in general, but each particular book, was composed. The second is a comparison of the various manuscripts or copies which we have of them originating at various periods. The third consists of the various translations which have been made of them into foreign languages. The fourth and last, which must be employed but seldom, springs from the writings and remains of the earlier Fathers, and generally of the earlier ecclesiastical writers who have made



some use of the Bible. The sections of this chapter will be devoted to a general review of these several topics.

### 1. The Hebrew and Greek Scriptures.

1. Speaking in general terms, it may be stated that Hebrew and Greek are the two languages employed by the Author of revelation to convey a knowledge of his will and purpose to mankind.

2. THE BOOKS OF THE OLD TESTAMENT were, with the exception of a few passages, composed in the Hebrew. The exceptions relate to passages written in the Chaldee dialect, the reasons for employing which, where it occurs, are sufficiently obvious. They are passages either consisting of transcripts from original documents, or comprising information specially designed to be communicated to the people by whom this dialect was employed. Thus, Jer. x. 11, which is pure Chaldee introduced into the midst of a Hebrew composition, was to be addressed by the Jews to the Babylonian idolaters. Several passages in Ezra iv. 5, 6, 7, consist of copies of original letters and decrees in the Chaldee, and the book of Daniel, from the second chapter to the seventh, which is in this language, treats exclusively of the affairs of Babylon, and was therefore with the utmost propriety so written.

3. THE BOOKS OF THE NEW TESTAMENT are all in the Greek language, which, being the richest and most prevalent at the time they were penned, was most adapted for works designed for general circulation; for while the Hebrew language is primitive, stiff and comparatively meagre, the Greek is pliant, rich and capable of expressing the most delicate shades of thought.

4. There are but two of these books about which the learned are not agreed as to the language in which they were originally composed, namely, the Gospel of Matthew and the Epistle to the Hebrews, the latter of which is attributed to Paul upon very conclusive evidence. These books, it has been thought by very able critics, were written in the Hebrew, or rather in the Syro-Chaldaic tongue, which was the vernacular language of the Jews in the time of our Saviour, and consequently that our present Greek text is only a translation from the originals. This position is for several reasons untenable, but to enter into a critical investigation of it would not accord with our present purpose.

5. It must not be supposed, however, that the Greek of the New Testament is of the pure classical style. On the contrary, it is of a very peculiar structure, partaking of the Alexandrian and Oriental idioms, with a very large admixture of the peculiarities of the Hebrew phraseology. Hence it has not improperly been called Hebraic Greek. This topic has been very elaborately discussed by critics, but the result of their labors is all that is practically valuable to the interpreter of Scripture. Michaelis has thus characterized the style of the several writers of the New Testament, and with sufficient minuteness for general purposes.

6. The Gospels of Matthew and Mark exhibit strong vestiges of the Hebraic style; the former presents harsher Hebraisms than the latter, and the Gospel of Mark abounds with still more striking Hebraisms. The Epistles of James and Jude are somewhat better; but even these are full of Hebraisms, and betray in other respects a certain Hebrew tone. Luke has, in several passages, written pure and classic Greek, of which the first four verses of his Gospel may be given as an instance. In the sequel, where he describes the

actions of Christ, he has very harsh Hebraisms, yet his style is more agreeable than that of Matthew or Mark. In the Acts he is not free from Hebraisms, which he never seems studiously to have avoided; but his periods are more classically turned, and sometimes possess beauty devoid of art. John has numerous, though not uncouth, Hebraisms, both in his Gospel and in his Epistles; but he has written in a smooth and flowing language, and surpasses all the Jewish writers in the excellence of narrative. Paul, again, is entirely different from them all; his style is indeed neglected and full of Hebraisms, but he has avoided the concise and verse-like construction of the Hebrew language, and has, upon the whole, a considerable share of the roundness of Grecian composition. It is evident that he was as perfectly acquainted with the Greek manner of expression as with the Hebrew, and he has introduced them alternately, as either the one or the other suggested itself the first or was the best approved.

7. Neither our limits nor plan will permit enlargement on this topic. Mr. Horne has given numerous instances of the Hebraisms, Syriasms and Latinisms in the New Testament; also the canons laid down by Ernesti and his commentator, Morus, by which to determine their force and meaning.

8. The style of the sacred writings furnishes, too, one of the most incontestable and satisfactory proofs of their genuineness. The variation in style that prevails in the Old Testament books is found to correspond most exactly with the changes which the Hebrew language underwent, from time to time, by reason of the intercourse of the Jewish people with the adjacent nations, while the peculiarity of composition by which the New Testament books are characterized affords decisive evidence of their Hebrew authorship, as well as their particular era.

9. In a work intended for popular use it will be expected we should give some historical account of the Hebrew and Greek languages only as far as is necessary in a bibliographical account of the sacred text.

On the subject of the Hebrew language, see the article in the body of this work, where the characteristics, the origin, history, extent of usage and changes which took place in that tongue are treated of, at pages 823-827.

In addition to what is there stated, it may be added that while the old Hebrew tongue was largely obliterated among the common people by the Babylonish captivity by the prevalence of the Aramaic, which came to be general in Palestine, our Lord used this language, and the names Kephias, John i. 42, Boanerges, Mark iii. 17, as also the expressions Talitha Cumi, Mark v. 41, Abba, Mark xiv., Eli, Eli, etc., are specimens of it. People of Biblical education spoke this language as written, but the common people, as generally is the case, spoke it in different dialects. The dialect of Jerusalem and Judea was most correct; but that of Samaria, and particularly of Galilee, was much more rude than the former, full of contractions and mutilations; letters were omitted in it, and one guttural exchanged for another, so that, for example, according to the careless and irregular pronunciation of the Galilean dialect, the same word might denote an *ass*, *wine*, *wool*, and a *lamb to be sacrificed*. A Galilean was, therefore, easily recognized by his pronunciation, Matt. xxvi. 73, and he was not admitted as a public reader of Scripture in any synagogue of Judea.

"Jews residing abroad in Greek countries, par-

ticularly in Egypt, had completely adopted the Greek language as their own; and even in Palestine itself, where abhorrence against everything foreign was affected, it seems that partly through intercourse with Jews abroad who spoke Greek, partly through the neighborhood to Syria and Egypt, where Greek was generally spoken, and partly from Greek residents, of whom, especially in Galilee and Perea, vast numbers dwelt among the Jews, the Greek had become generally known and current. This appears from Acts ii. 7-11, where Jews, from Greek countries and provinces, witnessing the enthusiasm which had seized the apostles and their friends, wondered that they expressed their religious thoughts and sentiments in Greek dialects which they had been accustomed to hear abroad, and not merely, as was usual, in ancient Hebrew, likewise from Acts vi. 1-6, where a considerable number of the primitive members of the Christian community at Jerusalem is stated to have been Hellenistic, or Greek-speaking; and also from Acts xxii. 40, compared with Acts xxii. 2, where the Jews expected Paul, who had been accused by Greek Jews, to address them in Greek, but were delighted to hear him speak to them in the language of the country. Whether Jesus himself spoke Greek cannot be determined for certain, although it is highly probable; because in Galilee and Perea he was in frequent intercourse with foreigners; because, even in Jerusalem, an interview with him was sought by Greeks, John xii. 20, and these surely spoke no other language but Greek; because we must suppose that the conferences between Judas and Pilate, mentioned in John xviii. 33-37 and xix. 9-11, were certainly carried on neither in Aramaic nor Latin, but in Greek; and because Mary, in her conversation with Jesus, John xx. 14, etc., seems to have made use of the Greek language until she recognized him as arisen from the dead, when she instantly returns to the familiar Aramaic, to which, in daily intercourse with him, she was accustomed, and addressed him with the word *Rabboni*. The apostles, too, being Galileans, must be supposed to have been more or less acquainted with Greek, even during the three years of their familiar intercourse with Jesus, although it may have been only at a subsequent period that they, in their vocation as messengers of the gospel, rendered themselves more perfect masters of it, so as to be able to express in writing their thoughts in that language."

10. The old pure Hebrew undoubtedly possessed great simplicity and expressiveness. Of all known languages, it is best adapted to indicate the nature and qualities of objects, and this, taken in conjunction with the great conformity subsisting between it and our own language, both in structure and mode of expression, renders its attainment comparatively easy. The construction of Hebrew words in a sentence has the advantage of being extremely simple, and is free from the elliptical and irregular phraseology that often perplexes the student in other languages. The words commonly stand in their natural order, and sentences admit of being translated into English without any change of arrangement. The chief exception is that nominatives very frequently follow their verbs, and adjectives their substantives. The rules are few and the exceptions not numerous.

10. We close this section with some account of the principal of the various schools of Hebrew philology:

1. The *Rabbinical*. This school, which is properly indigenous among the Jews, derives its acquaintance with the Hebrew from the tradition of

the synagogue, from the Chaldee Targums, from the Talmud, from the Arabic, which was the language of the most learned rabbins, and from conjectural interpretation. In this school, at one of its earlier periods, Jerome acquired his knowledge of the language; and on the revival of learning our first Christian Hebraists in the West were also educated in it, having had none but rabbins for their teachers. In consequence of this, the Jewish system of interpretation was introduced into the Christian Church by Reuchlin, Sebastian Munster, Sanctus Pagninus and the elder Buxtorf; and its principles still continue to exert a powerful and extensive influence through the medium of the grammatical and lexicographical works of the last-mentioned author, and the tinge which they gave to many parts of the Biblical translations executed immediately after the Reformation.

2. The *Forsterian* school, founded about the middle of the sixteenth century by John Forster, a scholar of Reuchlin's, and professor in Tubingen and Wittenberg. This author entirely rejected the authority of the rabbins, and not being aware of the use to be made of the versions and cognate dialects, laid it down as an incontrovertible principle of Hebrew philology that a perfect knowledge of the language is to be derived from the sacred text alone, by consulting the connection, comparing the parallel passages and transposing and changing the Hebrew letters, especially such as are similar in figure. His system was either wholly adopted and extended or in part followed by Bohl, Gusset, Driessen, Stock and others, whose lexicons all proceed on this self-interpreting principle; but its insufficiency has been shown by J. D. Michaelis in his "Investigation of the Means to Attain a Knowledge of the Dead Language of the Hebrews," and by Bauer in his "Hermeneutics of the Old Testament."

3. The *Avenarian* school, which proceeds on the principle that the Hebrew, being the primitive language from which all others have been derived, may be explained by the aid of the Greek, Latin, German, English, etc. Its founder, John Avenarius, professor at Wittenberg, has had but few followers, but among these we may reckon the eccentric Hermann van der Hardt, who attempted to derive the Hebrew from the Greek, which he regarded as the most ancient of all tongues.

4. The *Hieroglyphic* or *Cabbalistic* system, long in vogue among the Jews, but first introduced into Christendom by Caspar Newman, professor at Breslau. It consists in attaching certain mystical and hieroglyphical powers to the different letters of the Hebrew alphabet, and determining the signification of the words according to the position occupied by each letter. This ridiculously absurd hypothesis was ably refuted by the learned Michaelis in a dissertation printed at Halle, 1709, in 4to, and has scarcely had any abettors. Recently it has been revived by a French academician, whose work on the subject exhibits a perfect anomaly in modern literature; but the absurdity of the system is so apparent that it merits no notice.

5. The *Hutchinsonian* school, founded by John Hutchinson (originally steward to duke of Somerset, and afterward master of horse to George I.), who maintained that the Hebrew sacred Scriptures contain the true principles of philosophy and natural history, and that, as natural objects are representative of such as are spiritual and invisible, the Hebrew words are to be explained in reference to these sublime objects. His principles pervade the lexicons of Bates and Parkhurst; but

though they have been embraced by several learned men in this country, they are now generally scouted, and have never been adopted, as far as we know, by any continental philologist. The disciples of this school are violent anti-punetists.

6. The *Cocceian* or *polydynamic* hypothesis, according to which the Hebrew words are to be interpreted in every way consistent with their etymological import, or, as it has been expressed, in every sense of which they are capable. Its author, John Cocceius, a learned Dutch divine, regarded everything in the Old Testament as typical of Christ or of his Church and her enemies; and the lengths to which he carried his views on this subject considerably influenced the interpretations given in his Hebrew lexicon, which is, nevertheless, a work of no ordinary merit. This system has been recently followed by Mr. Von Meyer of Frankfurt in his improved version with short notes.

7. The *Schultensian* school, by which to ascertain extent a new epoch was formed in Hebrew philology. Albert Schultens, professor of Oriental languages at Leyden, was enabled by his profound knowledge of Arabic to throw light on many obscure passages of Scripture, especially on Job; but carrying his theory so far as to maintain that the only sure method of fixing the primitive significations of the Hebrew words is to determine the radical ideas attaching to the same words, or words made up of the same letters in Arabic, and then to transfer the meaning from the latter to the former, a wide door was opened for speculative and fanciful interpretation; and the greater number of the derivations proposed by this celebrated philologist and his admirers have been rejected as altogether untenable by the first Hebrew scholars both in our own country and on the Continent. The great faults of the system consisted in the disproportionate use of the Arabic, to the neglect of the other cognate dialects, especially the Syriac (which, being the most closely related, ought to have the primary place), want of due attention to the context, an inordinate fondness for emphasis and far-fetched etymological hypothesis and combinations.

8. The last school is that of Halle, so called from the German university of that name, where many eminent Hebrew scholars have received their education, and by whom its distinguishing principles have been originated and brought to their present advanced state of maturity. Its foundation was laid by J. H. and Ch. B. Michaelis, and the superstructure has been carried up by J. D. Michaelis, Simon, Eichhorn, Dindorf, Schnurrer, Rosenmüller and Gesenius, who is allowed to be one of the first Hebraists of modern times.

(1) Its grand object is to combine all the different methods by which it is possible to arrive at a correct and indubitable knowledge of the Hebrew language as contained in the Scriptures of the Old Testament, allotting to each of the subsidiary means its relative value and authority, and proceeding in the application of the whole according to sober and well-matured principles of interpretation.

(2) The first of these means is the study of the language itself as contained in the books of the Old Testament. Though by some carried to an unwarrantable length, it cannot admit a doubt that this must ever form the grand basis of Scripture interpretation. Difficulties may be encountered at the commencement; but when, as we proceed, we find from the subject matter, from the design of the speaker or writer, and from other adjuncts, that the sense we have been taught to

affix to the words must be the true one, we feel ourselves possessed of a key which, as far as it goes, we may safely and confidently apply to unlock the sacred writings. When, however, the signification of a word cannot be determined by the simple study of the original Hebrew, recourse must then be had to the ancient versions, the authors of most of which, living near the time when the language was spoken in its purity, and being necessarily familiar with Oriental scenes and customs, must be regarded as having furnished us with the most important and valuable of all the subsidiary means by which to ascertain the sense in cases of words or phrases of rare occurrence or connections which throw no light on the meaning. Yet in the use of these versions care must be taken not to employ them exclusively nor merely to consult one or two of them, to the neglect of the rest. It must also be ascertained that their text is critically correct in so far as the passage to be consulted is concerned; and the Biblical student must not be satisfied with simply guessing at their meaning or supposing that they either confirm or desert what he may have been led to regard as the sense of the original, but must be practically acquainted with the established usage obtaining in each version and the particular character of their different renderings.

(3) The *rabbinical lexicons and commentaries* furnish the next source; not, however, as an infallible criterion, but—considering that the rabbins of the tenth, eleventh and twelfth centuries, whose works alone are here taken into account, possessed a knowledge of the Arabic as their vernacular language, or in which, at least, they were well versed, that they were familiar with the traditional interpretation of the synagogue as contained in the Talmud and other ancient Jewish writings or transmitted through the medium of oral communication, and that they were mostly men of great learning, who rose superior to the trammels of tradition, and did not scruple to give their own views respecting the meaning of certain words and phrases, in opposition to the voice of antiquity—no small degree of philological aid may reasonably be expected from their writings.

(4) The last mean consists in a proper use of the *cognate dialects*. These are the Chaldee, Syriac, Arabic, Ethiopic, Samaritan, Phœnician and the Talmudical Hebrew. All these dialects possess to a great extent, in common with the Hebrew, the same radical words, derivatives, mode of derivation, forms, grammatical structure, phrases or modes of expression, and the same, or nearly the same, signification of words. They chiefly differ in regard to accentuation, the use of the vowels, the transmutation of consonants of the same class, the extent of signification in which certain words are used and the peculiar appropriation of certain words, significations and modes of speech which are exhibited in one dialect to the exclusion of the rest.

(5) These languages, when judiciously applied, are useful in many ways. They confirm the precise signification of words, both radicals and derivatives, already ascertained or adopted from other sources. They discover many roots and primitives the derivatives only of which occur in the Hebrew Bible. They are of eminent service in helping to a knowledge of such words as occur but once, or at least but seldom, in the sacred writings, and they throw much light on the meaning of phrases or idiomatical combinations of words, such combinations being natural to them all as branches of the same stock, or to some of



them in common, in consequence of certain more remote affinities.

(6) It is to the superiority the school of Halle has attained, in the combined application of these means, that we are indebted for the flood of light which has been poured upon the sacred pages.

## II. Criticism of the Hebrew Text.

I. One of the first and highest objects of criticism is to ascertain and determine the purity or integrity of the text. Next to the genuineness and authenticity of the Scriptures, the purity of the text is obviously of the utmost importance. It will be plain to every mind that the Biblical books may have been originally written by divinely-inspired persons, but that, during the lapse of ages and by passing through various hands, they may have been so greatly corrupted as to have had their original character destroyed, and to have been rendered wholly unworthy of reception as a revelation of the divine will and purpose. This topic, then, claims our first attention, and we shall therefore proceed to show the evidences we possess for establishing the identity of the text now extant with that delivered to the Church by the inspired prophets, evangelists and apostles.

1. With regard to the books of the Old Testament, it must in candor be admitted that our knowledge of the formation of the present text is very imperfect and unsatisfactory. De Rossi divides Hebrew manuscripts into three classes: 1. More ancient, written before the twelfth century; 2. Ancient, in the thirteenth and fourteenth centuries; 3. More recent, at the end of the fourteenth or the beginning of the fifteenth century; and Dr. Kennicott contends that almost all the existing manuscripts were written between the years 1000 and 1460; whence it has been reasonably inferred that the older manuscripts were destroyed after having been used by the Jewish literati in revising the common text.

2. We know nothing of the method by which the revisers proceeded in the prosecution of their task, nor of the precise amount of those errors in the older copies that induced them to undertake its revision. But let it not be inferred from this admission that the sacred text may therefore have been subjected to unauthorized alterations or willful corruptions. Did we possess no means of detecting such corruptions, if introduced (but which we do possess in abundance, in the ancient versions, quotations, etc.), the profound and almost superstitious veneration which even the most irreligious and immoral Jews are known to cherish for every tittle of their Scriptures, and the labor they have expended in preserving its purity, would alone assure us of the fact that in their critical duties they were influenced by the most scrupulous integrity. Upon this subject it may be interesting as well as satisfactory to show the excess of care the Masorites bestowed in making their copies, with a view to the preservation of the integrity of the text. In transcribing the sacred writings, it has been a constant rule with them that whatever is considered as corrupt shall never be used, but shall be burnt or otherwise destroyed. A book of the law wanting but one letter, with one letter too much, or with an error in one single letter, written with anything but ink, or written on parchment made of the hide of an unclean animal, or on parchment not purposely prepared for that use, or prepared by any but an Israelite, or on skins of parchment tied together by unclean strings, shall be holden to be corrupt;

that no word shall be written without a line first drawn on the parchment; no word written by heart, or without having been first pronounced orally by the writer; that before he writes the name of God he shall wash his pen; that no letter shall be joined to another; and that, if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are settled rules for the length and breadth of each sheet, and for the space to be left before and after each letter, each word and each section. These Maimonides mentions as some of the principal rules to be observed in copying the sacred rolls. Even to this day it is an obligation on the persons who copy the sacred writings to observe them; and those who have not seen the rolls used in the synagogues can have no conception of the exquisite beauty, correctness and equality of the writing.

3. But the attention of the Jews was not confined to the penmanship of the Holy Word; they also made incredible exertions to preserve the genuineness and integrity of the text. This produced what is termed the Masora, which has been justly pronounced to be the most stupendous monument in the whole history of literature of minute and persevering labor. The persons who were employed in it, and who afterward received from it the name of Masorites, were some Jewish literati who flourished after the commencement of the Christian era. With a reverential, not to say superstitious, attention, of which history does not furnish an instance to be urged in comparison with it, they counted all the verses, words and letters of all the twenty-four books of the Old Testament, and of each of those twenty-four books, and of every section of each book, and of all the subdivisions of each section. They distinguished the verses where they thought there was something forgotten, the words which they believed to be changed, the letters which they thought superfluous, the repetitions of the same verses, the different reading of the words which are redundant or defective, the number of times that the same word is found in the beginning, middle or end of a verse, the different significations of the same word, the agreement or conjunction of one word with another, the number of words that are printed above, which letters are pronounced and which are turned upside down, and such as hang perpendicular,—all these enumerations they made and took the number of each. Such was their scrupulosity that though it might have been plain that one letter was put for another, or that a word was pushed out of its place, still they would not vary the text, but indicated these changes by a particular mark, supposing that some mystery had occasioned the alteration. They distinguished the degrees of certainty which they attributed to their critical corrections or insinuations by three words: KERI, *read*; CHETIB, *write*; and SHNIR, *conjecture*.

4. Such critics were not likely capriciously or willfully to alter the text, and their numerous and minute rules rendered it almost impossible that they should do so by accident, at least in anything very material.

II. But we are as much at a loss to ascertain the rules adopted by the early editors of the printed editions. The particular manuscripts they used, the way they employed their materials, the degree of authority they yielded to preceding editions, and other similar matters, are all beyond our power to learn, for on these points they have maintained a complete silence. We must, therefore, be contented with a brief sketch of the principal editions, and then notice the pro-

cess by which our present critical apparatus has been formed.

1. The first printed edition of the entire Hebrew Bible was that executed at Soncino, in 1488, under the editorial care of Abraham ben Chayim. Its critical value is very great, but there are only nine copies of it known to be in existence; the Bodleian Library and that of Exeter College, Oxford, possess the only two in England. The variations between this edition and that of Van der Hooght amount (so Kennicott) to some thousands, though none are of any great moment.

2. This was followed, in 1494, by an edition at Brescia, edited by Gerson, son of Rabbi Moses, which deserves special attention from having been used by Luther for his German translation, and also from having formed the basis of several subsequent editions, of which may be noticed that in the Complutensian Polyglot.

3. These two editions, with a third, printed in 1517, without the name of any place, are called the *Soncino* edition, being printed by Jews of a family originally from Germany, established at Soncino, in Lombardy, between Cremona and Brescia. They were the first Hebrew printers.

4. We need only further mention that by Daniel Bomberg, in 1525, at Venice. This, the Brescia edition of 1494 and the Complutensian edition of 1517 form the basis of most subsequent editions.

III. But whatever variations may be found in the text of these and subsequent early editions of the Hebrew Scriptures, it must not be supposed that they resulted from any deviation on the part of the respective editors from the manuscripts they employed. Christians, as well as the Jews, confided most implicitly in the immaculate purity of the text, to have questioned which would have been regarded as an act of the utmost temerity, if not of impiety. Hence it is not to be wondered at that Buxtorf, who published his "Tiberias, or an Exposition and Defence of the Masoretic Doctrines" in 1620, should confirm the affirmation of Elias Levita by saying of the Hebrew manuscripts that "of all the books which are either in Asia, in Africa or in Europe, a consistent harmony, without any discrepancy, is evident." It so happened, however, that in the early part of the seventeenth century the Samaritan copy of the Pentateuch, the existence of which was well known to some of the early Christian writers, but which had been lost sight of for upward of a thousand years, was again brought to light, and its numerous variations from the Masoretic text suggested the idea of a diversity of readings in the Hebrew manuscripts. The examination of copies hence deduced issued in the detection of actual and numerous mistakes, and thus prepared the way for that corrected and purer text we now possess.

1. The first person who boldly and determinately impeached the purity of the Hebrew text was the learned Morinus, a Roman Catholic priest of the Oratory at Paris, who first published his "Exercitationes Ecclesiasticæ et Biblicæ" ("Ecclesiastical and Biblical Dissertations") in 1633. In 1650 he was followed by the erudite Capellus, in the same country, and in 1658 by the celebrated and justly venerated Bishop Walton. The "Critica Sacra" of Capellus should not be passed over without notice. This elaborate production, the work of thirty-six years of the industrious author's life, Capellus could not get printed in the Protestant states; but at length, through the influence of Morinus and other Catholics, it was printed, by royal license, at Paris, under the care of his son. The integrity or purity of the Hebrew text

was here assailed at great length, and with nearly as much success as he had formerly evinced in attacking the divine origin of the points. He contended that verbal mistakes had crept into the Hebrew sacred Scriptures, as into all ancient authors; that the printed editions were not always correct, and did not always agree with each other; and that the ancient versions might be properly employed as one means of correcting the text. In six books he established the existence of various readings. (I.) From the juxtaposition of different parts of the Old Testament. (II.) From a collation of the parallel passages of the Old and New Testaments. (III.) From collations of the Masora, the Samaritan and the most ancient printed editions of the sacred Scriptures. (IV.) From a collation of the Septuagint with the Hebrew text. (V.) From a comparison of the Hebrew text with the Chaldaic paraphrase, the Greek versions of Aquila, Symmachus and Theodotion, the Latin Vulgate and the rabbinical commentators. In Book VI. he treats of the errors of transcribers and of conjectural emendations.

2. The labors of these critics, having destroyed the confidence hitherto reposed in the integrity of the Hebrew text, originated an inquiry respecting the means for ascertaining the extent to which it had suffered and the sources for restoring its purity. It seems not to have occurred to these learned men, however, that a collation of manuscripts would furnish the most satisfactory evidence of the actual state of the text, as well as the materials for its improvement. The only standards by which Morinus had thought of measuring it were the Samaritan Pentateuch and the Septuagint or ancient Greek version; wherever it differed from these, he concluded that its verity was impaired. Nor was the critical apparatus of Capellus much more extensive, as is evident from the account just given of his work, although he avoided many of the errors into which his predecessor had fallen by exercising a sounder judgment as to the criterion of purity. He considered the ancient versions, when applied under proper restrictions, as one source of critical authority in ascertaining the purity of disputed passages; but he did not consider, with Morinus, that a deviation of the Hebrew from the Septuagint or from the Vulgate was a reason for supposing that in such places the Hebrew was incorrect. In short, his principles of criticism were such as the best judges have applied to ancient authors in general. Where Capellus failed, he failed in the application of his principles.

3. Attention having been thus excited to the subject, it was soon determined that the only satisfactory mode of proceeding was by a collation of manuscripts and ancient versions. This was accordingly undertaken by competent persons, who gave the result in the successive editions of Athias, Jablonski, Van der Hooght, Michaelis and Houbigant. It was reserved for the indefatigable Kennicott, however, to institute an extensive collation of manuscripts, and to produce the first critical edition of the Hebrew Bible upon a magnificent scale. During the thirty years in which he and his coadjutors were employed in this work, under the patronage of the learned and wealthy in all parts of Europe, upward of six hundred Hebrew manuscripts and sixteen copies of the Samaritan Pentateuch were either wholly or partially collated. Nor was this the full extent of his labors. Ardently desirous of giving consistency and permanency to the text, this illustrious scholar added to the collation of manuscripts a collation of the most

valuable printed editions and an examination of the quotations from the Hebrew Bible which were found in the works of the Jewish literati. The first volume of Kennicott's Bible was published in 1776, the second in 1780.

4. "That the mass of various readings exhibited in this edition, which greatly exceeded in number the various readings collected by the industry of three centuries for the Greek Testament, contains but few of real importance, is no subject of reproach to the learned editor," says Bishop Marsh, "who could only produce what his authorities afforded. Nor is he to be censured for giving all he had, without regard to their relative value. His was the first attempt to give a copious collection of Hebrew readings, and he could hardly have been justified had he exercised his own discretion in regard to the portion which should be laid before the public. He wisely, therefore, afforded the opportunity to his readers of selecting for themselves; and though his extracts are rarely of much value for critical emendation, they enable us both to estimate the existing Hebrew manuscripts and to draw some important conclusions as to the integrity of the Hebrew text."

5. The major part of this immense collection of readings consists in mere variations of orthography, in the fullness or defectiveness of certain words, in the addition or subtraction of a letter. And if we further deduct the readings which are either manifest errors, or in other respects of no value, the important deviations will be confined within a very narrow compass. In short, Dr. Kennicott's collation has contributed to establish the credit of the Masora. We learn from it this useful lesson—that although a multiplication of written copies will, notwithstanding all human endeavors, produce variations in the text, the manuscripts of the Hebrew Bible have been so far protected by the operation of the Masora that all now extant, both the oldest and the newest, might be compared with those manuscripts of the Greek Testament which Griesbach refers to the same edition.

6. A few years after the publication of Dr. Kennicott's Bible, De Rossi, the Hebrew professor at Parma, and the friend and fellow-laborer of Kennicott, added considerably to the collections previously made by publishing the various readings of seven hundred and thirty-one manuscripts, and three hundred and ten editions, some of which were unknown and others but little known. The whole number of manuscripts collated on this occasion, therefore, amounted to one thousand three hundred and forty-six, and of editions to three hundred and fifty-two, making a total of one thousand six hundred and ninety-eight, containing several hundred thousand various readings. And yet not one doctrine or precept of revelation is affected by them.

7. One circumstance connected with this undertaking is worthy of note—namely, the proof thereby afforded that the marginal words of the Masora, printed opposite to the text in the rabbinical Bibles, and hitherto regarded as materials of interpretation, transmitted by oral tradition from the sacred writers, are in fact nothing more than various readings of the Hebrew text. Out of a thousand of them, as printed by Van der Hooght, there were but fourteen not found in the text of some of the manuscripts examined by Kennicott.

IV. Such is the history of the Hebrew text, from which the progress hitherto made in its criticism may in some measure be gathered. The necessity for this review may not at present be apparent;

but as sacred criticism has for its object an aggregate of literary labors undertaken at different periods and for different purposes, and as its principles are general conclusions deduced from these literary labors, it will ultimately be seen that the reason or foundation of those laws cannot be comprehended without a previous knowledge of the nature and amount of these labors. By such a review we discover not only the means by which it has acquired its present form, but also the propriety of the rules critics have laid down for directing and regulating their operations.

V. This section may close with a brief notice of those celebrated copies of the Hebrew Scriptures which have been adopted by the Jews as exemplars of all subsequent copies.

1. The copy of Hillel, who is thought to have lived about A. D. 1000, was preserved at Toledo, in Spain, where Kimchi, who lived in the twelfth century, states that he saw it. Rabbi Zacuti, who lived near the close of the fifteenth century, states that part of it had been sent into Africa.

2. The copy of Aaron ben Asher, one of the doctors of the celebrated academy at Tiberias, about the middle of the eleventh century, was preserved for many years at Jerusalem as a standard copy; and Maimonides, who made his own copy of the law from it, assures us that it was universally appealed to. From this exemplar all the manuscripts of the Western Jews, as well as all the printed copies of the Hebrew Bible, are almost wholly derived.

3. The copy of Jacob ben Naphtali, who was president of the other famous Jewish academy at Babylon and contemporary with Ben Asher, was adopted by the Oriental Jews.

4. The codices of Jericho and Sinai, and one called Sanbouki, are highly commended for their accuracy.

5. The "Codex Malabaricus," obtained by the late Dr. Buchanan from the black Jews in Malabar, whence its name, though forming a distinct class, should not be passed by without notice. It is evident, as Bishop Marsh suggests, that the copies of the Pentateuch preserved in India must have descended from the autograph of Moses through very different channels to those in the West of Europe, and therefore the close agreement of the one with the other (the Indian copy presenting only four peculiar readings) is proof that they have preserved the original text in great purity. Whether this copy was formed from the Masoretic text is by no means certain; for although perhaps written much later than the period when the Masorites finished their labors, it is probable their influence never reached the mountainous district in the South of India.

## III. Early Versions of the Old Testament.

I. Mention has been made of the Samaritan Pentateuch, in reference to its influence on the criticism of the Hebrew Scriptures; but before we proceed to the Greek Testament some further account of this venerable work, and also of the Septuagint version, is called for.

1. The existence of the Pentateuch, or five books of Moses, written in the peculiar alphabetic character employed by the Samaritans, was known in very ancient times to such of the Christian Fathers as were acquainted with Hebrew. Origen, on Num. xiii. 1 and xxi. 13, distinctly speaks of it, as does Jerome in his prologue to Kings and other places.

2. These, with one or two similar references in



Origen, constitute the evidence we have that the Samaritan Pentateuch was known in very ancient times to such of the Fathers as devoted themselves to the critical study of the Hebrew Scriptures. From the time of Jerome down to the first quarter of the seventeenth century, however, no traces appear in the history of criticism and sacred literature of the existence of the Samaritan copy of the law of Moses. In the year 1616, Petrus à Valle bought of the Samaritans at Damascus a complete copy, which was sent in 1623, by A. H. de Sancy, to the library of the Oratory at Paris. J. Morinus briefly described this copy, not long afterward, in the preface to his edition of the Septuagint, A. D. 1628. Soon after this he published his "Exercitationes Ecclesiasticæ in utrumque Samaritanorum Pentateuchum," in which he extols very highly the text of the Samaritan Pentateuch, preferring it above the common Hebrew text. About the same time, from the copy purchased by à Valle, Morinus printed the Samaritan text of the Paris Polyglot; and from this Walton printed the Samaritan text in the London Polyglot, with very few corrections.

3. In the mean time, between the years 1620 and 1630, Abp. Usher, so distinguished for his zeal in sacred literature, as well as the knowledge of it which he himself acquired, had succeeded, by persevering efforts, in obtaining six additional copies of the Samaritan Pentateuch from the East, some complete, others incomplete. Five of these are still in England, deposited in different libraries. One which the archbishop presented to L. de Dieu appears to have been lost.

4. In 1621 another copy was sent to Italy, which is now in the Ambrosian library at Milan. About the same time Peirese procured three copies, two of which are in the royal library at Paris and one in that of Barberini at Rome.

5. To these copies others have since been added; so that Kennicott was able to extend the comparison of Samaritan manuscripts for his critical collection of various readings to the number of sixteen. Most, however, were more or less defective.

6. The external appearance of these manuscripts agrees in some respects with that of the synagogue rolls of the Jews, but in many others it differs. All the Samaritan copies in Europe are in the form of books, either folio, quarto or still smaller, although the Samaritans in their synagogues make use of rolls, as the Jews do also. The letters in the Samaritan copies are simple, exhibiting no difference in size. They are entirely destitute of vowel points, accents or diacritical signs, such as are found in Hebrew and Chaldee. Each word is separated from the one which follows it by a point placed between them; parts of sentences are distinguished by two points, and periods and paragraphs by short lines or lines and points.

7. The manuscript copy preserved in the British Museum, which was one of the six copies belonging to Archbishop Usher, and by him presented to Sir R. Cotton, is a small folio of two hundred and fifty-four pages, written on vellum, and it is in an excellent state of preservation.

8. The manuscripts differ, however, in some unimportant particulars. Words of doubtful construction are sometimes marked by a small line over one of the letters. The margin is empty, unless, as is sometimes the case, the Samaritan or Arabic version is placed by the side of the original text. The whole Pentateuch, like the Jewish copy, is divided into paragraphs, which they call *Ratzin*. But while the Jews make only fifty-two or fifty-four divisions, one to be read on each

Sabbath in the year, the Samaritans make nine hundred and sixty-six.

9. The age of some of the Samaritan copies is determined by the date which accompanies the name of the copyist; in others it is not found. Kennicott has endeavored to ascertain the date of all the Samaritan manuscripts which he compared. But he resorts to conjecture, supported by no well-grounded rules of judging. The Codex Oratorii used by Morinus he supposes to have been copied in the eleventh century, while all the others except one are conceded to be of more recent origin. One he assigns to the eighth century. The reasoning of Kennicott and De Rossi about the age of Hebrew and Samaritan manuscripts rests, however, on very uncertain grounds.

10. The Samaritan manuscripts are written either on parchment or silk paper. Ordinary paper has been used in recent times only to supply some defects.

11. The Christian world, before Morinus published his famous "Dissertationes," in the year 1631, had been accustomed, as we have seen, to resort only to the Jewish Hebrew Scriptures as exhibiting the well-authenticated and established text of the Mosaic law. But the publication of Morinus soon excited a controversy which even at the present time has not wholly subsided. As the Samaritan copy of the law in a multitude of places agrees with the version of the Seventy, Morinus maintained that the authority of the Samaritan, particularly when supported by the Septuagint, was paramount to that of the Jewish text. He labored, moreover, to show that in a multitude of passages, which in that text as it now stands are obscure and difficult or unharmonious, the Samaritan offers the better reading, that the Jews have corrupted their Scriptures by negligence or ignorance or superstition, and that the safe and only way to purify them is to correct them from the Samaritan in connection with the Septuagint.

12. The signal was now given for the great contest which ensued. Capellus, in his "Critica Sacra," followed in the steps of Morinus, but De Muis, Hottinger, Stephen Morinus, Buxtorf, Fuller, Leusden and A. Pfeiffer, each in separate works published within the seventeenth century, attacked the positions of Morinus and Capellus. Their principal aim was to overthrow these positions rather than to examine the subject before them in a critical and thorough manner.

13. Much less like disputants, and more like impartial critics, did Father Simon, Walton and Le Clerc conduct themselves on this question. In particular Simon has thrown out suggestions which imply for substance the same opinions on many controverted points that the latest and best critics, after all, have adopted.

14. But during the latter part of the last century, when the fierceness of the controversy seemed to have abated, Houbigant, treading in the steps of J. Morinus, revived it in the Prolegomena to his Bible. With him other controvertists united. Kennicott, in various works, A. S. Aquilino, Lobstein and Alexander Geddes have all contended for the equal or superior authority of the Samaritan Codex. Houbigant was answered in a masterly way by S. Ravius in 1761, and recently Michaelis, Eichhorn, Bertholdt, Bauer and Jahn have discussed the subject with a good degree of moderation and acuteness. They have all inclined to attach considerable value to many of the Samaritan readings, although most of them consider the Samaritan Pentateuch, on the whole, of inferior authority to the Hebrew.

15. Thus the matter stood when Gesenius en-

tered upon the discussion of it in the year 1815. The great extent of critical and philological knowledge he had acquired peculiarly fitted him for his difficult task, the settling of a question so long disputed by the master critics. He did not disappoint expectations; and if he has not for ever settled the question about the authority of the Samaritan Pentateuch compared with that of the Hebrew, he has shown the nature of the various readings it exhibits to be such that but little critical reliance can be placed upon them. They are all, or nearly all, as he insists, the effect of design, or want of grammatical, exegetical or critical knowledge, of studious conformity to the Samaritan dialect, or of effort to remove supposed obscurities or restore harmony to passages apparently discrepant.

16. Gesenius divided these various readings into eight different classes: (1) Corrections merely of a grammatical nature. (2) Glosses received into the text. (3) Substitutions of plain modes of expression in the room of those which seemed difficult or obscure in the Hebrew text. (4) Corrections from parallel passages, or where apparent defects are supplied from them. (5) Additions or repetitions respecting things said and done, drawn from the preceding context and again recorded, so as to make the readings in question. (6) Such corrections as were made to remove what was offensive in respect to sentiment—i. e., which conveyed views or narrated facts deemed improbable by the correctors. (7) Where the pure Hebrew idiom is exchanged for the Samaritan. (8) Where alterations have been made, so as to produce conformity to the Samaritan theology, worship or mode of interpretation.

17. Gesenius has produced a multitude of examples, almost to satiety, for the purpose of removing all rational doubt as to the positions he advances. Only four various readings in the whole Samaritan Pentateuch are considered by him as preferable, perhaps, to the Hebrew text. These are the well-known passages in Gen. iv. 6; xxii. 13; xlix. 14; xiv. 14. Many critics, however, who will acquiesce in the general conclusions of Gesenius, will, it is apprehended, differ from him as to the precise number of such passages.

18. The result of Gesenius' labors has been, then, to ruin the credit of the Samaritan Pentateuch as an authentic source of correcting the Hebrew records—a result of no small importance, considering the thousands of places in which it differs from the Hebrew, and the excessive value which has been set upon it by critics of great note in different parts of Europe.

19. As to the age of the Samaritan Codex, Gesenius regards that time as the most probable from which to date its origin when Manasseh, the son-in-law of Sanballat, the Samaritan governor and brother of the high-priest at Jerusalem, went over to the Samaritans, built a temple on Mount Gerizim by the aid of his father-in-law and instituted the Mosaic worship there. Many of the peculiar readings of the Samaritan Codex, he thinks, can be accounted for by such a supposition, and, at all events, we must suppose that Manasseh carried a copy of the Jewish law along with him. But an able writer in the "North American Review" assigns to this Codex, upon what appear to be indisputable grounds, a much earlier date, carrying it up to the time of Jeroboam's reign over the ten tribes. This is, indeed, the only hypothesis which gets rid of the difficulties connected with the supposed origin of the Samaritan Codex.

20. This Pentateuch, although written in the Samaritan character, is in the Hebrew language,

like the Pentateuch in our Hebrew Bibles. There is, however, a translation of the Hebrew Samaritan Pentateuch into the proper Samaritan dialect, a medium between the Hebrew and Aramaean languages, which is thought to have been made as early as the close of the first century. There is also a version by Abusaid, in the eleventh or twelfth century, into the Samaritan Arabic dialect—i. e., the Arabic as spoken by the Samaritans. There are also a few scattered remains of an ancient Greek version, made from the Samaritan Pentateuch, some of which have been collected by Morinus, Hottinger and Montfaucon, but they are too scanty to be of much critical value.

II. The Septuagint version of the Old Testament is the most ancient and valuable of all the translations of the sacred books; but there is scarcely a subject of sacred literature upon which more has been written, or of which less, with any degree of certainty, is known. In addition to what is given in the body of this work on the subject of the Septuagint, the following may be given as the facts which tradition and history have recorded respecting the formation of this celebrated version. The most ancient account of it is written in Greek by Aristæus, who states himself to have been an officer in the guards of Ptolemy Philadelphus, king of Egypt at the time it was made. The following is the substance of his narrative:

1. Ptolemy Philadelphus, wishing to establish an extensive library at Alexandria, committed the charge of it to Demetrius Phalereus, a noble Athenian, who collected from various quarters twenty thousand volumes. In the course of his inquiries after curious and valuable books he was informed of the Law of Moses, in the Hebrew language, and urged to the king the importance of a translation of it into Greek. Ptolemy directed an embassy to Eleazar, the high-priest at Jerusalem, to request a correct copy of the law, and gave and learned men capable of translating it out of Hebrew into Greek. Aristæus, Sosibius and Andreas, three noblemen of Ptolemy's court friendly to the Jews, embraced the opportunity for soliciting the liberation of the Jewish captives taken prisoners by Ptolemy Soter, and still detained in slavery. Their suit was successful, and the king ordered twenty drachmas to be paid to their possessors for each of them, whether man, woman or child. The sum expended in their ransom was 660 talents, liberating 198,000 captives. Aristæus and Andreas were afterward commissioned to carry the official letter from Ptolemy to Eleazar, and their embassy was accompanied with gifts for the temple, and money for the sacrifices there offered and the general service of the sanctuary—viz., one hundred talents; fifty talents in utensils of gold and twenty talents in utensils of silver, besides the precious stones with which they were adorned, of twice their value. Their embassy succeeded, and Eleazar sent to the Egyptian king a copy of the law, written in letters of gold, upon skins of parchment of exquisite fineness and beauty. Six elders out of every tribe, men of acknowledged reputation and learning, were chosen to execute the translation, who returned to Alexandria with the messengers of Ptolemy. On their arrival the seventy-two elders were graciously received by the king, who not only expressed his satisfaction at receiving the law, and his astonishment at its execution, but also feasted the elders for several days, and during the festival fully satisfied himself of their wisdom and ability by proving each of them by seventy-two different

questions. The seven days of feasting being ended, each of the elders received three talents as a mark of the royal favor, and was then conducted by Demetrius to a sumptuous habitation prepared for them in a retired situation in the isle of Pharos, near Alexandria. Here they pursued their important undertaking with the utmost diligence, daily collating their separate versions with each other, and then dictating the approved version to Demetrius, who acted as their scribe. In seventy-two days they completed the whole translation, which was afterward read in the presence of the king, who expressed his approbation in the most decided manner, and rewarded each elder with three rich garments, two talents of gold and a cup of gold weighing one talent. He afterward sent them honorably back to Jerusalem, loaded with the most valuable gifts to Eleazar the high-priest, and commanded the version itself to be lodged with the utmost care in the Alexandrian Library.

2. This account was, in the main, adopted by the Christian Fathers, some of whom contributed additional circumstances; but it is now, however, generally exploded. That Demetrius Phalereus was ever librarian to Ptolemy Philadelphus is extremely doubtful, and it is by no means to be reconciled with the well-known facts in his life. Besides, it is very unlikely that a Peripatetic philosopher, of Demetrius' character, should have paid so much respect to the books of the Jews as to request such an exertion of the royal authority as this account attributes to him.

The prevailing opinion now is that the Septuagint translation was made at Alexandria, at different times and by different interpreters. That it was not all the work of the same translator or translators is manifest from the very great diversity of style and the various modes of translating that prevail in it. The Pentateuch, which is the most accurate part of the entire work, was probably executed in the reign of Ptolemy Philadelphus by some learned Jews for the use of their brethren then resident in Egypt, and who used the Greek language, and the remaining books at different times, as the necessity of the case demanded or the providence of God permitted. It is thought that when the Alexandrian Jews found this public exposure of their sacred oracles, or their translation into a profane language, to be displeasing to their brethren in Palestine, they invented the Aristæan story to give their version the sanction of royal authority.

3. The two most noted manuscripts of the Septuagint are the "Codex Alexandrinus" and the "Codex Vaticanus."

(1) The "Codex Alexandrinus," or Alexandrian copy, is now in the British Museum, and was presented to King Charles I. by Cyrillus Lucaris, patriarch of Constantinople, who obtained it at Alexandria, where it is thought to have been penned. It is in uncial or capital letters, without accents or marks of aspiration. A fac-simile of the New Testament has been published by Dr. Woide, and a fac-simile of the Old Testament has also been completed under Rev. H. H. Baber.

The date of this manuscript has been strongly contested by Biblical critics, some referring it to the middle of the fourth century, others contending it could not have been executed earlier than the tenth.

(2) The "Codex Vaticanus," so called because preserved in the library of the Vatican, at Rome, is a most valuable manuscript, and is greatly preferred by some critics to the "Codex Alexan-

drinus." It is written in the uncial or capital letters, and originally contained the entire Bible, but is now imperfect in both Testaments. It is supposed to have been written some time in the fourth century, before the time of Jerome, though some refer it to the sixth or seventh century.

4. Although the Septuagint version was originally made for the use of the Egyptian Jews, it at length acquired so high a degree of authority among the Jews of Palestine who understood the Greek language that, for a time, it was read in their synagogues instead of the Hebrew, and it is in very many passages quoted by the inspired writers of the New Testament. It was early translated into Latin, and became the text-book of the Western as well as of the Eastern Churches. It was the only copy of the Old Testament Scriptures they generally used or appealed to in all their controversies, particularly with the Jews, employing it most advantageously in confuting those from whom they had received it, proving to them from it, by the most irrefragable arguments, that their expected Messiah must have already come in the person of Jesus Christ. This circumstance at length led the Jews to have it in abhorrence, and a national annual fast was instituted to deplore the same event which they had before commemorated by a solemn festival, so that by the end of the first century it was expelled from every synagogue.

III. The Hebrew, however, had become so completely a dead language, not only to the Hellenists, but to the Jews generally, that they could obtain no knowledge of their Scriptures but through the medium of a translation; and therefore, to supply the place of the Septuagint, a new Greek version was made, about A. D. 129, by Aquila of Pontus, first a convert from paganism to Christianity and then a proselyte to Judaism. His version, which is now lost, is reported to have been very obscure. Of course another was called for, and that of Theodotion made its appearance about A. D. 184. This translator, who had been a disciple of Tatian, then a Marcionite, and lastly a Jew, retained as much of the Septuagint version as suited his purpose, but altered, added to or retrenched to make it conform to such Hebrew manuscripts as the Jews put into his hands. The Jews, as might be expected, were well pleased with this version, and the Christians were not offended, because it so much resembled the Septuagint.

IV. Toward the end of the same century, or early in the next, appeared another Greek translation, less literal and much more elegant than either of the former. It was the work of Symmachus, who, according to Eusebius, was first a Jew, then a Christian, and lastly an Ebionite. In this last communion, and for the use of its members, he composed his work, which he afterward seems to have remodeled in a second edition. The version of Symmachus is often and deservedly praised by Eusebius and Jerome, and the latter is thought to have made it in a great measure the pattern of his Latin translation.

V. Besides these, there are three other Greek versions mentioned by the early Christian writers, called the *fifth*, *sixth* and *seventh*, because their respective authors or editors are unknown. They seem to have comprehended only, or chiefly, the poetical books. Whether made by Jews or Christians it is difficult to say. Dr. Geddes thinks the *sixth*, which bears strong marks of Christian extraction, was only an interpolated edition of the Septuagint.

VI. All these versions were collected by the in-



defatigable Origen, and placed, together with the Septuagint and original Hebrew text, in his famous Polypla; and this, perhaps, is the last entire copy of them ever made, for the Talmudists having gradually excluded all Greek versions from the synagogues, and the Christians universally adhering to the old translations, the rest were either totally neglected, or only such parts copied into the margins of Bibles and commentaries as were deemed most worth attention.

1. Thus the Septuagint version triumphed at length, and remained, for several ages after, the sole Scripture standard in all the Christian Churches.

2. We are not to imagine, however, that it was exactly the same in every Church, or that any Church possessed a perfectly correct copy of it, much less that any such copy now exists. It had contracted many blemishes in the days of Origen, and it was principally with a view to remove them that he designed and executed the most celebrated of his works. No man, says Geddes, could be better qualified for such an undertaking; to a strong constitution, a clear head and a most prodigious memory he had joined an immense and universal erudition by the most assiduous and incessant application that perhaps ever was made. His insatiable thirst for learning made him pry into every corner for rare and curious books, and the liberality of his rich friends put it in his power to purchase them.

3. With all these advantages, he began about A. D. 231 to compile his "Tetrapla," which contained, in so many separate columns and in the following order, the four Greek versions of Aquila, Symmachus, the Septuagint and Theodotion.

4. But the very considerable differences, which Origen could not but observe, between the Septuagint and the three other versions, so recently made from the originals and so nearly agreeing with one another, induced him to suspect it to be much more erroneous than he had formerly thought, and suggested the idea of a work which should, both by its magnitude and importance, totally eclipse the former one. This produced, in succession, the "Hexapla," "Octapla" and "Enneapla," so denominated from the number of columns each contained. In the "Enneapla," of nine columns, the last three contained the three anonymous Greek versions before mentioned; the four immediately preceding them were the same with those of the "Tetrapla;" and in the first two stood the original Hebrew letters, with the pronunciation by its side in Greek characters.

5. Here it would have been well had the Biblical labors of this indefatigable critic terminated, but his judgment was not commensurate with his learning. He now determined upon a revision of the Septuagint to make it more conformable to the Hebrew text. The materials he employed are now utterly unknown, nor is it possible to say in how many respects his revised text differs from the older copies, which have long since been destroyed. But for this evil, to its full extent, Origen himself must not bear the blame. The text itself he left untouched, and only pointed out, by certain marks, the differences between that and the Hebrew text with which he had collated it. His admirers and followers, however, altered the old text, according to his suggestions, in the copies they made, and the loss of the autograph renders it impossible to ascertain how much. From this revised text all our present copies of the Septuagint are derived.

VII. As a source of interpretation for the New

Testament the Septuagint is invaluable. Desirous of possessing in Greek a faithful representation of the Hebrew Scriptures, and being themselves Jews, the translators retained Hebrew forms and modes of expression, while the words they were writing were Greek. The language, therefore, of the Septuagint is a kind of Hebrew-Greek, which a native of Athens might sometimes have found difficult to understand. But as this version became the Bible of all the Jews dispersed throughout the countries where Greek was spoken, it became the standard of their Greek language. Paul himself, who was born in Tarsus, and accustomed from his childhood to hear the Septuagint read in the synagogue of that city, adopted its Hebrew idioms. And when removed to Jerusalem and placed under the guidance of Gamaliel, the Hebrew tincture of his Greek could have suffered no diminution. The other apostles were all natives of Palestine, as was the evangelist Mark, and probably also the evangelist Luke. Their language, therefore, was Syriac, or Aramæan, of which the turns of expression had a close correspondence with those of the ancient Hebrew. Consequently, when they wrote in Greek, their language could not fail to resemble the language used by the Greek translations; and as every Jew who read Greek at all (which they who wrote in it must have done) would read the Greek Bible, the style of the Septuagint again operated in forming the style of the Greek Testament. Both the Hebrew Bible, therefore, and the Greek Testament are so closely connected with the Septuagint, as well in their language as in their matter, that the Septuagint is a source of interpretation alike important to both.

VIII. A highly interesting circumstance relating to the Samaritan Pentateuch and Septuagint, and affecting their critical character and value, remains to be noticed:

1. It is well known that although, considered in a general point of view, the Pentateuch in the Septuagint is a good version of the original, it nevertheless departs in very many cases from the exactness of the Hebrew text. In regard to these departures, it is a very interesting circumstance that in more than a thousand cases of them the Septuagint and the Samaritan Pentateuch are harmonious, both differing from the Hebrew and agreeing in their differences. In most of these cases the discrepancies with the original Hebrew are peculiar to the Samaritan and Septuagint codices, the ancient versions being only now and then accordant with them. The departures from the Hebrew in the Septuagint and Samaritan are thus classified by Gesenius:

(1) Those which are mere glosses, or conjectural emendations of difficult passages, as in Gen. ii. 2, 24; xiv. 19.

(2) Very remote changes, not affecting the sense, and depending on the omission, transposition or permutation of letters, etc. For example, the letter *vau* prefix is added to the text in the Samaritan about two hundred times where it is not found in the Hebrew copy, and removed about one hundred times where it is found in the Hebrew; in nearly all of which cases it is closely followed by the Septuagint. On the other hand,

(3) The Septuagint agrees with the Hebrew in almost a thousand instances where the Samaritan differs from both; for example, Gen. xvii. 17; xxi. 2, 4; xxiv. 55; xli. 32, etc.

(4) Both the Samaritan and the Septuagint sometimes depart from the Hebrew in laboring to remove difficulties, but they pursue different courses in order to accomplish this; for example,

Gen. xxvii. 40; Ex. xxiv. 10, 11, and the genealogies, Gen. v. 11.

(5) The Septuagint agrees with the Hebrew and differs from the Samaritan in all those daring interpolations mentioned under the eighth class of various readings in the former part of this section.

(6) The Septuagint differs from the Hebrew and Samaritan both in a few cases of minor importance from permutation of letters, etc., or introduction of parallel passages; but most of the discrepancies are entirely of an immaterial nature, not at all affecting the sentiment of the sacred text.

2. Such are the facts. To account for them is difficult, and demands a good degree of acquaintance with the business of criticism. Three ways have been proposed to explain such a surprising accordance of the Septuagint and Samaritan in so great a number of cases against the Hebrew.

(1) The Seventy translated from a Samaritan codex. So De Dieu, Selden, Hottinger, Hassencamp, Eichhorn and others. But this is altogether improbable. The mortal hatred which existed between the Jews and Samaritans in Palestine at the time when the version of the Seventy was made extended in the same manner to the Jews and Samaritans in Egypt. Josephus tells us that in the time of the Ptolemies (therefore at or near the time when the Septuagint version was made) the Jews and Samaritans disputed violently before the Egyptian king, and that the Samaritans, who were worsted in the dispute, were condemned to death. But Hassencamp and others labor to show that many of the departures in the Septuagint from the Hebrew text can more easily be accounted for by the supposition that they used a manuscript written in the Samaritan character, inasmuch as the similar letters in this character might easily lead them into the mistakes which they have made in their versions, while the Hebrew square character, which has similar letters, would not mislead them. It is unnecessary now to relate what former critics have replied in answer to these and all such arguments depending on the forms of Hebrew letters. Since Hassencamp and Eichhorn defended the above position, and since Gesenius replied to them, Kopp has published an essay on Themitish palæography that bids fair, it is thought, to end all disputes about the ancient forms of Hebrew letters. Instead of tracing back the square letter to Ezra and to Chaldee, as nearly all the writers before him, not excepting Gesenius himself, had done, he has shown by matter of fact, by appeal to actually existing monuments, that the square character had no existence until many years, probably two or three centuries, after the Christian era commenced, and that it was, like the altered forms in most other alphabets, a gradual work of time, of calligraphy or tachygraphy. He has exhibited the gradual formation of it from the earliest monuments found on the bricks of Babylon down through the Phœnician, the old Hebrew and Samaritan inscriptions stamped on the Maccabæan coins, and the older and more recent Palmyrene or Syriac characters, to the modern Hebrew. The reasoning employed by him and the facts exhibited are so convincing that Gesenius himself in the last edition of his Hebrew grammar has yielded at the point, and concedes that the square character of the Hebrew is descended from the Palmyrene—i. e., such characters as are found in the inscriptions upon some of the ruins of Palmyra. All argument from this source, then, is fairly put out of the question by the masterly performance of Kopp. As the Septuagint is well known and universally acknowledged to be a version made by the

Jews for their own use at Alexandria, there cannot be even a remote probability that this version was made from a copy in the hands of the Samaritans, whom they abhorred as the perverters of the Jewish religion.

(2) The Septuagint has been interpolated from the Samaritan codex, or the Samaritan from the Septuagint. Not the first, for the Jews certainly never loved the Samaritans sufficiently well to alter their Greek Scriptures from the Samaritan codex so as to make them at the same time discrepant from their Hebrew codex. Not the second, for the Samaritans would have been as averse to amending their own codex from a Jewish Greek translation as the Jews would have been to translate from the Samaritan codex. Besides, the greatest part of the discrepancies between the Samaritan and the Hebrew are of such a nature as never could have proceeded from any design, inasmuch as they make no change at all in the sense of the passages where they are found.

(3) That both the Samaritan and Septuagint flowed from a common recension of the Hebrew Scriptures, one older, of course, than either, and differing in many places from the recension of the Masorites now in common use. This is certainly a very ingenious supposition, and one which we cannot well avoid admitting as quite probable. It will account for the differences and for the agreements of the Septuagint and Samaritan. On the supposition that two different recensions had long been in circulation among the Jews, the one of which was substantially what the Samaritan now is, with the exception of a few more recent and designed alterations of the text, and the other substantially what our Masoretic codex now is, then the Seventy, using the former, would of course accord in a multitude of cases with the peculiar readings of it, as they have now done. If we suppose, now, that the ancient copy from which the present Samaritan is descended and that from which the Septuagint was translated were of the same genus, so to speak, or of the same class, and yet were of different species under that genus, and had early been divided off and subjected to alterations in transcribing, then we may have a plausible reason why the Septuagint, agreeing with the Samaritan in so many places, should differ from it in so many others. Add to this that the Samaritan and Septuagint each in the course of being transcribed for several centuries would receive more or less changes that might increase the discrepancies between them. This seems to be the only probable way of critically accounting for the actual state of the Samaritan and Septuagint texts compared with each other and with the Hebrew.

IX. But here we are treading on sacred ground. If these suggestions are well founded, then must it follow that in the time of Ezra and previously to his time there existed recensions of the Jewish Scriptures which differed in some respects very considerably from each other. From this conclusion many will spontaneously revolt. All who have not made sacred criticism a study, or who, at least, have not been fully apprised of the character of various readings and the sources in which they have originated, will be agitated with some unnecessary and ill-grounded fears. But the position is no more dangerous than many others which all enlightened critics admit.

1. It is probable; because, as it has been already shown, the actual state of the Samaritan and Septuagint codices renders it necessary to admit the position. Moreover, the Jews have from the most

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ancient times uniformly held a tradition that Ezra with his associates, whom they style the Great Synagogue, restored the law and the prophets—i. e., renewed and corrected the copies of them which had become erroneous during the captivity. Certainly there is nothing at all improbable in this tradition. The corrected copies were the originals, probably, of our present Masoretic recension, which has in every age been in the keeping and under the inspection of the most learned Jews. The Samaritan copy and that from which the Septuagint was translated most probably belonged to the recension in common use among the Jews, and which, having been often copied, had come to differ in very many places from the corrected recensions of Ezra.

2. How far back some errors in this common recension may be dated it is difficult to say, but in all probability even to the very first copies of the original autographs. Such we know to have been the case, as is now universally admitted, in respect to the early copies of the New Testament. Is the Old Testament under a more watchful and efficient Providence than the New? Or has it ever been so? Nothing but the belief of a miraculous aid, imparted to every copyist of the Hebrew Scriptures, can, it is presumed, stand in the way of admitting the fact as it is now stated; and with such a belief, after several hundred thousand different readings have been actually selected from the manuscripts of the Old Testament, it would not be worth while to expostulate.

X. In justice, however, to this subject, and to allay the fears of well-meaning persons, inexperienced in criticism, and therefore often exposed to groundless fears, a few words must be added as to the dangers of the position now discussed.

1. A great part of it is evidently imaginary, for out of some eight hundred thousand various readings, about seven hundred and ninety-nine thousand are of just as much importance to the sense of the Hebrew Scriptures as the question in English orthography is whether the word *honor* shall be spelled with *u* or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words or phrases, or insert them; but not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken. This is clearly the case in respect to the various readings which are found in the Samaritan and Septuagint, if we except the very few cases of alteration in them which plainly are the result of design, and which belong to more modern times. There is no ground, then, to fear for the safety of the Scriptures on account of any legitimate criticism to which the text may be subjected.

2. Jerome long ago had shrewdness enough to say, that "the Scripture was not the shell, but the nut," by which he meant that the sentiment of the Bible is the word of God, while the costume—i. e., the words in which this sentiment is conveyed—was of minor importance. So the apostles and so the Saviour thought, for they have in a multitude of cases (indeed in almost all the appeals recorded in the New Testament) appealed to the authority of the Old Testament by quoting the Septuagint version of it—a version incomparably more incorrect, and differing from the original Hebrew in incomparably more places, than the very worst version made in any modern times.

3. There is, then, no more danger in supposing

that very early there were different recensions of the Hebrew Scriptures than in supposing that there are different ones of the Scriptures of the New Testament, which all now admit, for it is not a matter of opinion and judgment, but of fact. The Bible, spreading through the whole earth, and becoming the rule of life and salvation to all nations, is at least as important now as it was when only one small nation admitted its claims. It is surely no more objection, then, against the watchful care of Providence over the Church and the records of its holy religion to admit that divers recensions of the Scriptures existed at an early age than to admit that they now exist.

4. The fact that various readings are found, not only in different classes of manuscripts which have come down to us through different channels, but in cases where the same original documents are inserted in different places of the same class of manuscripts, is proved beyond contradiction; the first by the actual comparison of manuscripts, the second by a comparison of different parts of Scripture. Such a comparison may be extended very much further; indeed, to a great portion of the books of the Chronicles, by reading them in connection with the parallel places in the books of Kings and other parts of the Old Testament. Jahn's Hebrew Bible is not only the best, but the only work which will enable any one to do this without trouble, as he has disposed of the whole of the books of the Chronicles in the way of harmony with other parts of Scripture. One thorough perusal and study of this will effectually set the matter at rest with any sober man.

5. Truth needs no concealment, and at the present day admits none. The Bible has nothing to fear from examination; it has ever been illustrated and confirmed by it; and so it will, doubtless, be still more so. But all "pious frauds" all "expurgatory indices," all suppression of facts and truths of any kind, only prove injurious at last to the cause which they are designed to aid. This is a sufficient reason for abjuring them for ever, not to insist on the disingenuousness which is implied in every artifice of this nature.

#### IV. The Greek Testament.

I. We have now to sketch the literary history of the text of the Greek Testament.

1. The same causes that gave rise to various readings in the Hebrew text of the Old Testament operated to produce them in the Greek text of the New. From the periods of the original publication of these books down to the invention of printing—a period of fourteen hundred years—the only method by which they could be multiplied, and thus rendered available for the purposes of general instruction, was that of transcription or writing; and as this process is so much more precarious than our present method of producing copies of literary works, it is evident that without a continued miracle, which we have no reason to expect, many deviations from the autographs of the sacred authors must have occurred. Letters would occasionally be exchanged, omitted or improperly inserted, syllables and words be misspelled or transposed, and sentences be occasionally left out or repeated. Happily for us, however, the great multiplication and extensive circulation of copies furnish the materials for correction, and thus the causes of the errors become the means of their removal.

II. A summary account of the principal critical editions of the Greek Testament will show the pro-



gressive improvement of the text, and prepare the way for a discussion of the causes, the character and the value of various readings.

1. The first edition of the New Testament appeared in 1516, under the editorship of the celebrated Erasmus. The manuscripts upon which he formed his text were only four in number, and the three of which he is found to have made the greatest use contained only parts of the New Testament, and in other respects were not of very high value. In addition to his manuscripts, Erasmus consulted the writings of some of the Greek Fathers, and also the Latin Vulgate; and where, in cases of difficulty, these afforded him no assistance, he corrected from conjecture. It is plain, therefore, from the character of the materials of which Erasmus was possessed, that, however learned and acute he may have been, his edition cannot possess the very highest degree of excellence. True, in his subsequent editions he made numerous alterations; but notwithstanding many are improvements, they do not materially alter the character of his text.

2. The next edition was that printed in the Complutensian Polyglot, which indeed professes to have been printed two years prior to the appearance of Erasmus' first edition, though the publication was delayed till 1522. An examination of the Complutensian text has shown it to have been formed exclusively on comparatively modern manuscripts, and it therefore contributed little or nothing toward restoring the purity of the Greek text.

3. In the year 1546, Robert Stephens, the celebrated printer at Paris, published the first edition of his New Testament, which is proved to be little more than a compilation from the Erasmus and Complutensian texts. In 1550 he published a third edition, once supposed to have had its text formed on the authority of Greek manuscripts, as professed by the editor in his preface, but a careful examination has shown it to be hardly anything more than a reprint of the fifth edition of Erasmus.

4. Beza's edition followed next in (1565), but although he possessed some valuable materials for correcting the errors which had crept into the common text, he only amended that of Stephens in about fifty places, and not always for the better.

5. The first of the Elzevir editions, in which was established the text now in common use, and known as the *Textus Receptus*, or "Received Text," was published in 1624, from Beza's edition, except in about fifty places, where the readings were borrowed partly from the margin of Stephens' edition and partly from other editions. The *Textus Receptus*, therefore, it seems, was copied, with a few exceptions, from the text of Beza, who closely followed Stephens, and Stephens, in his third edition, copied solely from Erasmus, except in the Revelation, where he followed sometimes Erasmus and sometimes the Complutensian editors. The text, therefore, in common use, resolves itself at last into the Complutensian and the Erasmus editions. But neither Erasmus nor the Complutensian editors printed from ancient Greek manuscripts, and the remainder of their critical apparatus included little more than the latest of the Greek Fathers and the Latin Vulgate. It is obvious, therefore, that but little had yet been effected toward giving consistency and permanency to the Greek text. For the attainment of so desirable an object, however, there were not wanting able and laborious critics. Walton, Usher, Carcellhaus and Fell respectively contributed to it by the collation of

manuscripts and the comparison of ancient versions.

6. Between the years 1653-7 the London Polyglot made its appearance, and in 1707 Dr. Mill published his critical edition of the Greek Testament, upon which he had expended the labor of thirteen years. The text adopted by Mill was that of Stephens' third edition; but it was accompanied by no fewer than thirty thousand various readings, collected not only from Greek manuscripts and previously printed editions, as well as the Oriental and other ancient versions, but also from the quotations by the early Fathers in their respective works.

7. The earliest edition of the Greek Testament in which the critical apparatus of Mill was applied to the revision of the text was the one undertaken by Dr. Edward Wells, and published between 1713 and 1718. In 1734 Bengel, a learned professor in Germany, furnished a still more valuable edition for critical purposes, in which he added to the materials collected by Mill extracts from upward of twenty Greek manuscripts, from several of the ancient Latin versions, and also from the Armenian translation. These he did not venture to apply to the revision of the text, except in the Apocalypse, but printed under the text, and classed according to their respective values.

8. We have now arrived at the period when the elaborate and splendid edition of Wetstein made its appearance, superseding all that had gone before. The text adopted by Wetstein was that of Elzevir, or the one in common use, but it was accompanied by nearly a million of quotations in the margin, collected from various sources. But though Wetstein very considerably augmented the stock of critical materials, though he drew from various sources which had hitherto remained unopened, though he collected not by other hands, but by his own, and though few men have possessed a greater share either of learning or of sagacity, yet no alteration was made in the Greek text. He proposed, indeed, alterations, which he inserted in the space between the text and the body of various readings, with reference to the words which he thought should be exchanged for them, and where a reading should, in his opinion, be omitted without the substitution of another, he prefixed to it a mark in the text. But these proposed alterations and omissions are, in general, supported by powerful authority, and commonly commend themselves to an impartial critic. Though, among the various readings, he has occasionally noted the conjectures of others, he has never ventured a conjecture of his own; nor has he made conjecture, in any one instance, the basis of a proposed alteration. Wetstein's edition may therefore be regarded as not only the most elaborate, but also as the most valuable, critical edition extant. It is in two folio volumes, and was published in 1751 and 1752.

9. A later, and a very important, edition which the plan of this work requires us to notice is that of Griesbach, the first impression of which appeared in the years 1775 and 1777, but was afterward materially improved, and republished in 1796-1806. In this laborious work Griesbach employed all the materials that had been collected by his predecessors, as well as many more procured from Greek manuscripts by his own industry. The various readings of Bengel, Mill and Wetstein were subjected to a scrupulous examination, as were those collected by Matthæi, Alter and Birch. The Latin versions published by Blanchini and Sabatier, and the Sahidic, the

Armenian and the Slavonian versions, as well as the fragments of the two very ancient Greek manuscripts preserved at Wolfenbützel, were carefully collated (though some of them not expressly for this work), and then the whole of the materials thus accumulated were applied to the revision of the text. The design of Griesbach was to collect in a small compass the critical apparatus which lay dispersed in various works, and to prepare an edition of the Greek Testament which should contain a text freed from considerable errors, accompanied by such helps as might facilitate interpretation, to exhibit the more important various readings, and the authority on which they are supported, together with the editor's judgment respecting them.

"That Griesbach has fulfilled his duties to the public," says Bishop Marsh, "that his diligence was unremitting, that his caution was extreme, that his erudition was profound and that his judgment was directed by a sole regard to the evidence before him, will in general be allowed by those who have studied his edition and are able to appreciate its merits. That his decisions are always correct, that in all cases the evidence is so nicely weighed as to produce unerring results, that weariness of mind under painful investigation has in no instance occasioned an important oversight, that prejudice or partiality has nowhere influenced his general regard for critical justice, would be affirmations which can hardly apply to any editor, however good or great. But if at any time he has erred, he has at the same time enabled those who are competent judges to decide for themselves, by stating the contending evidence with clearness and precision. Emendations, founded on conjecture, however ingenious, he has introduced not in a single instance. They are all founded on quoted authority. Our attention is even solicited and directed to that authority, the adopted readings being always printed in smaller characters than the rest of the text, and with reference to the rejected readings, which are printed in the inner margin in the same letters with the text, while both of them refer to the respective evidence which is produced below. If readings are added where none existed before, or are withdrawn without substitution, the changes are marked with equal clearness, and are equally supported by critical authority. When the evidence is not sufficiently decisive to warrant an alteration in the text, the readings worthy of notice are placed in the inner margin with different marks expressive of their different claims. Such is the character of this important work, which, with the prolegomena belonging to it, forms a treasure of Biblical learning of incalculable value."

10. There have been several editions of the Greek Testament in which the most important of Griesbach's adopted readings have been inserted; in some of them there are additional corrections. The following are deserving of special notice.

Dr. S. T. Bloomfield published a very valuable edition of the Greek Testament, accompanied with critical, philological and exegetical notes. The text is formed on the last edition of Stephens which Mill had adopted. This work is not cumbersome or overloaded with minute details, and it is extensively known in this country. In 1844, 1852, 1856 and 1857 the Rev. Henry Alford, D. D., dean of Canterbury, issued a critical edition in four volumes with notes which displays a fair amount of scholarship and much soundness of judgment. Like the work of Bloomfield, it also is accessible to American readers, as a part of an edition has

been printed in this country, and the remaining volumes may easily be had. Of all modern issues in this department none are more valuable than the editions which the great publishing house of Mr. Bagster of London has given to the public. His folio volume is printed from the text of Mill, but it shows the readings of Griesbach; and in a smaller work in which the received text is given the readings of Griesbach are given, and thus the fruit of the learned labors of that eminent critic are brought before ordinary Greek scholars in a condensed form, and at a cost so exceedingly low that scholars of a former age would have looked on the work with surprise and admiration. This edition is rendered more valuable by the fact that it is accompanied by a concordance and lexicon of all the Greek words in the text of the New Testament, and scholars on both sides of the Atlantic have been laid under great obligations by the publisher, who has shown such judgment and zeal in the preparation of such a condensed and learned work.

11. Since the sixteenth century Greek manuscripts have been discovered of far greater antiquity than those of Erasmus and Stephens, as well as others in Latin, Syriac, Coptic and Gothic, into which languages the sacred text was translated between the second and fourth centuries, while in the works of the Fathers from the second century downward many quotations from the New Testament have been found and compared. And the result has been that while on the one hand scholars have become aware that the text of Erasmus and Stephens was in use in the Byzantine Church long before the tenth century, on the other hand they have discovered thousands of readings which had escaped the notice of those editors. The question then arose which reading represented what the apostles had written. By no means an easy question, since the variations in the documents are very ancient. Jerome notices them, and many were in existence even as early as the fourth century. Though scholars are divided as to the readings which most exactly convey the word of God, one thing is agreed upon by the majority of those who understand the subject—namely, that the oldest copies approach the original text more nearly than the later ones.

Now, Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together. Of these, two manuscripts have long been especially esteemed by Christian scholars, since, in addition to their very great antiquity, they contain very nearly the whole of both the Old and New Testaments. One of these precious treasures is deposited in the Vatican, at Rome, and the other is preserved in the British Museum. A third copy of inestimable value was discovered at Mount Sinai thirty-one years ago; and it was purchased sixteen years since, and is now deposited at St. Petersburg, in Russia. These three manuscripts undoubtedly stand at the head of all the ancient copies of the New Testament, and it is by their standard that both the early editions of the Greek text and the modern versions may be compared and corrected.

Whence the Vatican Codex came is not known, but it appears in the first catalogue of the Vatican collection, in the year 1475. The manuscript embraces both the Old and New Testaments. Of the latter, it contains the four Gospels, the Acts, the seven Catholic Epistles, nine of the Pauline Epistles and the Epistle to the Hebrews as far as Hebrews ix. 14, from which verse to the end of the

New Testament this manuscript is wanting; thus the last chapters of the Hebrews and the Epistles to Timothy, Titus, Philemon and the Revelation of St. John are missing. It is in three columns on each page. The peculiarities of the writing, the arrangement of the manuscript and the character of the text—especially certain very remarkable readings—all combine to place the execution of this codex in the fourth century, possibly about the middle of it. Owing to the regulations of the papal library, it was for a long time very difficult to make use of the manuscript; but in the year 1828 an edition of it was undertaken by Angelo Mai, afterward cardinal, at the instance of Pope Leo XII. The work did not appear until three years after Mai's death, and it is extremely inaccurate. Many hundred errors were corrected by Tischendorf in his edition of 1867, and further corrections were made in a *fac simile* edition of Verecchione and Cozza, in 1868; and these are included in the appendix to the Vatican New Testament of 1869.

The "Alexandrine Codex" was presented to Charles I. of England in 1628 by Cyril Lucar, patriarch of Constantinople, who had himself brought it from Alexandria, of which place he had formerly been patriarch; and hence its name. It is written in pages of two columns, and contains both the Old and New Testaments. Of the New the following passages are wanting: Matt. i. 1 to xxv. 6; John vi. 50 to viii. 52; 2 Cor. iv. 13 to xii. 6. In addition to the Bible, the manuscript contains the Epistle of Clemens Romanus (the only known copy), a letter of Athanasius and a treatise of Eusebius upon the Psalms. On palaeographic and other grounds, it would appear to have been written about the middle of the fifth century. The New Testament was published in quasi *fac simile* in 1786, by C. G. Woide, and it has been recently re-edited, with corrections, in a smaller shape by B. Harris Cowper.

The "Sinaitic Codex" was discovered by the eminent Constantine Tischendorf, in 1844, at the convent of St. Catharine, on Mount Sinai, and in 1859 he purchased it and brought it to St. Petersburg, at the instance of the emperor Alexander II., by whose liberality the second journey was undertaken and the cost of the manuscript was defrayed. It is written in four columns to a page, and contains both Old and New Testaments—the latter perfect without a leaf. In addition, it contains the entire "Epistle of Barnabas" and a portion of the "Shepherd of Hermas," two books which, down to the beginning of the fourth century, were looked upon by many as truly belonging to the canon of Scripture. All the considerations which tend to fix the date of manuscripts lead to the conclusion that the "Sinaitic Codex" belongs to the middle of the fourth century. Indeed, the evidence is clearer in this case than in that of the "Vatican Codex;" and it is not improbable (which cannot be the case with the Vatican manuscript) that it is one of the fifty copies of the Scriptures which the emperor Constantine, in A. D. 331, directed to be made for Byzantium, under the care of Eusebius of Cæsarea. In this case it is a natural inference that it was sent from Byzantium to the monks of St. Catharine by the emperor Justinian, the founder of the convent. The entire codex was published by Dr. Tischendorf, its discoverer, under the orders of the emperor of Russia, in 1862, with the most scrupulous exactness, and in a truly magnificent shape, and the New Testament portion was issued in a portable form in the years 1863 and 1865. These

considerations seem to show that the first place among these manuscripts, both for age and extent, is held by the Sinaitic Codex, the second by the Vatican and the third by the Alexandrine. The text which they exhibit is not merely that which was accepted in the East at the time they were copied; but having been written by Alexandrine copyists who knew but little of Greek, and therefore had no temptations to make alterations, they remain in a high degree faithful to the text which was accepted through a large part of Christendom in the third and second centuries. The proof of this is their agreement with the most ancient translations—namely, the so-called Italic, made in the second century in pro-consular Africa; the Syriac Gospels of the same date, now transferred from the Nitrian desert to the British Museum; and the Coptic Version of the third century. It is confirmed also by their agreement with the oldest Fathers, such as Irenæus, Tertullian, Clement and Origen. These remarks apply to the "Sinaitic Codex," which is remarkably close in its agreement to the "Italic" version, more than they do to the Vatican, and still more than to the Alexandrine, which, however, is of far more value in the Acts, Epistles and Apocalypse than it is in the Gospels.

The value of such ancient treasures must be obvious, because they carry the reader back to an early age, when the mischances could not have occurred in the copying and recopying to which manuscripts are liable in the lapse of ages. When they were prepared, a profound reverence existed for every work which was recognized as being of apostolical authority. Glosses written on the margin were not so likely to have been carried into the body of the manuscript as in the process of seribes of a later age; and the bitterness of religious partisanship had not time to act with such reckless zeal as to induce copyists to add or to omit so as to subvert the cause of contending controversialists. The causes which have tended to produce various readings fall to be considered in the next section; meantime, it may be recorded as a cause for great thankfulness that while the multiplication of ancient manuscripts has enabled scholars to attain with greater certainty to a critical knowledge of the real text of the sacred Scriptures: the older the codex and the nearer to the apostolic age that any manuscript reaches, the more does the evidence become strengthened that the actual word of God has been preserved with a watchfulness and fidelity that has permitted nothing to be lost, and has dared to add nothing to the revelation of God which the sacred Scriptures contain.

#### V. Various Readings.

I. It only remains to give some account of the sources of those various readings about which so much has been said, and to suggest some considerations for determining their real value.

II. In order to form an adequate conception of their nature, it will be necessary to glance at the accidents literary works are liable to in the progress of transcription and in their passage down the stream of time. In this respect the sacred writings stand precisely as do other ancient works. An original document was committed to the keeping of the Church by an inspired prophet or apostle who designed it, in conformity with the divine purpose, for general and constant use. To effect this purpose, copies of the document had to be multiplied by transcription in precisely the same manner as the literati of Greece and Rome mul-



tiplied copies of their classic authors. Now, in such a process the sacred text would be liable to be affected by the usual inconveniences of copying, unless a continued miracle were wrought to insure its integrity. It would be a mere waste of time to argue that no real advantage could have been derived from such an interposition of the divine power; because, as must be obvious to all, it would lie beyond the ability of man to demonstrate the fact of such an interposition on the mere ground of a uniformity of reading in the various manuscripts extant. Such a uniformity might have been the result of other and objectionable causes, and therefore could have furnished no proof of a divine superintendence. But, in fact, we need no such supervision; the materials we possess are adequate to procure a sufficiently authentic text, while we are relieved from the necessity of repelling the charge of a concerted agreement among its several depositaries for the purpose of giving a perfect unity of reading. True, the great multiplication of these writers has induced a proportionate variety of readings, or variations, in existing copies; but this, instead of being the cause of permanent inaccuracy, affords above all things the means of correcting errors where they have really crept in.

1. The first step in the inquiry is, then, to ascertain the probable causes of various readings which existing copies present, because it is obvious that if two manuscripts present a various reading of the same passage the true one can only be ascertained and fixed with certainty by a previous acquaintance with the sources whence errors in the copies of literary works may spring.

2. The chief sources of error are—

1. Imperfections in the original manuscripts.
2. Accidental mistakes of transcribers.
3. Assumption of marginal glosses into the text.
4. Designed alterations of a literary kind.
5. Willful corruptions made for party purposes.

On each of these a word may be offered.

1. It is evident that an original manuscript might contain such imperfections as would induce a diversity of reading in two or more copies, caused either by the ordinary ravages of time or by the particular accidents to which it had been exposed. Thus, if a word or letter had been rendered illegible, and there were no other manuscripts at hand which made up the deficiency, a transcriber would probably supply by conjecture; and since more than one letter or word might suit the connection, two transcribers might vary in their insertions.

2. Accidental departures of transcribers from their exemplars would also occasion a large number of various readings.

These mistakes might be of several kinds.

- (1.) If he wrote after a person reading,
- (a) He might mistake a word for one similar in sound, or the reader might mispronounce;
- (b) He might transpose two or more words;
- (c) He might omit one or more words;
- (d) He might unite two words, or separate one word into two or more.

(2.) If the transcriber had the work before him,

- (a) He might mistake similar letters.
- In the Hebrew manuscripts the greater similarity between some of the characters would proportionately augment the chances of error.

As a specimen, we may notice, 2 Ki. xx. 12, where *b* has been written for *m* in the name of the king of Babylon, as will be seen by comparing Isa. xxxix. 1. In the former place it is Berodach; in the latter, Merodach. In Num. ii.

14 *r* has been written for *d*, Renel or Deuel, as may be seen by collating the passage with Num. i. 14; vii. 42; x. 20. Similar permutations of letters are found in many manuscripts of the New Testament. And the chances of mistake would be multiplied in proportion to the damage a manuscript had sustained.

(b) Or the writer might mistake a contraction, of which there are many in ancient Greek manuscripts.

(c) The transcriber might also wrongly divide words or letters or improperly unite them.

Of various readings thus arising, one or two examples may be here noticed. In Hos. vi. 5 a letter belonging to the beginning of one word has been added to the end of the preceding, "And thy judgments the light goeth forth;" this gives no sense; but all the ancient versions, except the Vulgate, read, "And my judgment shall go forth as the light." Ps. lxxii. 4 presents a very singular reading: "No bands (distresses) into their death." This has resulted from uniting two words in one, "Happen to them; perfect and firm is their strength." In James v. 12 the common text reads, with most manuscripts, "Lest ye fall into hypocrisy;" but the Alexandrian and a few others, with some ancient versions, read "under judgment."

(d) Again, a variation might be occasioned by the exchange of synonymous words.

It is known that in copying a work it is usual with a transcriber to fix a short passage in his memory and then to commit it to writing; he does not usually take up a single word at a time. Now, in writing it is by no means unlikely that a synonymous word would be substituted for one in the text. Those in the habit of copying will immediately perceive the liability.

(e) Other accidental variations would be occasioned by the recurrence of a word after a short interval, a source meriting particular attention.

Suppose the same word stands in different places in a passage, and that the writer, after having transcribed down to the former of the two words, should, in carrying his eye back to his exemplar, alight upon the latter of them, and conceiving it to be the one down to which he had already written, proceed onward in his work. In such case so much of the passage as was between the two words in question would be omitted in the derived copy.

That such omissions have frequently occurred we have all the evidence that the subject admits of. The most remarkable instance occurs in Matt. xxvii. 35, where all the words which, in the received text, stand between *kleron* near the beginning of the verse and the same word at the end of the verse are omitted in ninety-eight known manuscripts, the principal versions and some of the Fathers, upon the authority of which they are rejected as spurious by Wetstein and Griesbach. Michaelis, however, defends their integrity, judiciously arguing that the interpolation of the omitted words so as exactly to suit the context is very difficult to be conceived, whereas their omission, on the principle just mentioned, would be a very natural accident. It cannot, he remarks, be an interpolation from John xix. 24, where the quotation is differently introduced; and, moreover, the author of the quoted Psalm is in the disputed passage styled the prophet, the application of which title to the Psalmist is peculiar to Matthew.

In the Hebrew sacred Scriptures there is such an omission in Jud. xvi. 13, in the latter part of

the verse. A reference to the passage will show that its sense is not complete: "And he (Samson) said unto her (Delilah), If thou weavest the seven locks of my head with the web." This ends the address of Samson, and the following verse begins, "And she fastened it with the pin," etc. Now, it seems very strange that Samson should direct Delilah to weave the locks of his head and nothing more, and that she should omit to do this and adopt an expedient which he had not suggested, namely, fasten his hair with a pin. But such is the representation of the passage. It might be thought highly probable, therefore, that there is an omission in our present text; but we are not left to conjecture, for the Septuagint, no doubt following the old Hebrew text, has the following addition to the words of Samson, as they stand in our copies and are cited above: "And shall fasten them with a pin in the wall, I shall become weak like other men; and so it was that when he slept, Delilah took the seven locks of his head and wove them with the web." Then follows v. 14, as in our version. Now, the part omitted closes with the same words (with the web) as those now closing v. 13; and the copyist, having written onward to the first member of the sentence where they stand, in again looking at his original alighted on them at the end of the sentence, and mistaking them for the words he had just written, naturally passed on to the verse following; consequently, all the words lying between were left out in his copy.

But it will be evident, on a moment's reflection, that this same thing—i. e., the recurrence of a word after a short space—might also give rise to another description of error, namely, a repetition of the words lying between.

In 2 Ki. vii. 13 this appears to have been the case, for we have there a repetition of seven words which seem entirely useless, though our venerable translators, with most others, have not thought themselves at liberty to reject them. An inspection of the original will show how easily this repetition might originate in the manner we have supposed; and if the conjecture here ventured be well founded, the words below enclosed in brackets are spurious: "And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, behold they are all as the multitude of Israel that [are left in it; behold, I say, they are even as all the multitude of the Israelites that] are consumed."

The disputed words are wanting in the oldest of Kennicott's manuscripts, and in forty others collated by him and De Rossi; neither are they contained in the Greek or Syriac versions.

(f) Another source of error, nearly allied to the last, is the immediate repetition of letters the latter of which, being mistaken for the former, are left out.

To perceive clearly the probability of such errors, the manner in which the ancient manuscripts were written must be recalled. This was in a continuous text, without any space between the words, in which cases the chances of mistake were much greater and more numerous than they would be according to the present system of writing. To illustrate this we may refer to Luke vii. 21, where several manuscripts omit the article. In some cases of this kind there is no internal evidence for settling a disputed reading, since it is impossible to decide whether the letters in question have been omitted or repeated where either way of writing the passage makes out a good sense.

In such circumstances critics are governed by the

number and character of the testimonies on either side. Again—

(g) A person, having written one or more words from a wrong place, and not choosing to erase it, might return to the right one, and thus produce the improper insertion of a word or clause.

This has probably been the case in Matt. xxvi. 60, among other passages, where the first "but found none" is superfluous and improper, and is wanting in one manuscript. In 2 Cor. xii. 7 the second "lest I should be exalted above measure" is wanting in several manuscripts and two ancient versions; it is also superfluous. So also when a transcriber, having discovered his omission, subjoined what he had omitted, he would obviously produce a transposition in the text.

3. The third cause of various readings noticed was the assumption of marginal glosses in the text. This appears to have been a fruitful source of error, and has been occasioned in various ways. Thus, the possessor of a manuscript might write in the margin—

- (a) An explanation of a difficult passage;
- (b) A word synonymous with one in the text, but more common or easily understood; or,
- (c) The modern name of a place;
- (d) A correction of some real or supposed error;
- (e) A parallel passage in some other place.

In all, or in any, of these cases, where a copyist supposed the marginal notes to have been parts of the text, accidentally omitted in the copy which contained them, and afterward supplied in this manner, he would transfer them at once into his copy, in their supposed places, and thus produce a discrepancy between that and other copies taken from the same manuscript, but in which the marginal glosses were omitted. It is likely, too, that there might be variations in two or more copies taken from a manuscript having marginal notes, where all the transcribers had inserted them in the text, but not in precisely the same place.

4. By designed alterations of a literary description is meant such alterations as consist in a correction of supposed errors in the text; the substitution of a modern for an obsolete name or word; of an elegant for a barbarous phrase; or of a common for a dialectic form of speech.

5. The last source was the corruption of the text for party purposes. But upon this it is obviously unnecessary to enlarge, except to say that although there is good reason to believe it has been attempted, the very nature of the writings upon which the fraud was to be practiced, and the wide extent of their circulation, as well as the watchful jealousy with which the different sects of religionists have at all times viewed each other, rendered it impossible to any material extent.

3. We have been thus particular in giving a general idea of the nature of various readings to enable those persons to whom the subject is new to see that their total value, although their number should amount to two millions, is comparatively very insignificant. All those who suppose that the Scripture depends on a word or letter so essentially that it is not Scripture if either be changed or omitted must, if they will be consistent, abandon the whole Bible, in which many changes of this kind, it is past all question, have actually taken place. The critic wonders not that so many, but that no more, have been experienced, as he well may, if all the circumstances be taken into account.

4. But to return to the real and comparative value of these readings. To what do they amount? To say nothing of those which are mere *errata*—

as the interchange of letters or words, the transposing of words in a sentence, the improper division of letters into words, the mistaking of a contraction and other things of a like kind, about which there would be no difficulty in determining, even if we possessed not a single tolerably correct manuscript—it will be evident to any person who takes the trouble to examine (and those who will not are not entitled to a hearing) that (from the abundance of our materials, in the shape of manuscripts, quotations in ancient authors and early versions, added to the knowledge we possess of the causes of existing errors) nine hundred and ninety-nine of them out of every thousand may be removed, and the original reading restored with ease, after the critical apparatus has been formed. For this purpose there are certain laws of what is technically called *conjectura critica*, or critical judgment; and where the process is conducted according to these, we may place the most unhesitating reliance on the result.

III. To discuss largely the character of these critical laws would be out of place, but the following remarks will probably interest those wholly unacquainted with the subject.

1. The value of a contested reading is not estimated merely by the number and antiquity of the manuscripts in which it is found; not by the number of the manuscripts merely, because if a hundred copies have been taken from one exemplar, their united authority amounts but to that of the parent manuscript; not by their antiquity merely, because a very ancient manuscript may have been derived from the original autograph through a greater number of copies than a more modern one may have been; or it may have been written by a less skillful or conscientious person.

2. As it regards the Hebrew Bible, we have not the advantage of comparing a number of manuscripts derived from the original autographs, through independent sources, as in the case of the Greek Testament; because we know that all the existing copies, excepting the "Codex Bezae Cantabrigiae," about which critics are not fully agreed, have been made from manuscripts revised by the Masoretic critics after the sixth century of the Christian era. But we have, nevertheless, as was seen from the considerations suggested on this topic in a previous section, the fullest assurance of the general accuracy of the Masoretic text.

3. But the case is widely different as respects the text of the Greek Testament for conducting the criticism, of which there are certain canons of a peculiar character; and Bishop Marsh sets this matter in a very clear light, thus:

(1) "In determining the *quantum* of evidence for or against a particular reading the authorities used to be rather numbered than weighed; so that if a reading were contained in thirty manuscripts out of fifty the scale was supposed to turn in its favor. It is true that under similar circumstances more importance was attached to ancient than to modern manuscripts, but the modes of estimating that importance were so various that the same premises not unfrequently led to different conclusions. Nor was due attention paid to that necessary distinction between the antiquity of a manuscript and the antiquity of its text. Wetstein went a great way toward the reduction of sacred criticism to a regular system, but much still remained to be performed, for which we are indebted to Semler, who laid the foundation, and to Griesbach, who raised the superstructure.

(2) "From a comparison and combination of the readings exhibited by Wetstein it was discerned

that certain characteristic readings distinguished certain manuscripts, Fathers and versions, that other characteristic readings pointed out a second class, others again a third class of manuscripts, Fathers and versions. It was further discovered that this threefold classification had an additional foundation in respect to the places where the manuscripts were written, the Fathers lived and the versions were made. Hence the three classes received the names of the Alexandrine Recension, the Constantinopolitan or Byzantine Recension, and the Western Recension. Not that any formal revision of the Greek text is known, either from history or from tradition, to have taken place at Alexandria, at Constantinople or in Western Europe. But whatever causes unknown to us may have operated in producing the effect, there is no doubt of its existence—there is no doubt that those characteristic readings are really contained in the manuscripts, Fathers and versions, and that the classification which is founded on them is founded therefore on truth. Hence arises a new criterion of authenticity. A majority of individual manuscripts can no longer be considered either as decisive or even as very important on this subject. A majority of the recensions, or, as we should say of printed books, a majority of the editions, is alone to be regarded as far as number is concerned. The testimony of the individual manuscript is applied to ascertain what is the reading of this or that edition, but the question of fact being once determined, it ceases to be of consequence what number of manuscripts may be produced, either of the first or of the second or of the third of those editions. For instance, when we have once ascertained that any particular reading belongs to both the Alexandrine and to the Western, but not to the Byzantine, edition, the authority of that reading will not be weakened, even although it should appear on counting the manuscripts that the number of those which range themselves under the Byzantine edition is ten times greater than that of the other two united. We must argue in this case as we argue in the case of printed editions, where we simply inquire what are the readings of this or that edition, and never think of asking for the purpose of criticism how many copies were struck off at the office where it was printed. The relative value of those three editions must likewise be considered; for if any one of them, the Byzantine, for instance, to which most of the modern manuscripts belong, carries with it less weight than either of the other two, a proportional deduction must be made, whether it be thrown into the scale by itself or in conjunction with another. Such are the outlines of that system which Griesbach has applied to the criticism of the Greek Testament. The subject is so new, and at the same time so intricate, that it is hardly possible to give more than a general notion of it. It requires long and laborious investigation, but which every Biblical scholar will readily undertake when he considers that it involves the question, What is the genuine text of the New Testament?"

IV. Against Griesbach's classification of manuscripts some formidable objections were urged by Matthaei, Laurence and Nolan, and critics of eminence have proposed other recensions in its stead. It may be safely affirmed, however, that no one of these affects the readings of Griesbach, generally, but only the process of reasoning by which they have been established.

V. The versions and Fathers which are found to agree with the recensions or editions just enu-



merated are—1. The Alexandrine, or Egyptian edition: with this agree the quotations of Origen and the Coptic version. 2. The Byzantine, or Eastern edition: with this agree the greater number of the many manuscripts written by the monks on Mount Athos. Also the quotations in Chrysostom, Theophylact, bishop of Bulgaria, and the Slavonic or Russian version. The common printed text of the Greek Testament has generally the readings of this recension. 3. The Occidental, or Western edition, which was formerly used where the Latin language was spoken, agrees with the old Itala, the Vulgate and the quotations in the Latin Fathers.

To these three Michaelis has added, 4. The Edessene edition; but of this no manuscripts are now known.

VI. It only remains to suggest a few additional considerations relative to the various readings in the Scriptures, with a view to remove any unfavorable impressions which may have been created in the minds of persons not conversant with this department of Biblical criticism.

1. In innumerable cases we see the proverb verified that "He who knows nothing fears everything;" and it is quite applicable to the subject of various readings in the Scriptures. The first attempts to compare manuscripts and to collect these readings were denounced as being horribly profane and dangerous. Yet the comparison went on. Next, it was admitted to be right in respect to the New Testament, but very wrong in regard to the Old, every word and letter and vowel-point and accent of which Buxtorf roundly asserted to be essentially the same all the world over. More than eight hundred thousand various readings, actually collected, have dissipated this illusion, and taught how groundless the fears of those were who were altogether inexperienced in the criticism of the sacred text. The real theologian is satisfied, from his own examination, that the accumulation of many thousands of various readings, obtained at the expense of immense critical labor, does not affect a single sentiment in the whole Old or New Testament. And thus is criticism, which some despise and others neglect, found to be one of those undecaying columns by which the imperishable structure of Christian truth is supported.

2. But it would be no difficult matter to show that the fact of these variations in the text of the Hebrew and Greek Scriptures, as found in the various manuscripts and other documents classed with them by Biblical critics, do really afford incontestable arguments in favor of the authenticity of the Bible. No book, as Michaelis has remarked, is more exposed to the suspicion of willful corruption than the Scripture, for the very reason that it is the fountain of divine knowledge; and if in all the manuscripts now extant we found a similarity in the readings, we should have reason to suspect that the ruling party of the Christian Church had endeavored to annihilate whatever was inconsistent with its own tenets, and by violence produce a general uniformity in the sacred text; whereas the different readings of the manuscripts in our possession afford sufficient proof that they were written independently of each other by persons separated by distance of time, remoteness of place and diversity of opinions. They are not the works of a single faction, but of Christians of all denominations, whether dignified with the title of orthodox or branded by the ruling Church with the name of heretic; and though no single manuscript can be regarded as a perfect copy of the writings of the apostles, yet the truth

lies scattered in them all, which it is the business of critics to select from the general mass.

3. On the other hand, we may say, with the most perfect confidence, that the sacred writings have not, in anything essential, been obscured or hurt by all the changes which have passed upon the original text. The various readings have left to it all its peculiar characteristics as a work of ancient literature and a record of revealed religion. Mistakes will be most frequently committed, says Dr. Cook, where the attention of the transcriber, or of those who revise his copy, is most apt to slumber. As the inattention will be greatest in points of little consequence, so it may be expected that what is of importance will excite more attention and be more faithfully transmitted. Even the mistakes into which ignorant transcribers, incapable of this discrimination, fall, are limited by the circumstances that are known to give rise to them, and in general might be expected either to indicate themselves or to be discovered by collating different manuscripts, while the more serious injury which might arise to the text from the inadvertent or ill-judged intrusion of explanatory readings from the margin, or from the designed corruption of it to serve a purpose, is naturally either prevented or corrected by the mutual jealousy and vigilance of contending sects. And such, from the most thorough examination of the different channels of evidence that has yet been made, appears to be the state in which the text of the New Testament has been preserved. The various readings have never yet been found to go beyond the limits thus fixed to error. The greatest number is in letters or words which make no alteration upon the sense, and where the sense is affected it is generally in points of no consequence to any religious truth. As the inquiry concerning the writers of the Scriptures leaves no good reason for doubting that the different books were written by the persons to whom they are attributed, so the inquiry concerning the uncorrupted state of the text affords every reasonable security that in all essential points it remains at this day as it was at first given to the world. There is not a manuscript yet discovered so incorrectly written that it does not bear testimony to this its escape from every vitiation by which its value as a treasury of religious truth could be impaired, nor does it appear that all the attention which, since the revival of learning, has been paid to this subject, goes further than to place the evidence of the fact in its proper light, and to contribute toward preserving and illustrating that evidence for the benefit of future ages. For although the printed text cannot be justly considered as having attained, either before or since the labors of modern critics, the highest point of renovated integrity to which it may be brought by the most extensive collations and judicious selection of readings from manuscripts, versions and quotations, and although a beautiful field of Biblical criticism is thus left open for further research, yet upon satisfactory grounds it may be safely asserted that this possible progress in its grammatical accuracy, as it has not hitherto brought, gives no promise of bringing, any accession to the information contained in the Scriptures, and threatens no change upon their statement of any important fact, sentiment or doctrine.

#### VI. The English Bible.

I. Although sacred criticism has immediately to do with the Scriptures in their original languages, it is also, though more remotely, conversant with versions.

1. The character of the English Bible is not a matter of idle curiosity or of curious and unprofitable speculation. Every translation is, properly speaking, an interpretation of the original text; and it is surely of the very first importance to ascertain how far that translation which is in daily and constant use by millions of those to whom the word of promise is addressed, and upon which they are exclusively dependent for ascertaining "the mind of the Spirit," is really a faithful and exact representation of the sense of the sacred writers. This section will be devoted to the topics involved in this inquiry.

2. It is in some degree uncertain at what period the Scriptures were originally translated into the languages spoken in the British Islands. Early in the Saxon times we know that they were read in the vernacular tongue, through the translations of Adhelm, bishop of Sherborne (A. D. 706), Egbert, bishop of Lindisfern (A. D. 720), the Venerable Bede (a few years subsequently), King Alfred (nearly two hundred later), and Elfric, archbishop of Canterbury (A. D. 995). There were, in addition to these translations, various glosses or commentaries upon detached portions of the Scriptures in the vernacular tongue and intended for common use.

3. About 1390, Wycliffe completed his translation of the Bible, which was very widely circulated, notwithstanding that copies had to be made by the tedious and expensive process of writing.

4. The favor in which this version was held excited the jealousy of the Romish clergy, who made various ineffectual attempts to suppress it. In 1408, Arundel, archbishop of York, ordained, in convocation, "that no book or treatise composed by John Wycliffe, or by any other in his time, or hereafter to be composed, should be read by any one, unless approved by the universities, or," etc., "under pain of being punished as a sower of schism and a favorer of heresy." This intolerant decree was followed by another, more severe in its prohibitions: "That no one should, by his own authority, translate any text of holy Scripture into English or any other tongue, by way of book, libel or treatise; and that no one should read any such book, libel or treatise now lately set forth in the time of John Wycliffe or since, or hereafter to be composed, under pain of the greater excommunication, until the said translation should be approved by the diocesan of the place, or, if occasion require, by a provincial council." He who disobeyed this order was to be treated and punished as a favorer of error and heresy.

5. The rigor of this decree was, however, inadequate wholly to repress that desire to read the sacred volume which its circulation had created, and many persons were burnt for contumacy in reading out of Wycliffe's translation. In 1415 a law was passed making it treason to read any of Wycliffe's books. All who were found guilty of so doing were to "forfeit lands, cattle, body, life and goods from their heirs for ever, and so be condemned for heretics to God, enemies to the Crown and most arrant traitors to the land."

6. It may readily be supposed that, if these rigorous and cruel measures did not wholly suppress the reading of Wycliffe's version in private, they at least prevented any additions being made to the translations of the Scriptures already extant.

7. There is no doubt that Wycliffe made his translation from the Latin Vulgate, and not from

the originals; its authority, therefore, is not of the highest kind.

8. The Old Testament of Wycliffe's version has never yet been published. His New Testament has passed through two editions. The first was printed under the superintendence of the Rev. John Lewis, in 1731; the second was edited by the Rev. H. H. Baber, A. M., in 1810.

9. The progress of the Reformation in Germany and England removed some of the impediments, at least for a time, that the Romanists had interposed in the way of Biblical translations; and in 1526 the first edition of Tindal's translation of the New Testament was published at Antwerp. Its publication revived the fears and hatred of the Romish priests, and Bishop Tonsal was so intent upon its suppression that he bought up all the copies that could be found and committed them to the flames at Paul's Cross. Only one copy of this impression is known to be extant. It is very minutely described by Mr. Beloe in his "Anecdotes of Literature."

10. The zeal of the bishop in this case outran his discretion, for the means he employed to suppress the translation of Tindal materially promoted the object its author had in view. The first edition, thus purchased up and destroyed, was very imperfectly executed, but the money expended by Tonsal in purchasing it up enabled Tindal to publish a more correct and better-printed edition, three or four years afterward, in 1530; but like its predecessor, it was to a great extent purchased and destroyed by the Romanists. Nothing daunted, however, Tindal completed a third edition, as also translations of the Pentateuch and Jonah, shortly after which he was seized in Flanders, strangled and had his body reduced to ashes, A. D. 1536.

11. Various means were employed to stay the progress of Scripture reading and translation; but the work which Tindal had so nobly commenced went forward, and in 1535 Miles Coverdale, who had been one of Tindal's coadjutors, completed a translation of the entire Bible. It was published in a folio volume, and dedicated to Henry VIII. in a spirited introduction, in which the author reproaches the self-willed and fiery monarch for having suffered his bishops to "burne God's word, the root of faith, and to persecute the lovers and ministers of it."

12. For this translation, which is said to have been Tindal's as far onward as Second Chronicles inclusive, the royal patronage was obtained during the same year in which Tyndal died, A. D. 1536. The Lord Cromwell and Archbishop Cranmer prevailed upon the king to issue an order that "a book of the whole Bible should be provided and laid in the choir of every church for every man that would to look and read therein."

13. The hand of persecution having been thus paralyzed, those inspired with a love of Scripture knowledge and animated with a zeal for the advancement of the gospel took advantage of the times, and various editions of the Bible followed each other in rapid succession. John Rogers, who subsequently became the first martyr in the reign of the sanguinary Mary, published, under the assumed name of Thomas Matthewes, an edition in 1537. In the following year Johan Hallybushe printed the New Testament in Latin and English; and in 1540 the whole Bible was reprinted by Grafton and Whitchurch, with a preface written by Archbishop Cranmer, whence it was called Cranmer's Bible. After having been ordered by Henry VIII. to be set out and read in every parish church, this capricious prince, within two years

afterward, prohibited its use. In 1550 it received the royal favor of Edward VI., but subsequently shared the fate of the religion it was intended to elucidate. During the reign of this prince several of these early editions of the Scriptures were reprinted, but no new translation was undertaken.

14. The persecution of the Protestants that took place in Mary's reign having compelled Bishop Coverdale, amongst others, to quit England, he took up his residence in Geneva, and there published a revised edition of the Bible, with notes. Of the Geneva Bible the New Testament appeared in 1557, and the entire Scriptures in 1560. Eight years subsequently (1568), an edition of the Bible, revised by a number of learned men, several of whom were bishops, presided over by Archbishop Parker, was published. From the official characters of those under whose superintendence it was prepared, this edition was called "The Bishops' Bible."

15. We have now enumerated the principal editions of the sacred writings that preceded the "Authorized" English version, now in common use. It must not be supposed, however, that these were so many new and independent translations. They were, in fact, only so many revisions of Tindal and Coverdale's version, with occasional insertions of the additions found in the Latin Vulgate or in the Septuagint version. The Geneva Bible purports to be a new translation from the originals; but there can be no doubt that its basis was the previous translation, and that it was only "conferred diligently with the Greek," as the editor, in one place, inadvertently admits.

16. To the general accuracy and excellence of Tindal and Coverdale's translation all competent judges have borne the highest testimony. "The violent opposition it met with," says Geddes, a Roman Catholic and a stern critic, "seems to have arisen more from the injurious reflections contained in the prologues and notes on the then established religion than from any capital defects in the version itself. It was far from being a perfect translation, it is true; but it was the first of the kind, and few first translations will, I think, be found preferable to it. It is astonishing how little obsolete the language is even at this day; and in point of perspicuity, a noble simplicity, propriety of idiom and purity of style no English version has yet surpassed it. The criticisms of those who wrote against it are generally too severe, often captious and sometimes evidently unjust."

17. From the time at which the "Bishops' Bible" appeared, A. D. 1568, no translation or revision of the Scriptures of any importance seems to have been undertaken till 1604. At this period James I. took measures to procure the present Authorized Version. He nominated fifty-four learned men, chiefly professors and divines from the universities of Oxford and Cambridge, whom he charged with the task of "retranslating, revising or correcting preceding versions, so as to produce as perfect a translation as possible." Of the fifty-four, however, only forty-seven actually engaged in the work, the others having died or declined the undertaking; or, as some think, they were appointed to be overseers of the rest.

18. There has been a good deal of controversy on the question whether this edition of the Bible should be considered as a new and independent translation, or as only a revision of those versions which preceded it. If the directions given by the king to those persons charged with the work may be deemed conclusive evidence on the subject, the question will be speedily settled.

2. And it is evident from the "translators' preface to the reader," in which they speak of "building upon their foundation that went before," of "endeavoring to make that better which they left so good," and—more conclusive still—in which they aver "we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or, out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark,"—it is evident from these expressions that, although the translators of James did, with great care and diligence, consult and compare with the antecedent English versions the Hebrew and Greek texts of both Testaments, they did not, properly speaking, execute a new translation. It is equally obvious, however, from these passages, as well as from the text itself, that the version they completed was neither a servile copy of any previous version nor "a compilation of second-hand translations." That they were laid under some restrictions cannot be denied, nor that their undertaking has sometimes suffered from them, but the nature and number of these are equally insignificant.

III. The critical value of the authorized English version of the Scriptures is a question of very grave importance, especially to those to whom this edition of the Bible is alone accessible. There has been some controversy as to the competency of James' translators to discharge the trust reposed in them, some writers having gone so far as to assert that there was not among them a single Hebrew scholar, the Hebrew language having been in the reigns of Elizabeth and James I. most shamefully neglected in our universities. Nothing, however, can be farther from the truth than both of these statements.

1. In the time of Elizabeth the Oriental languages were amongst the ordinary philological studies at the two universities; and Fulke in particular speaks of many youths at Cambridge, in 1583, who were intimate with Hebrew and Chaldean. In the public schools emulation in these studies was excited, as is exemplified in a notice of examination at Merchant Tailors' school in 1572, where the bishop of Winchester "tried the scholars in the Hebrew Psalter." Among these scholars was the famous linguist Dr. Lancelot Andrews, who afterward stood at the head of the list of James' translators. Of his associates we need only enumerate Dr. Adrian Saravia, who was a profound scholar and tutor to the celebrated Oriental critic Nicholas Fuller, Dr. R. Clarke, who thoroughly understood the Hebrew, Greek and Latin languages, Dr. Sayfield, to whose Hebrew criticisms the learned and acute Gataker often refers with confidence, and whose skill in the Hebrew tongue Minsheu sought and acknowledged when he published his valuable "Guide into Tongues," the profound Orientalist Mr. W. Bedwell, tutor to the eminent Dr. Pocock, Dr. John Rainolds, whose memory was so extraordinary that "he could readily turn to all material passages in every volume, leaf, page or paragraph of the multitude of books he had read," and who was "most prodigiously seen in all kinds of learning, and most excellent in all tongues," Drs. Holland, Kilby, Miles Smith and Richard Brett, who have each left in their published works undoubted proofs of their critical skill in the Hebrew, Chaldean, Syriac, Arabic, Ethiopic, Greek and Latin tongues, closing with Dr. John Bois, "that eminent light of learning, who at five years of age had



to the books of the New Testament, but also such numerous professed quotations from them, that it is demonstrably certain that these books existed in their present state a few years after the conclusion of our Saviour's ministry. But this is not the place to enlarge upon this topic; it will be fully treated of in a subsequent part.

II. From what has now been said it will be perceived that the existing arrangement of the sacred books has been made with a view to their subject matter rather than with reference to their historical connection, the order of the parts of each division being determined either by the relative importance of the matters to which they relate, the comparative consideration of the persons to whom they are addressed, or some other incidental circumstances of a similar kind. This arrangement, which is adopted in most of the modern versions of the Bible, was originally borrowed, with some trifling exceptions, from the Latin Vulgate, as settled at the Council of Trent. It possesses some advantages for reference and consultation, but it should not govern the student in his Scripture studies, in which the natural order of history and chronology should be generally adhered to. He who has thus studied the Bible will readily subscribe to the remark of the erudite Lightfoot, who says, "Such a method is the most satisfactory, delightful and confirmative of the understanding, mind and memory that may be. This settles histories in your mind; this brings the things as if done before your eyes; this makes you mark what else you would not; and this suffers you not to slip over the least title of a word; and sometimes, in things of doubt and scruple, this strikes all out of question."

III. 1. The sacred writings had originally, and for a long period of time, no punctuation, nor any such divisions as those of chapter and verse. The words were not so much as separated by intervals from one another. Letter was strung on to letter, and so continued that every line was like a single word. Hence the reader was obliged first to separate and recombine the letters in order to form words and discover the sense. So late even as the fifth century the New Testament had none of the ordinary marks of distinction, although Christendom had no lack of grammarians who might have here found an undertaking worthy of their art. The following passage will give the uninformed reader some idea, though a very inadequate one, of the continuous form of the original text, and of the misconceptions to which it was liable:

NOWWHENHEHADENDEDALLHIS SAYING  
SINTHE AUDIENCE OF THE PEOPLE HE ENTE  
RED INTO CAPERNAUM AND A CERTAINCE, ETC.

2. It was no easy task for a person not being instructed, or very much used to it, to read the Bible well and intelligibly in the public assemblies, without adopting for his guide some marks of distinction; for private reading also assistance of a similar description was a desideratum. Hence arose the Masoretic punctuation of the Hebrew text and the Euthalian divisions in the Greek text. The date of the former is a matter of uncertainty; some refer it as far back as the days of Ezra, while others maintain that it was unknown before the second century of the Christian era. The divisions made by Euthalius in the fifth century were very different from those now made by the usual points or grammatical stops, and consisted in setting just so

many words in one line as were to be read uninterruptedly, so as clearly to disclose the sense of the author. Hug has given a specimen of these stichometrical divisions, as they are called, out of a celebrated fragment of Paul's Epistles, which Wetstein has marked II. The passage is Tit. ii. 3. We give it in English, however, instead of Greek, for the sake of the unlearned:

THAT THE AGED MEN BE SOBER  
GRAVE  
TEMPERATE  
SOUND IN FAITH  
IN LOVE  
THE AGED WOMEN LIKEWISE  
IN BEHAVIOR AS BECOMETH HOLINESS  
NOT FALSE ACCUSERS  
NOT GIVEN TO MUCH WINE  
TEACHERS OF GOOD THINGS

It is clear that this mode of writing occupied a very large space to no good purpose, and copyists soon began to improve upon the system by running on the *stichoi* or lines and separating each one by the introduction of a point. The grammarians, however, at length took offence at a mode of punctuation so entirely ungrammatical, and began to introduce distinctions according to fixed rules. This was gradually improved, but did not arrive at anything like perfection until very long after the invention of printing.

3. Previous to the introduction of these verbal divisions into the sacred text there existed other and larger divisions, adopted for the purposes of reference and worship.

4. It appears from the references in the New Testament to the book of Psalms that they were at that time, and most likely had always been, divided into distinct odes or songs, as we now possess them. But with the rest of the Hebrew Scriptures it was different. These were divided, for the convenience of reading, into sections, called *Parashim* and *Haptharoth*, the former comprising the law, the latter the prophets. As these divisions were made for the service of the synagogue, each division included fifty-three *Parashim* or *Haptharoth*, so that by reading one of each on the several Sabbaths the entire Scriptures were publicly read through in the course of the year. But in addition to these larger sections, the *Parashim* were distributed into *Siderim* or orders, and the whole divided into *Pesukim* or verses, by means of two great points (:) called *soph-pasuk*.

5. The custom of reading the New Testament publicly in the Christian assemblies would, of course, soon suggest the propriety of some such divisions being made in this as had already been introduced into the Jewish Scriptures. This, in fact, took place. At a very early period a division was made of the text into church lessons. The books thus divided were called *lectionaries*, and the sections themselves *titles* and *chapters*. In the *lectionaries* there were other distinctions of great use for the purposes of comparison and quotation. The author of these sections in the Gospels is supposed to have been Ammonius of Alexandria, whence they derived the name of *Ammonian sections*; those in the Acts of the Apostles and in the Epistles were introduced by Euthalius, of whom we have already spoken.

6. The inventor of our present chapters was Cardinal Hugo, who flourished about 1240. Having projected an alphabetical index of all the words and phrases in the Latin Vulgate, Hugo found it necessary, in order to facilitate references to the

text, to divide it into distinct sections, which were substantially the same as the chapters now commonly adopted. Instead of subdividing the chapters into verses, however, he effected a secondary division by placing in the margin, at an equal distance from each other, according to the length of the chapters, the first seven letters of the alphabet, or as many of them as the length of the chapters would admit. Toward the middle of the fifteenth century, Rabbi Nathan, a learned Jew, undertook to provide for the Hebrew Scriptures a concordance similar to that which Cardinal Hugo had completed for the Latin Vulgate. But although he followed Hugo in his division of the text into chapters, he improved upon the cardinal's subdivision by numbering in the margin every *pasuk* or verse.

7. The first editor of the Old Testament who enumerated the verses by subjoining to each verse a figure, according to our present method, was Athias, a Jew of Amsterdam, who, in the years 1661 and 1667, published two very correct editions of the Hebrew Bible, having the verses distinguished in this manner. His plan was followed by Vatablus in an edition of the Latin Bible printed for him by Stephens, and has since been adopted in most editions of the Scriptures. The division of the New Testament into verses is attributed to Robert Stephens, who is said to have done it during a journey from Paris to Lyons, about the middle of the sixteenth century.

IV. We have now noticed all the divisions and notes of distinction occurring in the sacred writings. They form, as the reader has seen, no part of the original text, but are mere human contrivances adopted for the purpose of facilitating references to the text and of aiding our conceptions of its sense. That they are of great utility is undoubted; but it cannot be denied that they are sometimes attended with serious inconvenience and evil.

1. The punctuation is often very faulty. In some of the early printed editions the points seem to have been put in almost at random, and even in the present Greek text, as well as in the English version, the sense and beauty of many passages are marred by injudicious and inaccurate punctuation. The misplacing of a comma will not unfrequently alter the sense of a passage, and the improper insertion of a full stop or a note of interrogation must, it is evident, be still more subversive of its real sense or meaning. Hence it is plain that we should not blindly follow and adopt the decisions of those to whom we are indebted for the punctuation of the text; our own judgment and understanding should be employed, and where a passage appears to be obscure or difficult we may with propriety substitute such a mode of punctuation as will render it perspicuous and intelligible. To do this with propriety will, of course, demand attention to the laws of criticism and interpretation.

2. The inconvenience attendant upon our divisions into chapters and verses is that the sense is often interrupted, and sometimes destroyed, by the disjoining of what ought to be connected and the connecting of what ought to be disjoined. The division of the chapters is frequently improper, but that of the verses is often much more so. There is in many places a full periodical distinction where there should not be so much as the smallest pause. Nominatives are separated from their verbs, adjectives from their substantives, and even letters and syllables are cruelly divorced from the words to which they naturally belong.

By these means the chain of reasoning is broken, the sentences mangled, the eye misguided, the attention bewildered and the meaning lost.

3. But independently of these evils, the divisions both of chapter and verse often exert an unfavorable influence on the attention, and induce, almost unconsciously to the reader, an idea of completion, or the contrary, very unfavorable to an accurate perception of the meaning of the sacred writings. Most persons are in the constant habit of reading the Bible in separate chapters, one or more at a time, without any regard to the continuity of the subject or the completion of the sense. It sometimes happens that in reading the Epistles the opening of an argument is read on one day, its proofs and illustrations on the next and its inferences and application on the third or a more distant day still. The consequence of this may be easily conceived. No person thus reading the Scriptures can ever enter thoroughly into the sense and spirit of the sacred penmen or duly appreciate the powers of argument and illustration they frequently exhibit in the prosecution of their high object. For the purposes of study, a Bible with an unbroken text, or divided only into sections according to the real divisions of the subjects, having an enumeration of the verses in the margin, is greatly to be desiderated. If this is not to be had, the student should be constantly upon his guard against the evils to which we have adverted.

#### VIII. Biblical Interpretation.

The object of criticism is the genuineness and purity of the text; the object of interpretation is the sense of the text. The one is conversant with the mere letter of Scripture, the other with its import. It is the province of criticism to ascertain what an author wrote, of interpretation to determine what he meant. This distinction is of great importance, and almost indispensable to a luminous view of the subject in its several details. Like every other science, this has its natural boundaries and divisions, and it is only by a clear perception of, and rigid adherence to, these that order will be introduced into study and the mind be preserved from confusion.

The science explaining the rules of interpretation is called sacred hermeneutics, which, when marked as a part of theology, is called exegetical theology. From this is distinguished what is exegesis, or the art itself of interpreting the sacred volume. Seiler says, "Hermeneutics, which is employed in the discovery and explanation of the sense of a speech or writing, is, objectively considered, a collection of rules through the application of which the sense of the speech or writing is found and accurately expressed. Subjectively considered, it is the knowledge of these rules and the ability to apply them judiciously to the discovery and expression of that sense. This ability, obtained by exercise in explaining according to rules, constitutes an interpreter. The individual who, without the aid of fixed rules, but by the practice of reading and reflection only, has learned to explain the Bible, is an empirical interpreter. Hermeneutics is, then, the theory of interpretation, exegesis is the practice. Both are included under the name exegetical theology."

#### I. Difficulties.

I. It would be unwise as well as unjust to attempt to conceal from the novice the numerous difficulties he will have to encounter in the interpretation of the Scriptures and the large amount

of labor he will be called upon to expend in his efforts to remove them. For a person to remain ignorant of these facts is to be exposed to the constant danger of resting satisfied with the mere assertions of others, instead of applying at once to the source of Scriptural knowledge for the discovery of those truths upon the immediate perception and personal appropriation of which depend his personal safety and happiness. Let us at once premise, therefore, that in the interpretation of the Bible we have to encounter difficulties of no ordinary magnitude, and such, we shall show, as will call forth all the energies of the mind.

1. In discussing the object and principles of Biblical interpretation, we must view the Scripture in its most simple and obvious character—i. e., as a literary document, of properties in common with every other such work, but having some peculiar to itself.

2. In the first place, it must be recollected that the Bible is composed of a number of separate or independent writings or books indited by different persons unknown to each other, living in different places and at different periods of time, and treating on the subjects of which they wrote in a great variety of style, the last-mentioned fact arising out of the mutability of the human language, variety of human character, and other facts to which we shall presently advert. Now, as all human languages are composed of arbitrary signs, between which and the ideas they are intended to represent there is no real analogy or connection, these difficulties may be easily conceived. Issuing in different ways from their common source, they become apparent in the simple radical meaning of terms, or in the changes induced upon that meaning by the metaphorical application of them, by idiomatic expressions, by peculiarities of style, by difference of subject, and by the different species of composition in which the same subject is treated.

3. But in addition to these difficulties, there are others equally embarrassing. We are not only far removed from the authors of the Bible by distance of time, in consequence of which we have to contend with the difficulties inseparable from written language in a greater degree than otherwise we should have to do, but we are separated from them also by distance of place and circumstance. Their laws, manners, customs and modes of thinking were very dissimilar to everything with which we are now conversant, and their references and allusions to then existing circumstances are sometimes so slight, but so intimately connected with an argument or illustration, as to call for a large measure of previous information and knowledge on the part of their readers.

4. It is not, however, intended to affirm that the Scriptures are so obscure, and their meaning so difficult to be ascertained, that multitudes of persons in whose hands they are placed must be deprived of the advantages they tender, and remain destitute of all interest in those blessings it was the great design of their divine Author to communicate. By no means. Those great truths of revelation upon which man's faith and salvation depend are conveyed in language too intelligible to be mistaken by any humble and teachable mind, however destitute of adventitious knowledge. What we wish to impress upon the reader's mind is this—that there is in the sacred writings much beyond what is indispensable to salvation which it is desirable to know and to understand; that there are heights and depths of knowledge the discovery and comprehension of which will greatly conduce to our moral, intellectual

and religious perfection. The more we discover of the beauties of Scripture composition, and of the harmony and symmetry of divine truth, the more the heart will be expanded in love to God, and the more will the energies of the mind be directed to the attainment of his great purposes in the revelation of his will.

5. Our purpose is to place the nature of those studies comprehended within the science of Scripture interpretation in such a light as to fortify the mind of the student against those feelings of despondency to which it could not fail to be subjected upon encountering difficulties of which it had previously no conception. Let these be in some degree foreseen and understood, and a moderate amount of diligence and perseverance be brought to the subject, and we may safely promise the student a rich harvest of reward. If he do not speedily become a profound critic himself, he will become so far acquainted with the principles of interpretation as to be capable of forming a sound judgment upon the criticisms and interpretations of others, and of reading the Scriptures with pleasure and advantage to himself.

II. This seems the proper place for a few observations upon the use of commentaries and expositions of the Bible, because those persons who are contented to remain ignorant of the elementary principles of Biblical interpretation, on the ground of the difficulty with which such knowledge is to be attained, are necessitated to betake themselves, in their Scripture reading, to the constant use of expositors, if they do not, as we fear is often the case, substitute these for the text itself.

1. Let us suppose a person about to commence a course of Scripture reading with a view to his personal edification, and who is, therefore, desirous to comprehend the meaning of the Bible to at least the same extent as he would any human composition. He is, however, supposed to be almost totally ignorant of those historical matters to which the sacred writers so frequently allude, and which, in fact, give a character to the whole of their communications; of those common principles of literary composition by which every judicious and correct writer is governed in the construction of his work; of those general laws of our nature which, under the various circumstances of life, govern the human mind; and of those peculiarities of time and circumstance which of necessity characterize every work of antiquity. But if he is ignorant on these matters, can he be capable of forming a right judgment on the contents of the sacred volume? Assuredly not; and it is because he has a consciousness of this inability to judge for himself that he adopts a commentator as his infallible guide. Can anything be more preposterous, however, than such a mode of proceeding? Can anything tend more effectually to shut out the light of heaven, and perpetuate those lamentable differences which exist among men who profess to take the same word as the ground of their faith, while each word stands at antipodes with the rest? Let us ask, How is it possible that persons thus implicitly adopting the judgment of others should have any judgment of their own? We have as many descriptions of commentaries as we have shades of religious belief; and every exposition of Scripture is written in accordance with some system of religious opinion, which it is designed to support and recommend. Now, if a commentary be adopted as a guide by a person who has not studied the Scriptures for himself, and who is therefore incompetent to decide on the justness of the interpretations proposed, it is clear that he is



age in which they lived, and from their manners, circumstances and design in writing, and consequently never sought to discover in them anything but what could be shown with probability to have been in their minds.

21. But the liberty of interpretation came at last to be shamefully abused by some, and degenerated, through the proneness of mankind to rush into extremes, into the most unrestrained licentiousness. According to the most recent canons of this class of interpreters, we ought to admit nothing in the sacred volume to be true that is not agreeable to the common order of things; and, conformably to these canons, whatever is related in Scripture as different from that order must all be explained by the interpreter in a manner consistent with it, so that what would deservedly be accounted unlawful with regard to the profane writers of antiquity is not only allowed to the most ancient sacred books, but is even reckoned laudable. And there are not wanting persons in our times who twist to a moral purpose whatever may tend to give offence in these books, being no way sollicitous regarding the most natural or plain sense of the words.

22. In fine, during that space of time of which we have just been speaking many books were published which treated of the method of interpreting the whole sacred volume. Some of these, however, confined themselves solely to the critical part, while others, under the name of introductions, embraced all those things which might be reckoned to pertain to the understanding of the contents, the authors, the composition and the ancient version of the whole of the Scriptures and of each of its parts.

### III. Moral Qualities requisite in an Interpreter of the Scriptures.

The moral qualifications of an interpreter of Scripture are of the first importance and demand the most serious regard. Every person well knows that facts and circumstances take a high degree of coloring from the state of mind through which they are viewed, and that the particular impression they make is in a great measure dependent upon the disposition and habits of the recipient. That there can be no correct apprehension of moral truth unless there be an unprejudiced and teachable frame of mind most persons admit. If a man be not convinced of his want of information, and be not animated by an upright intention of submitting without reserve to the discoveries of truth, however opposed to his previous sentiments and pursuits they may be, it is not to be expected that the clearest statement or the most conclusive reasoning will exert any beneficial influence upon his mind. But if this be true in the ordinary affairs of human life, it is much more so in the acquisition of Scriptural knowledge. The stream of revealed truth runs in an opposite direction to the current of our fallen nature. Nor is this the greatest evil; the human mind is as destitute of ability rightly to apprehend the revealed will and purposes of God as the human heart is opposed to their authority and control: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14. Hence arises the necessity of a preparation of heart to seek after God, 1 Sam. vii. 3, etc., by a cultivation of those dispositions which accord as well with the divine communications as with our own relative and responsible character. The state of mind constituting

these moral qualifications may be resolved into the following particulars:

I. Devout gratitude for the fact and character of the divine revelation.

1. If we have anything like just conceptions of the high and holy character of God and of our own debased and abject condition, we shall not fail to approach the volume of inspiration with sentiments of profound gratitude to him for having favored us, in such circumstances, with any communications of his will, but especially so for the character and design of those communications which are presented to us in the Bible. Separated from the Author of our being by a course of sinful disobedience, and totally incapacitated by the depravation of our will and affections for his service and presence, he might have justly abandoned us to the imaginings of our own hearts, destitute of the guidance of any further light from himself. In that case how deplorable must have been our moral condition! Cut off from God; under the dominion of the powers of darkness; following the dictates of depraved affections and subjected to the control of fierce and turbulent passions, we could only have proceeded from one stage of depravity and wretchedness to another until we should have found ourselves placed beyond the reach of even the divine compassion itself. But "the Day-spring from on high has visited us;" the light of his truth has pierced through the gloom with which we were surrounded—"they who sat in darkness, and in the region of the shadow of death, have seen a great light;" and in the midst of our rebellion we are arrested by the voice of God, in accents the most tender and merciful: "Unto you, O men, I call; and my voice is to the sons of men," Prov. viii. 4; "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit upon you, I will make known my words unto you," Prov. i. 22, 23. Now, if the mere fact of a divine revelation, intended to benefit our condition, be sufficient to excite our gratitude and inspire us with reverential feeling, our obligations will appear to be greatly augmented when we consider the merciful character it assumes in the Bible.

2. Let it be observed, then, that it is in the Holy Scriptures only that we have rational and influential discoveries of the character of God. In proof of this position we need only refer to the state of opinion in those parts of the world where the light of revelation has not yet beamed or where it has been quenched by the opposition of sin. Amidst all the speculations of philosophy for which Greece and Rome were renowned, at what certainty did their most celebrated philosophers arrive even on the simple but momentous fact of the existence of an intelligent First Cause? Doubt and indecision marked the conclusions of their profoundest investigations and reduced them to the rank of the merest probabilities. With respect to the character and perfections of God, and the interest which he took in the moral government of the world, they were at a still greater loss and involved in the most bewildering perplexities. In fact, the whole history of man, whether wandering in the wilds of savage independence or enjoying the higher advantages of civilized society, abundantly confirms the humiliating truth that "the world by wisdom knew not God," 1 Cor. i. 21. But turn we to the Scriptures, and what sublime and influential discoveries are there made of the existence and perfections of the Deity! How demonstra-

tive are the evidences of his being, how convincing the proofs of his moral government and how endearing the character he is represented as sustaining toward man! Well might the regal prophet exclaim, "The entrance of thy word giveth life;" "It giveth understanding to the simple," Ps. cxix.

3. We have here, also, an intelligible account of the origin of moral evil. Nor can this be regarded as a matter of trifling moment; it is intimately connected with just views of the righteous system of God's moral government and the final destinies of the human race. But this was never furnished through any other medium than the sacred volume. In confirmation of this assertion, as well as that on the former topic, we might confidently appeal to the speculations of those who have been left destitute of the guidance of revelation or the monstrous notions of those who have rashly and impiously turned from its proffered assistance. But in the Bible this mystery, which had been hidden for ages, is made manifest; the conduct of God stands absolved from every imputation which infidelity has thrown upon it, and every part of his moral government is seen to harmonize with the perfections of his character.

4. Through the same medium exclusively we learn the method by which the salvation of man is effected and the medium of his approach to God. Living, as we do, in the midst of this light, we are not, it is to be feared, sufficiently impressed with a consciousness of its high importance or its infinite value. But looking toward those deprived of it, do not the cruel and degrading superstitions of the pagan world, both in ancient and in modern times, afford convincing proof that the great question which agitates the human mind and presses its terrors upon the consciences of men, apprehensive of the wrath of some unknown but justly offended Deity, is this—"How shall man be justified with God?" Alas! he knows not. The prophet has described, in language no less just than forcible, the fearful anxiety and distressing uncertainty which perturb the mind in such circumstances: "Wherewithal shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Mic. vi. 6. On a mind thus agitated by an overwhelming apprehension of the divine displeasure, and without any well-grounded hope of averting its impending doom, what must be the exhilarating effects of the merciful announcements of the gospel? and what must be the thrilling sensibilities of the heart when these discoveries are first made and apprehended? The design of this revelation is to announce the gracious purposes of God to save men from the guilt and punishment of sin; his purposes of pardoning the guilty—of sanctifying the unholy—of giving strength to the helpless and power to them who have no might. It further informs us of the medium through which we may successfully approach the throne of God and acceptably urge our petitions for an interest in these unspeakable benefits: "Seeing, then, that we have a great High-priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession;" "Let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need;" "Wherefore he is able to save them to the uttermost that come unto God by him, seeing

he ever liveth to make intercession for them," Heb. iv. 14, 16; vii. 25.

5. But it may further be remarked that in the Scriptures only are the truth and certainty of a future state revealed. It is true that some efforts have been made to demonstrate the immortality of the soul upon principles independent of Scripture; but without any desire to depreciate the labors of those who have employed themselves in the investigation, we may be allowed to remark that the mere circumstance of no one ever having arrived at anything like certainty on the subject until brought within the light of inspiration is enough to justify a suspicion that the superiority of modern ratiocination over that of the ancients is in this respect derived, perhaps unconsciously, from the discoveries of the written word. We have been frequently reminded of the sentiments of Socrates, Plato, Cicero and others, who by the mere exercise of reason, it is said, discovered that the present is not the only state of being, that the existence of man does not terminate with this life, but that there remains a state where virtue will be rewarded and vice punished. But granting that such discoveries have been made, we would ask those who boast of philosophy for the purpose of derogating from the value of revelation what it cost those individuals in the pursuit of this knowledge ere they could triumph in its possession. Did the opponents of revelation ever follow those master spirits in their mental excursions? Did they ever make an effort to discipline their own minds to the same severe and laborious course of investigation which these philosophers were obliged to prosecute through toilsome months and years? There is little risk of doing them an injustice in saying that they have not so done. They therefore are incompetent to determine how many could have attained to the same degree of assurance on this truth as the worthies to whom they have referred us. The process by which the truth was thus to be arrived at was too complex to engage the attention of the great proportion of men, and therefore God, in his infinite compassion, made known a shorter way. That way is to be found in the Scriptures; and we are prepared for the sneer and the laugh of the witling when we say that the most illiterate man who can read his Bible and avail himself of the information it contains knows infinitely more about a future state of existence than either Socrates or Plato; and, what is of far more value, his knowledge is more influential. So dubious did these philosophers hold the conclusions of their reasoning to be that they were far from being satisfied of the certainty of those doctrines which they endeavored to impress upon others. In circumstances when the support of his principles was most needed the confidence of the philosopher forsook him, and in the contemplation of death he viewed the existence of a future state as a problem not to be solved. Even Cicero speaks of this doctrine as doubtful, and in his "Treatise on Old Age" he introduces the elder Cato mentioning it as an opinion of which he was fond rather than a doctrine which he could demonstrate; and after enumerating all the arguments of which he could think, he comforts himself with the reflection upon the whole—that if the soul died with the body the petty philosophers who opposed themselves to the opinion of the soul's immortality ceasing to be, as well as himself, would not laugh at his credulity. Plato, in his "Phædon," makes Socrates speak with some doubt concerning his own arguments, and introduces Simmias saying to him, "We ought to lay hold of the strongest argu-

ments for this doctrine that either we ourselves or others can suggest to us. If both ways prove ineffectual, we must put up with the best proofs we can get till some promise or revelation shall clear up the point." The wisdom of Socrates and Plato united did, in fact, only produce such arguments for their favorite opinion as they were themselves dissatisfied with. Cicero, being so attached to the same opinion that, as he says, he would rather err with Plato in holding it than think rightly with those who deny it, poorly echoes the arguments of his master, adds little to them himself, and at the conclusion, virtually giving up the point with all the arguments brought to support it, endeavors to comfort himself and others against the approach of death by proving death to be no evil, even should the soul perish with the body. Such were the conclusions of philosophy. We turn, however, to the Holy Scriptures, and every doubt is removed and every objection silenced. That which antecedently appeared as probable and devoutly to be wished for is here rendered indubitably certain, both by authority and sensible demonstrations. The speculations of philosophy give place to the certainties of revelation, and "life and immortality are rendered manifest by the gospel," 2 Tim. i. 10.

6. In view of such considerations, we cannot but feel our gratitude excited when we approach to God as speaking in that book—gratitude not only expressing itself in proper terms, but possessing the mind with an abiding and overmastering influence, under which it should sit impressed the whole duration of the interview; such an emotion as cannot utter itself in language, though by language it indicates its presence, but preserves us in a devout and adoring frame while the Lord is uttering his voice. Go visit a desolate widow with consolation, and help and fatherhood of her orphaned children—do it again and again—and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name, will come to dilate her heart with a fullness which defies her tongue to utter, but speaks by the tokens of a swimming eye and clasped hands and fervent ejaculations to heaven upon your head. No less copious acknowledgment to God, the Author of our well-being and the Father of our better hopes, ought we to feel when his word discloseth to us the excesses of his love. Though a veil be now cast over the majesty which speaks, it is the voice of the Eternal coming to our ear in soft cadences to win our favor, yet omnipotent as in the voice of his thunder and overpowering as the rushing of many waters.

II. With this devout gratitude must be conjoined a humbling conviction of our own inability rightly to estimate the value, or submit to the teachings, of the word of God. This conviction is indispensably requisite, God having thus declared the constitution of his gracious government and the mode of his merciful procedure: "He resisteth the proud, but giveth grace to the humble," James iv. 6; 1 Pet. v. 5. And surely the disposition of mind of which we are now speaking is one most befitting persons who are not only "alienated from the life of God through the ignorance that is in them," Eph. iv. 13, but whose understanding is also blinded by the god of this world, 2 Cor. iv. 4, and whose corrupt nature "is not subject to the law of God, neither indeed can it be," Rom. viii. 7. But how many are they who, if they spurn not the heavenly visitant from their presence, and refuse to listen to the voice of God written in his word, yet come to its perusal with unhumiliated and haughty spirits, with high thoughts of their own importance and

deceitful notions of their own dignity—men who open the Bible and read its humbling and soul-abasing doctrines with the same thoughtlessness with which they peruse the pages of a romance, and never once think of the exceeding broadness of God's command or the exceeding riches of his grace! But would we profit by this employment, there must not only be a conviction of our ignorance of the deeply momentous truths of God's word, but there must also be a sensibility of our want of spiritual perception, when those truths are laid before us, and of the hostility of our nature toward even those we do know. Such is the word of promise: "To that man will I look, to him that is poor and of a contrite spirit and trembleth at my word," Isa. lxvi. 2. When we are brought under the unrestrained influence of these sentiments—gratitude for the revelation and deep self-abasement from a consciousness of our own ignorance—it will induce—

III. Devout prayer to God for divine illumination and a right understanding of Scriptural truth. The original Author of the Holy Scriptures is alone able to open to our understandings their true meaning; and unless his Holy Spirit cast a ray of heavenly illumination upon our minds, no power of grace, no depth of erudition, can help us to a saving knowledge of their contents. Not, indeed, that there is any deficiency in the revelation itself: to suppose so would be as absurd as for a blind man to maintain that the sun did not shine because he was unable to discern its splendor. The defect is in ourselves; we are by nature spiritually blind, "having the understanding darkened, and being alienated from the life of God through the ignorance that is in us because of the blindness of our hearts." "The natural man receiveth not the things of the Spirit of God because they are foolishness unto him; neither can he know them, because they are spiritually discerned." But these declarations do not stand alone; they are accompanied by an assurance that "he which is spiritual discerneth all things;" and our blessed Lord appeals to us: "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" While men are entertaining so high a conceit of themselves as to imagine that divine wisdom is attainable by the aid of their own unassisted reason, they are neglecting the chief means which God has appointed for securing it, and remain destitute of any other compass to direct them in the perilous voyage of life than their own changeable fancy. Is it surprising that they should be constantly in danger of making "shipwreck"? They may read and dispute and put their ingenuity to the rack, but they will still remain ignorant of the very rudiments of the gospel. The prayer of faith, however, offered from the humble and contrite heart of one who has learned to sit meekly at the feet of Jesus, will never fail to unlock the sacred treasury of heaven, and to enrich the happy supplicant with that inestimable pearl of great price—that which is "more precious than rubies, and with which all things in the world are not to be compared." It is the peculiar office of the Holy Spirit to "lead men into all truth." Most justly, therefore, did Luther, in commencing his career of triumph over the ignorance and superstition of popery, thus express himself: "The sacred writings are not to be understood but by that Spirit by whom they were written; which Spirit is never more powerful and energetic than when he accompanies the serious period of those writings which he himself has dictated. Setting aside an im-



PLICIT dependence on human writings, let us strenuously adhere to the Scripture alone." In perfect accordance was the practice of the holy psalmist, than whom no man, perhaps, has ever formed a juster conception of the value and blessedness of God's truth: "Open thou mine eyes, that I may behold wondrous things out of thy law;" "Teach me thy statutes;" "Make me to understand the way of thy precepts," Ps. cxix. Such were his convictions of the necessity of divine illumination for the purpose of understanding the written word. Such, also, were the convictions and practice of the prophets and apostles, notwithstanding they were favored with extraordinary revelations from on high. No man who is truly grateful to God for the revelation of his will, and who also feels his own inability rightly to understand that revelation, will fail to profit by these illustrious examples. He will thankfully avail himself of the advice of one who knew how to estimate its value: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him," James i. 5. And we may assure ourselves that no one, reading under the influence of such principles, and the exercise of such devotion, shall fail of his reward. Every annunciation of the Eternal will be sealed upon his heart and be reflected in his temper and comfort. Humbly seeking to God for wisdom, and relying upon the word of his promise for grace to consecrate it to practical purposes, this word will become to such a one the divine seed, giving birth to "the fruits of righteousness," Phil. i. 11.

IV. The Scriptures must be read with a freedom from all undue bias of sentiment, and with an upright intention of submitting to the whole will of God.

1. Where this is not found all efforts will be lost; and it is greatly to be feared that many in whose hearts God has excited a desire for divine knowledge suffer themselves to be deprived of the object of their labor and prayer by not carefully attending to this rule. Preoccupied with some favorite notions which are fondly cherished as the doctrines of the Bible, that book is resorted to rather for arguments to confirm and support these previously-acquired sentiments than to learn with simplicity and without reserve the whole will of God. Is there not reason to think that there are but few comparatively who can adopt in the integrity of their heart the confession of the great but therefore humble Boyle, "I use the Scripture, not as an arsenal to be resorted to only for arms and weapons to defend this party or defeat its enemies, but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry and the magnificence of the structure, and to increase my awe or excite my devotion to the Deity there preached and adored?" There is, in consequence of the fall of man, a haughty spirit of independence so inseparably allied to our moral constitution that we are more disposed to bring the truth of God to the level of our finite reason, than to receive it with that humility which our Lord inculcated when he said, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven"—a temper of mind to which the apostle also alludes when he speaks of our becoming fools in order that we may be made wise. From this bitter root has proceeded much of that hostility with which a simple declaration of the doctrines of Christianity has in every age been met, as well as those various ramifications of false doctrine which frequently harass the seemingly penetrating but really perplexed

and vacillating mind. Much also of the theological warfare which has been maintained among those who have been agreed in the fundamental tenets of vital godliness, and into the lists of which the best of men have sometimes entered, has had its origin in the same cause. How common is it to see even persons possessing piety so fondly attached to particular systems of doctrine as to make no scruple of bending, by a labored explanation, any text which does not seem to favor their preconceived opinions, and thus refusing to embrace the whole counsel of God! Were such persons deeply affected with right conceptions of the inconceivable greatness of that Being by whose inspiration the Scriptures were given, they would not easily fall into such snares. They would be certain that the perfect understanding of many of the subjects revealed in the sacred writings, especially whatever relates to their great Author, is far beyond the province of the human intellect. Every attempt to fathom by our limited reason the deep things of the Most High, or to reconcile with systematic nicety particular points which, though clearly revealed, may not appear to our contracted view perfectly accordant with each other, or with our idea of what is right and befitting the Almighty, must be utterly vain and futile. Humility, contrition of spirit, steady faith, implicit confidence, a disposition to receive in its unsophisticated meaning all that God says because he says it,—these are the dispositions which become man when his Maker condescends to be his instructor, and in the exercise of which alone can we make any profitable attainments in spiritual knowledge. If we are willing to construe the words of a human author in their plain and obvious signification, surely we ought not to refuse to do so with regard to Him that speaketh from heaven. "When I think on the grandeur of God," says Saurin, "when I cast my eyes on that vast ocean, consider that immense ATL, nothing astonishes me, nothing staggers me, nothing seems to me inadmissible, how incomprehensible soever it may be. . . . Either religion must tell us nothing about God, or what it tells must be beyond our capacities; and in surveying even the borders of this immense ocean it must needs exhibit a vast extent in which our feeble sight is lost. But what surprises me, what staggers me, what affrights me, is to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, argue a point with the supreme Being, oppose that Intelligence who sitteth at the helm of the universe, question what he affirms, dispute what he determines, appeal from his decisions, and even after God has given him evidence reject all doctrines that are above his capacity. Enter into thy nothingness, mortal creature! What madness fills thee? How dost thou dare, thou who art but a point, thou whose essence is but an atom, to measure thyself with the supreme Being, with Him who fills heaven and earth, with Him whom the heaven, even the heaven of heavens, cannot contain? Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

2. But the evil is not confined to those presumptuous persons who would reduce the truths of revelation to the level of their own intellect, and impiously offer their counsel to Him about whose word we are speaking. The picture which has been drawn by an eloquent writer of the too common practice of professing Christians is not less faithful, we fear, than it is humiliating and distress-

ing: "The points of the faith we have been called on to defend, or which are reputable with our party, assume in our esteem an importance disproportionate to their importance in the word which we come to relish chiefly when it goes to sustain them, and the Bible is hunted for arguments and texts of controversy which are treasured up for future service. The solemn stillness which the soul should hold before her Maker, so favorable to reputation and rapt communion with the throne of God, is destroyed at every turn by suggestion of what is orthodox and evangelical, where all is orthodox and evangelical; the spirit of the reader becomes lean, being fed with abstract truths and formal propositions; his temper ungenial, being ever disturbed with controversial suggestions; his prayers undevout recitals of his opinions; his discourse technical announcements of his faith; . . . and the fine, full, harmony of Heaven's melodious voice, which, heard apart, were sufficient to lap the soul into ecstasies unspeakable, is jarred and interfered with, and the heavenly spell is broken with the recurring conceits, sophisms and passions of men."

3. An authoritative message has been sent from the throne of God, accredited by the most ample and convincing evidence. Having, then, been visited with the light of revelation, the formation of our religious creed is no longer left to the dreams of imagination or the speculations of philosophy, but it is to be deduced fairly and honestly from the written record alone. And the same principle is to govern equally the learned and the unlearned. It is the office of a translator to give a faithful representation of the original. And now this faithful representation has been given, it is our part to peruse it with care and to take a fair and faithful impression of it. It is our part to purify our understanding of all its previous conceptions. We must bring a free and unoccupied mind to the exercise. It must not be the pride or the obstinacy of self-formed opinions or the haughty independence of him who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child if we want to gain the kingdom of heaven. It must not be a partial, but an entire and an unaccepted, obedience. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendancy over the souls and the understandings of men. It will enter into no composition with us on our natural principles. It challenges the whole mind as its due, and it appeals to the truth of Heaven for the high authority of its sanctions. We must bring every thought into captivity to its obedience, and closely abide by the rule and the doctrine this authentic memorial of God sets before us.

4. Having thus ascertained the revealed will of God, it must be our purpose and determination to fulfill it. It were better for us to be placed beyond the light and influence of the divine revelation than to enjoy its advantages and yet withhold our obedience, Luke xii. 47, 48.

V. Such appears to be the preparation of mind and disposition of heart required in those who would derive from the study of the Scriptures those benefits which it is the intention of their divine Author to impart. The Bible is the ordinary channel through which he conveys his blessings to man, and it is only by placing ourselves in a proper situation and providing ourselves with suitable means that we can rationally expect to become partakers of the waters of life.

## GENEALOGY OF THE PATRIARCHS, SHOWING WHICH WERE CONTEMPORARY WITH EACH OTHER.

GENEALOGY OF THE PATRIARCHS.		YEAR OF THE WORLD.....	BEFORE CHRIST.....	THESE COLUMNS SHOW WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER, AND FOR HOW LONG A PERIOD.																
				ADAM.....	SETH.....	ENOS.....	CAINAN.....	MAHALALEEL.....	JARED.....	ENOCH.....	METHUSELAH.....	LAMECH.....	NOAH.....	SETH.....	ARPHAXAD.....	SELAH.....	EBER.....	PELEG.....	SERUG.....	TERAH.....
				Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd	Agcd
ADAM.....	Created	4004	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SETH.....	Born....	3874	130	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ENOS.....	Born....	3769	235	105	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CAINAN.....	Born....	3679	325	195	90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MAHALALEEL.....	Born....	3609	395	265	160	70	...	...	...	...	...	...	...	...	...	...	...	...	...	...
JARED.....	Born....	3544	460	330	225	135	65	...	...	...	...	...	...	...	...	...	...	...	...	...
ENOCH.....	Born....	3382	622	492	387	297	227	162	...	...	...	...	...	...	...	...	...	...	...	...
METHUSELAH.....	Born....	3317	687	557	452	362	292	227	65	...	...	...	...	...	...	...	...	...	...	...
LAMECH.....	Born....	3130	874	744	639	549	479	414	252	187	...	...	...	...	...	...	...	...	...	...
ADAM.....	Died....	930	3074	930	800	695	605	535	470	308	243	56	...	...	...	...	...	...	...	...
ENOCH.....	Transl.	987	3017	...	857	752	662	592	527	365	300	113	...	...	...	...	...	...	...	...
SETH.....	Died....	1042	2962	...	912	807	717	647	582	...	355	168	...	...	...	...	...	...	...	...
NOAH.....	Born....	1056	2948	...	821	731	661	596	...	369	182	...	...	...	...	...	...	...	...	...
ENOS.....	Died....	1140	2864	...	...	905	815	745	680	...	453	266	84	...	...	...	...	...	...	...
CAINAN.....	Died....	1235	2769	...	...	...	910	840	775	...	548	361	179	...	...	...	...	...	...	...
MAHALALEEL.....	Died....	1290	2714	...	...	...	...	895	830	...	603	416	234	...	...	...	...	...	...	...
JARED.....	Died....	1422	2532	...	...	...	...	...	962	...	735	548	366	...	...	...	...	...	...	...
SETH.....	Born....	1558	2446	...	...	...	...	...	...	...	869	682	502	...	...	...	...	...	...	...
LAMECH.....	Died....	1651	2353	...	...	...	...	...	...	964	777	595	93	...	...	...	...	...	...	...
METHUSELAH.....	Died....	1656	2348	...	...	...	...	...	...	969	...	600	98	...	...	...	...	...	...	...
THE DELUGE.....	.....	1656	2348	...	...	...	...	...	...	...	...	600	98	...	...	...	...	...	...	...
ARPHAXAD.....	Born....	1658	2346	...	...	...	...	...	...	...	...	602	100	...	...	...	...	...	...	...
SALAH.....	Born....	1693	2311	...	...	...	...	...	...	...	...	637	135	35	...	...	...	...	...	...
EBER.....	Born....	1723	2281	...	...	...	...	...	...	...	...	667	165	65	30	...	...	...	...	...
PELEG.....	Born....	1757	2247	...	...	...	...	...	...	...	...	701	199	99	64	34	...	...	...	...
REU.....	Born....	1787	2217	...	...	...	...	...	...	...	...	731	229	129	94	64	30	...	...	...
SERUG.....	Born....	1819	2185	...	...	...	...	...	...	...	...	763	261	161	126	96	62	32	...	...
NAHOR.....	Born....	1849	2155	...	...	...	...	...	...	...	...	793	291	191	156	126	92	62	30	...
TERAH.....	Born....	1878	2126	...	...	...	...	...	...	...	...	822	320	220	185	155	121	91	59	29
PELEG.....	Died....	1996	2008	...	...	...	...	...	...	...	...	940	438	338	303	273	239	209	177	147
NAHOR.....	Died....	1997	2007	...	...	...	...	...	...	...	...	941	439	339	304	274	...	210	178	148
NOAH.....	Died....	2006	1998	...	...	...	...	...	...	...	...	950	448	348	313	283	...	219	187	...
ABRAHAM.....	Born....	2008	1996	...	...	...	...	...	...	...	...	...	450	350	315	285	...	221	189	...
REU.....	Died....	2026	1978	...	...	...	...	...	...	...	...	...	468	368	333	303	...	239	207	...
SERUG.....	Died....	2049	1955	...	...	...	...	...	...	...	...	...	491	391	356	326	...	230	...	...
TERAH.....	Died....	2083	1921	...	...	...	...	...	...	...	...	...	525	425	390	360	...	...	...	...
ARPHAXAD.....	Died....	2096	1908	...	...	...	...	...	...	...	...	...	538	438	403	373	...	...	...	...
ISAAC.....	Born....	2108	1896	...	...	...	...	...	...	...	...	...	550	...	415	385	...	...	...	...
SELAH.....	Died....	2126	1878	...	...	...	...	...	...	...	...	...	568	...	433	403	...	...	...	...
SHEM.....	Died....	2158	1846	...	...	...	...	...	...	...	...	...	600	...	435	...	...	...	...	...
JACOB.....	Born....	2168	1836	...	...	...	...	...	...	...	...	...	...	...	445	...	...	...	...	...
ABRAHAM.....	Died....	2183	1821	...	...	...	...	...	...	...	...	...	...	...	460	...	...	...	...	...
EBER.....	Died....	2187	1817	...	...	...	...	...	...	...	...	...	...	...	464	...	...	...	...	...
ISAAC.....	Died....	2288	1716	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
JACOB.....	Died....	2315	1689	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

NOTE.—This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six equal channels with equal directness, thus: from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was fifty-six years contemporary with Adam, and ninety-three years with Shem; and Shem, again, was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with eight; Seth, with nine; Enos, ten; Cainan, ten; Mahalaleel, ten; Jared, ten; Enoch, nine; Methuselah, eleven; Lamech, eleven; Noah, eight; Shem and brothers, four. Thus, there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham? Who would have supposed that Abraham and Isaac lived with those who, for one hundred years of their early life, witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world? Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob. These narrations bring the account to the time when minute and particular history commences, and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us; so that we have the account, in a manner, second-handed from Shem.







## ANALYTICAL TABLE OF THE BOOKS OF THE PROPHETS:

SHOWING THE PROBABLE OCCASION OR TIME OF EACH PROPHECY, WITH DATE AND SCRIPTURE REFERENCE.

PROPHECY.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION OR PERIOD IN WHICH THE PROPHECY WAS WRITTEN.	BEFORE CHRIST.
<b>ISAIAH</b> i. 1.....	2 Chron. xxvi. 21.....	General preface to the prophecies of Isaiah.....	758
2, to end.....	2 Chron. xxviii. 19.....	On the desolate state of Judea on Pekah's invasion.....	740
ii., iii., iv., v., vi.....	2 Chron. xxv. 21.....	Designation of Isaiah to the prophetic office.....	758
vii., viii., ix., x. 1-5.....	2 Kings xvi. 5.....	On the invasion of Judea by Rezin and Pekah.....	742
5, to end, xi., xii., xiii., xiv. 1-28.....	Isa. xxiii. 18.....	On the first invasion of Palestine by Sennacherib.....	715
28, to end.....	2 Chron. xxviii. 27.....	On the death of Ahaz and the accession of Hezekiah.....	726
xv., xvi.....	2 Chron. xxxi. 21.....	On the approaching invasion of Moab by Shalmaneser.....	726
xvii.....	Isa. x. 4.....	Against Damascus on the invasion of Rezin.....	742
xviii., xix.....	2 Kings xviii. 8.....	On the approaching captivity of the ten tribes, and against Egypt.....	721
xx.....	2 Kings xviii. 16.....	On the capture of Ashdod.....	713
xxi.....	Isa. xxii. 14.....	On the appearance of the Medes and Persians in Sennacherib's army.....	713
xxii. 1-15.....	Isa. xxvii. 13.....	On the expected appearance of Sennacherib's army.....	713
15, to end.....	2 Kings xxi. 16.....	On the luxury and pride of Shebna.....	698
xxiii.....	Nah. iii. 19.....	On the exultation of the Tyrians after the retreat of Shalmaneser.....	715
xxiv., xxv., xxvi., xxvii.....	Isa. xiv. 27.....	On the desolation of Sennacherib's army.....	715
xxviii.....	2 Kings xvi. 9.....	To the ten tribes, after the destruction of Damascus.....	740
xxix., xxx., xxxi.....	Isa. xx. 6.....	On Hezekiah's alliance with Egypt.....	713
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17, to end, iv.....	Neh. xiii. 31.....	After the completion of the reformation by Nehemiah.....	400

NOTE.—The above Table states after what Scripture the different portions of the prophetic books are to be read in the order of time, but it does not necessarily imply that there is any connection of subject between the Scripture and the prophecy; as, for instance, Mal. i., ii., iii. 1-16, following Psalm cxix. Often, however, there is an important connection: for instance, 2 Kings xvi. 5, with Isa. vii.-x. 1-5, presents us with an astonishing view of the long-suffering of God to one of the most wicked of men: the prophet Isaiah, for the consolation of Ahaz, was sent not only to assure him of immediate safety, but to announce to him one of the most splendid prophecies in the Old Testament respecting the promised Messiah (Isa. vii. 14; ix. 6, etc.).

In studying prophecies, as in parables, we are chiefly to consider their scope and design, without attempting to find too minute or exact an explanation of the poetical symbols or images in which the Sacred Books abound; many of these are simply used as adornments of style—the sky and trees in the background to fill in and beautify the picture.

Many of the Old Testament prophecies have a twofold application: first, directly to the temporal punishments and blessings of the Jews; and secondly, less directly, yet clearly and unequivocally, to the Messiah and His kingdom. In fact, almost all the prophecies in the Old Testament, whatever their direct significance and object, are to be referred to the Gospel, where alone we can find their full completion. We must not, however, look for a mystical or typical meaning in every prophecy; as a rule, when the direct meaning is plain and complete in sense and application, or when history shows an entire fulfilment, it is scarcely needful or expedient to depart from it or to be over-curious to look beyond.

In the reckoning of time, in prophetic language, a day denotes a year, and often things yet future are, to indicate their certainty, spoken of as though past. When the prophets speak of the *last days* or the *latter days*, they always refer to the Messianic era, and so also, generally, when they use the expression *that day*.



## PROPHECIES ALREADY LITERALLY FULFILLED.

TEXT.	THE FULFILMENT.	TEXT.	THE FULFILMENT.
Gen. ix. 25, 27.	The descendants of Shem and Japheth are "ruling" and "enlarged," but the descendants of Ham are still "the servants of servants."	Nab. i., iii.	Nineveh is completely destroyed, and for ages its locality was unknown.
Gen. xvi. 10, 12.	The posterity of Ishmael have "multiplied exceedingly," living like "wild men," "their hand against every man," free in "the presence of all their brethren" and of all their enemies.	Isa. xiii., xiv.	Babylon has been swept with "the besom of destruction," is made "a desolation for ever," "a possession for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant."
Gen. xlix. 10.	"The sceptre has departed from Judah."	Ezek. xxvi. 4, 5.	Tyre has become "like the top of a rock, a place for fishers to spread their nets upon."
Lev. xxvi. 38, 39.	The Jews have been "led away into all nations," "Jerusalem has been trodden down by the Gentiles," the people have been "plucked from off their own land," "removed into all the kingdoms of the earth," "scattered among the heathen," "among all people," "sifted among all nations," have "become a proverb," have found "among these nations no ease, and the sole of their foot had no rest," have "been many days without a king and without a sacrifice."	Ezek. xxix. 14, 15.	Egypt became "a base kingdom," tributary to strangers, and never able to "exalt itself above the nations."
Deut. xxviii. 62, 67.		Dan. xi. 37, 39.	The fourth and last of the four great kingdoms was divided into ten kingdoms, and among them has arisen a power with a triple crown, "diverse from the first," "with a mouth speaking very great things," "wearing out the saints of the Most High," "changing times and laws," ruling "over many and dividing the land for gain."
Ezek. v. 10, 15.			
Hos. iii. 4.			
Num. xxiii. 9.	The Jews "dwell alone," and are not "reckoned among the nations."	Luke xxi. 24.	The Jews have been led into all nations, and Jerusalem has been trodden down by the Gentiles.
Num. xxiv. 20.	"The remembrance of Amalek" is "utterly put out from under heaven."	1 Tim. iv. 1-3.	The apostasy here predicted has taken place. The Roman Church has forbidden the priesthood "to marry," and "commanded to abstain from meats."
Ps. ii. 8.	The Lord has given to the Messiah "the heathen for his inheritance," and the progress of the Gospel is hastening the time when "from the rising of the sun, even to the going down of the same, his name shall be great among the Gentiles."	Rev. ii., iii.	The decay of the seven Asiatic churches and their fate have been literally foretold.
Mal. i. 11.	The family of Esau has become extinct, "cut off for ever," so that there is "none remaining of the house of Esau." The "palaces of Bozrah" have been "devoured by fire." Fire was "kindled in Rabbah and in the palaces thereof," and Ammon was destroyed as in "the day of the whirlwind."	Rev. xiii.-xvii.	The rise, power and fury of the mystical Babylon are here set forth, and Rome built on seven hills is pointed out as the seat of this tyranny.
Jer. xlix. 17, etc.			
Ezek. xxv. 12, etc.			
Joel iii. 19.			
Amos i. 11, etc.			
Obad. x. 18, etc.			

## INSTANCES OF PROPHECY COMPARED WITH HISTORY.

THE CHIEF POINTS BEING SELECTED AND NUMBERED.

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.		CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.	
NO.	THE FIRST BEAST.—DAN. vii. 4.	NO.	ASSYRIAN EMPIRE.
1.	A lion,	1.	The Babylonian empire;
2.	having eagle's wings;	2.	Nineveh, etc., added to it—but
3.	the wings were plucked;	3.	Nineveh was almost destroyed at the fall of Sardanapalus.
4.	it was raised from the ground,	4.	Yet this empire was again elevated to power,
5.	and made to stand on the feet, as a man,	5.	and seemed to acquire stability under Nebuchadnezzar,
6.	and a man's heart [intellect] was given to it.	6.	who laid the foundation of its subsequent policy and authority.
THE SECOND BEAST.—DAN. viii. 3, 4.		PERSIAN EMPIRE.	
1.	A ram	1.	Darius, or the Persian power.
2.	which had two horns,	2.	Composed of Media and Persia—
3.	both high,	3.	both considerable provinces,
4.	but one higher than the other:	4.	Media the most powerful; yet this most powerful
5.	the highest came up last;	5.	Median empire, under Dejoces, rose after the other,
6.	the ram pushed west, north and south,	6.	and extended its conquests, under Cyrus, over Lydia, etc., west;
7.	did as he pleased, and became great.	7.	over Asia, north; over Babylon, etc., south; and, ruling over such an extent of country, was a great empire.
THE THIRD BEAST.—DAN. viii. 5-12.		GRECIAN EMPIRE.	
1.	A he-goat	1.	Alexander, or the Greek power,
2.	came from the west,	2.	came from Europe (west of Asia)
3.	gliding swiftly over the earth;	3.	with unexampled rapidity of success;
4.	ran unto the ram in the fury of his power,	4.	attacked Darius furiously, and
5.	smote him,	5.	beat him—at the Granicus, Issus, etc.;
6.	broke his two horns,	6.	conquered Persia, Media, etc.;
7.	cast him on the ground,	7.	ruined the power of Darius,
8.	stamped on him, and	8.	insomuch that Darius was murdered, etc.
9.	waxed very great;	9.	Alexander overran Bactriana to India,
10.	when he was struck his great horn was broken, and	10.	but died at Babylon in the zenith of his fame and power;
11.	instead of it came up four notable ones	11.	his dominions were parceled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers);
12.	toward the four winds of heaven;	12.	In Babylon, Asia Minor, Egypt, Greece.
13.	out of one of them a little horn waxed great	13.	Antiochus the Great, succeeded by Antiochus Epiphanes,
14.	toward the south and east,	14.	conquered Egypt, etc.,
15.	which took away the daily sacrifice, cast down the sanctuary, etc.	15.	and endeavored utterly to subvert the Jewish polity, polluting their temple-worship and sacrifices to the utmost of his power.

## DATE AND ORIGIN OF THE PSALMS, ARRANGED ACCORDING TO THE OCCASION AND ORDER.

PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED.	BEFORE CHRIST.	PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED.	BEFORE CHRIST.
1.....	Neh. 13. 3.....	Written by David or Ezra, and placed as a preface to the Psalms.	444	75, 76.....	2 Kings 19. 35.	On the destruction of Sennacherib.....	710
2.....	1 Chron. 17. 27.	On the delivery of the promise by Nathan to David—a prophecy of Christ's kingdom.	1044	77.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
3.....	2 Sam. 15. 29.....	On David's flight from Absalom.....	1023	78.....	1 Chron. 28. 21, or 2 Chron. 19. 56.....	Inserted toward the end of David's life.....	1015
4.....	2 Sam. 17. 29.....	During the flight from Absalom.....	1023	79.....	Jer. 39. 10.....	On the destruction of the city and temple.....	588
5.....	2 Sam. 17. 29.....	During the flight from Absalom.....	1023	80.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
6.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	81.....	Ezra 6. 22.....	On the dedication of the second temple.....	515
7.....	2 Sam. 16. 14.....	On the reproaches of Shimei.....	1023	82.....	2 Chron. 19. 7.....	On the appointment of judges by Jehoshaphat.....	897
8.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	83.....	Jer. 39. 10, or 2 Chron. 20.....	On the desolation caused by the Assyrians.....	588
9.....	1 Sam. 17. 4, or 1 Chron. 16. 43.	On the victory over Goliath.....	1063	84.....	Ezra 3. 13.....	On the foundation of the second temple.....	535
10.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	85.....	Ezra 1. 4.....	On the decree of Cyrus.....	536
11.....	1 Sam. 19. 3.....	When David was advised to flee to the mountains.....	1062	86.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
12.....	1 Chron. 28. 1.....	Inserted toward the end of David's life.....	1015	87.....	Ezra 3. 7.....	On the return from the Babylonish captivity.....	536
13, 14, 15.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	88.....	Exod. 2. 25.....	During the affliction in Egypt.....	1531
16.....	1 Chron. 17. 27, or 1 Sam. 27.....	On the delivery of the promise by Nathan to David.....	1044	89.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
17.....	1 Sam. 22. 19.....	On the murder of the priests by Doeg.....	1060	90.....	Numb. 14. 45.....	On the shortening of man's life, &c.....	1489
18.....	2 Sam. 22. 51.....	On the conclusion of David's wars.....	1019	91.....	1 Chron. 28. 10.	After the advice of David to Solomon.....	1015
19.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	92, 93.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
20, 21.....	2 Sam. 10. 19.....	On the war with the Ammonites and Syrians.....	1036	94.....	Jer. 39. 10.....	On the destruction of the city and temple.....	588
22.....	1 Chron. 17. 27.	On the delivery of the promise by Nathan; or in severe persecution.....	1044	95.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
23, 24.....	1 Chron. 28. 21, or 1 Chron. 16. 43.....	Inserted toward the end of David's life.....	1015	96.....	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house.....	1051
25, 26, 27.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	97.....	2 Chron. 7. 10.....	On the removal of the ark into the temple.....	1004
28, 29.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	98.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
30.....	1 Chron. 21. 30.	On the dedication of the threshing-floor of Araunah.....	1017	99.....	Dan. 9. 27.....	On the near termination of the captivity.....	538
31.....	1 Sam. 23. 12.....	On David's persecution by Saul.....	1060	100.....	2 Sam. 12. 15.....	On the pardon of David's adultery.....	1034
32, 33.....	2 Sam. 12. 15.....	On the pardon of David's adultery.....	1034	101.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
34.....	1 Sam. 21. 15.....	On David's leaving the city of Gath.....	1060	102.....	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house.....	1051
35.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060	103.....	Ezra 3. 7.....	On the return from the captivity.....	536
36, 37.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	104.....	1 Kings 11. 20.....	On the conquest of Idom by Joab.....	1040
38, 39.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	105.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060
40, 41.....	2 Sam. 17. 29.....	On David's flight from Absalom.....	1023	106.....	1 Chron. 17. 27.	On the promise by Nathan to David.....	1044
42.....	2 Sam. 17. 29.....	On David's flight from Absalom.....	1023	107.....	Ezra 3. 7.....	On the return from the captivity.....	536
43.....	2 Sam. 17. 29.....	On David's flight from Absalom.....	1023	108.....	2 Chron. 20. 26.	On the victory of Jehoshaphat.....	896
44.....	2 Kings 19. 7.....	On the blasphemous message of Rabshakeh.....	710	109.....	Ezra 3. 7.....	On the return from the captivity.....	536
45.....	1 Chron. 17. 27.	On the delivery of the promise by Nathan.....	1044	110.....	1 Chron. 17. 27.	On the promise by Nathan to David.....	1044
46.....	2 Chron. 20. 26.	On the victory of Jehoshaphat.....	896	111, 112.....	Neh. 13. 3.....	Manual of devotion by Ezra.....	444
47.....	2 Chron. 7. 10.....	On the removal of the ark into the temple.....	1004	113, 114.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
48.....	Ezra 6. 22.....	On the dedication of the second temple.....	515	115.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
49, 50.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	116, 117.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
51.....	2 Sam. 12. 15.....	Confession of David after his adultery.....	1034	118.....	Ezra 1. 4.....	On the decree of Cyrus.....	536
52.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060	119.....	Ezra 3. 7.....	On the return from the captivity.....	536
53.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	120.....	Ezra 4. 24.....	On the opposition from the Samaritans.....	535
54.....	1 Sam. 23. 23.....	On the treachery of the Ziphims to David.....	1060	121.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
55.....	2 Sam. 17. 29.....	During the flight from Absalom.....	1023	122.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
56.....	1 Sam. 21. 15.....	When David was with the Philistines in Gath.....	1060	123.....	1 Chron. 15. 14.	On the second removal of the ark.....	1051
57.....	1 Sam. 24. 22.....	On David's refusal to kill Saul in the cave.....	1058	124.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015
58.....	1 Sam. 24. 22.....	Continuation of Psalm 57.....	1058	125.....	Ezra 3. 7.....	On the return from the captivity.....	536
59.....	1 Sam. 19. 17.....	On Saul surrounding the town of David.....	1061	126.....	2 Chron. 7. 10.....	On the removal of the ark into the temple.....	1004
60.....	1 Kings 11. 20.....	On the conquest of Edom by Joab.....	1040	127, 128.....	Dan. 7. 28.....	During the Babylonish captivity.....	539
61.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	129.....	Ezra 6. 13.....	On the rebuilding of the temple.....	519
62.....	2 Sam. 17. 29.....	In David's persecution by Absalom.....	1023	130.....	1 Chron. 13. 4.....	Prayer of David when made king over all Israel.....	1048
63.....	1 Sam. 24. 22.....	Prayer of David in the wilderness of Engedi.....	1058	131.....	1 Sam. 22. 19.....	On David's persecution by Doeg.....	1060
64.....	1 Sam. 22. 19.....	On David's persecution by Saul.....	1060	132.....	1 Sam. 27. 1.....	Prayer of David when driven from Judaea.....	1055
65.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	133.....	1 Sam. 22. 1.....	Prayer of David in the cave of Adullam.....	1060
66.....	Ezra 3. 13.....	On laying the foundation of the second temple.....	535	134.....	2 Sam. 17. 29.....	During the war with Absalom.....	1053
67.....	Dan. 7. 28.....	During the Babylonish captivity.....	539	135.....	2 Sam. 17. 29.....	On the victory over Absalom.....	1053
68.....	2 Sam. 6. 11.....	On the first removal of the ark.....	1045	136.....	1 Chron. 28. 10.	David, when old, reviewing his past life.....	1015
69.....	1 Chron. 28. 21.	Inserted toward the end of David's life.....	1015	137.....	Ezra 6. 22.....	On the dedication of the second temple.....	515
70, 71.....	1 Chron. 29. 19.	On Solomon's rebellion.....	1023	138.....			
72.....	2 Kings 19. 19.	On the destruction of Sennacherib.....	710	139.....			
73.....	Jer. 39. 10.....	On the destruction of the city and temple.....	588				
74.....							

NOTE.—The Book of Psalms is quoted in the New Testament, or clearly referred to, upwards of seventy times.

AUTHORS.—The question of the authorship of many of the Psalms has caused much discussion, and is still an open one. Though an interesting question, it is not vitally important. The Psalms are usually ascribed to the several authors, as follows: David, 85; Solomon, 7; Moses, 9; Asaph, 12; Heman, 1; Ezra, 3; the sons of Korah, 11; Hezekiah, 1; Daniel, 1; Haggai, 1; Unknown, 19.

1 Applied to our Lord by Peter, Acts 2. 25-31; and by Paul, Acts 13. 35, 36.

2 Explained and applied to our Lord, Heb. 1. 8, 9; 1 Pet. 3. 22; Eph. 1. 22; Phil. 2. 9-11.

3 Cited by our Lord to prove his Divinity, Matt. 22. 44; by Peter, Acts 2. 32-36; Paul, 1 Cor. 15. 25-28; Heb. 7. 1-28; 8. 1.

4 Cited by our Lord, Matt. 21. 42; explained by Peter, Acts 4. 11; 1 Pet. 2. 4, 5; Paul, Rom. 9. 32, 33; Eph. 2. 20, 21.

5 Calmet and most commentators refer this Psalm to the captivity.



## TABLE OF THE PSALMS ADAPTED TO THE PURPOSES OF PRIVATE DEVOTION.

NO.	PRAYERS ADAPTED TO VARIOUS SUBJECTS.	NO.	PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD.
1.	Prayers for pardon of sin, Ps. vi., xxv., xxxviii., li., cxxx. Psalms styled penitential, vi., xxxii., xxxviii., li., ciii., cxxx., cxliii.	1.	General acknowledgments of GOD'S goodness and mercy, and particularly his care and protection of good men, Ps. xxiii., xxxiv., xxxvi., xci., ciii., cxvii., cxviii., cxli., cxlii.
2.	Prayers composed when the Psalmist was deprived of the public exercise of religion, Ps. xlii., xliii., lxiii., lxxxiv.	2.	Psalms displaying the power, majesty, glory and other attributes of JEHOVAH, Ps. viii., xix., xxiv., xxix., xxxiii., xlvi., l., lxxv., lxxvi., lxxvii., xciii., xciv., xcvi., xcvi., xcix., cxi., cxiii., cxv., cxxxiv., cxxxix., cxlvii., cxlviii., cl.
3.	Prayers in which the Psalmist appears extremely dejected, though not totally deprived of consolation, under his afflictions, Ps. xlii., xliii., lxix., lxxvii., lxxxviii., cxliii.	INSTRUCTIVE PSALMS.	
4.	Prayers in which the Psalmist asks help of GOD, in consideration of his own integrity and the uprightness of his cause, Ps. vii., xvii., xxvi., xxxv.	1.	The different characters of good and bad men—the happiness of the one and the misery of the other, Ps. i., v., vii., ix., xi., xli., xlv., xv., xvii., xxiv., xxv., xxxii., xxxiv., xxxvi., xxxvii., l., lii., liii., lviii., lxxii., lxxv., lxxxiv., xci., xcii., xciv., cxii., cxix., cxxi., cxv., cxvii., cxviii., cxxxiii.
5.	Prayers expressing the firmest trust and confidence in GOD under afflictions, Ps. iii., xvi., xxvii., xxxi., liv., lvi., lvii., lxi., lxxi., lxxxvi.	2.	The excellence of GOD'S law, Ps. xix., cxix.
6.	Prayers composed when the people of GOD were under affliction or persecution, Ps. xlii., lx., lxxiv., lxxix., lxxx., lxxxiii., lxxxix., xciv., cii., cxiii., cxxxvii.	3.	The vanity of human life, Ps. xxxix., xli., xc.
7.	The following are also prayers in time of trouble and affliction: Ps. iv., v., xi., xxviii., xli., lv., lix., lxiv., lxx., cix., cxx., cxi., cxli., cxlii.	4.	Advice to magistrates, Ps. lxxii., ci.
8.	Prayers of intercession, Ps. xx., lxvii., cxii., cxxxii., cxliv.	5.	The virtue of humility, Ps. cxxxi.
PSALMS OF THANKSGIVING.		PROPHETICAL PSALMS.	
1.	Thanksgivings for mercies bestowed on particular persons, Ps. ix., xviii., xxi., xxx., xxxiv., xl., lxxv., ciii., cxvi., cxviii., cxxxviii., cxliv.	Ps. ii., xvi., xxii., xl., xlv., lxviii., lxxii., lxxxvii., cx., cxviii.	
2.	Thanksgivings for mercies bestowed upon the Israelites in general, Ps. xlv., xlviii., lxxv., lxxvi., lxxxi., lxxxv., xcvi., cv., cxxiv., cxxvi., cxxxix., cxxxv., cxxxvi., cxlix.	HISTORICAL PSALMS.	
		Ps. lxxviii., cv., cvi.	

## ORDER OF THE NARRATIVE IN THE BOOKS OF THE OLD TESTAMENT.

NAMES.	AUTHORS.	DATES IN YEARS BEFORE CHRIST.	NAMES.	AUTHORS.	DATES IN YEARS BEFORE CHRIST.
JOB .....	JOB .....	Unknown.	PSALMS .....	DAVID and others.....	{ At various times.—Those by David from 1060 to 1015.
GENESIS .....	MOSES.....	From 4004 to 1635.	SOLOMON'S SONG.....	SOLOMON .....	About 1016.
EXODUS .....	MOSES.....	From 1635 to 1491.	PROVERBS .....	SOLOMON .....	About 1000.
LEVITICUS .....	MOSES.....	1491.	ECCLESIASTES.....	SOLOMON .....	About 976.
NUMBERS.....	MOSES.....	From 1491 to 1451.	1 KINGS.....	{ Probably JEREMIAH. }	1 Kings, from 1015 to 889.
DEUTERONOMY .....	MOSES.....	1451.	2 KINGS.....	{ JEREMIAH. }	2 Kings, from 889 to 588.
JOSHUA .....	JOSHUA.....	From 1451 to 1425.	1 CHRONICLES.....	{ EZRA and others..... }	From 4004 to 532.
JUDGES .....	SAMUEL.....	From 1425 to 1120.	2 CHRONICLES.....	{ EZRA .....	From 536 to 456.
RUTH .....	Unknown .....	From 1241 to 1231.	EZRA .....	NEHEMIAH.....	From 455 to 433.
1 SAMUEL.....	{ Compiled by SAMUEL, NATHAN and GAD. }	From 1135 to 1055.	NEHEMIAH.....	MORDECAI .....	From 521 to 495.
2 SAMUEL.....	{ SAMUEL, NATHAN and GAD. }	From 1055 to 1016.	ESTHER.....		

## CHRONOLOGICAL ORDER OF THE PROPHETICAL BOOKS.

NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.	NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
JONAH.	Between 856 and 784.	JOASH, AMAZIAH, or AZARIAH.	JEHU and JEHOAHAZ, or JOASH and JEROBOAM II.	JEREMIAH.	Between 628 and 586.	JOSIAH.	
AMOS.	Between 810 and 795.	UZZIAH, ch. i. 1.	JEROBOAM II., ch. i. 1.	HABAKKUK.	Between 612 and 598.	JEHOIAKIM.	
HOSEA.	Between 810 and 725.	UZZIAH, JOTHAM, AHAZ, HEZEKIAH.	JEROBOAM II., ch. i. 1.	DANIEL.	Between 606 and 534.	During all the captivity.	
ISAIAH.	Between 810 and 698.	UZZIAH, JOTHAM, AHAZ and HEZEKIAH.	ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA.	OBADIAH.	Between 588 and 583.	Soon after the siege of Jerusalem by NEBUCHADNEZZAR.	
JOEL.	Between 810 and 660.	UZZIAH or MANASSEH.	ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA.	EZEKIEL.	Between 583 and 562.	Captivity.	
MICAH.	Between 758 and 699.	JOTHAM, AHAZ and HEZEKIAH, ch. i. 1.	PEKAH and HOSEA.	HAGGAI.	About 520 or 518.	After the return from Babylon.	
NAHUM.	Between 720 and 698.	About the close of HEZEKIAH'S reign.		ZECHARIAH.	Between 520 and 518.		
ZEPHANIAH.	Between 640 and 609.	JOSIAH, ch. i. 1.		MALACHI.	Between 436 and 420.		

## FEASTS AND FESTIVALS OF THE JEWS; WITH THE SEASONS AND PRODUCTS OF THE YEAR.

MONTH OF SACRED YEAR.	CIVIL YEAR.	NAME.	ANSWERING TO THE MONTHS OF	FESTIVALS AND LESSONS.	SEASONS AND WEATHER.	PRODUCTIONS.
1st.	7th.	Abib, or Nisan (30 days), Exod. xii. 2; Ezra vii. 9; Neh. ii. 1; Esth. iii. 7.	Parts of Mar. and April.	3. Lev. vi.; Jer. vii. 21. 14. Paschal lamb slain. The Passover. 16. The first-fruits of the barley-harvest presented. 21. End of the Passover and unleavened bread.	HARVEST BEGINS. The latter rain begins to fall, Deut. xi. 14; Zech. x. 1. The weather during the rains chilly, Ezra x. 9; John xviii. 10. This rain prepares the corn for harvest. Great heat, especially in the plains. The rivers swell from the rains, Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5.	Barley ripe at Jericho; wheat partly in ear; fig-tree blossoms; winter-fig still on the tree, Matt. xxi. 19; Mark xi. 23.
2d.	8th.	Tyar, or Zif (29 days), 1 Kings vi. 1.	Parts of April and May.	11. Lev. xvi. 1; Ez. xxii. 14. The second Passover (Num. ix. 10, 11), for such as could not celebrate the first.	The latter rains still frequent. These rains often preceded by whirlwinds, 1 Kings xviii. 45; Matt. viii. 24.	Barley generally three weeks earlier than wheat. Barley generally cut this month, Ruth i. 22. Wheat begins to ripen.
3d.	9th.	Sisan, or Sivan (30 days), Esth. viii. 9.	Parts of May and June.	6. Pentecost, or feast of weeks. First-fruits of wheat-harvest (Lev. xxiii. 17, 20), and first-fruits of all the ground, Deut. xxvi. 2, 10, 16; 1 Kings xii. 25-33. 10. Num. i.; Hos. i.	Excessive drought. From April to Sept. no rain or thunder, 1 Sam. xii. 17; Prov. xxvi. 1. The morning cloud seen early, but soon disappears, Hos. vi. 4; xiii. 3. Copious dews at night, Job xxix. 9; Ps. cxxxiii. 3. North and east winds increase drought, Gen. xli. 6; Jer. iv. 8.	Wheat ripening on the hills in June; in the valleys, early in May.
4th.	10th.	Thammuz (29 days).	Parts of June and July.	3. Num. xiii. 1; Josh. ii. 26. Num. xxii. 2; Mic. v. 7.	Heat increases.	Early vintage, Lev. xxvi. 5. Rice and early figs ripen.
5th.	11th.	Ab (30 days), Ezra vii. 9.	Parts of July and Aug.	3. Num. xxx. 2; Jer. i. 20. Deut. i.; Isa. i.	HOT SEASON. Heat intense; country apparently burned up. Lebanon nearly free from snow.	Ripe figs at Jerusalem; olives at Jericho; grapes ripening.
6th.	12th.	Elul (29 days), Neh. vi. 15.	Parts of Aug. and Sept.	3. Deut. vii. 12; Isa. xlix. 14. 20. Deut. xvi. 18; Isa. li. 12.	Heat still intense, 2 Kings iv. 19, 20; Ps. cxxi. 6; Isa. xlix. 9, 10; Rev. vii. 16.	Grape harvest general.
7th.	1st.	Tisri, or Ethanim (30 days), 1 Kings viii. 2.	Parts of Sept. and Oct.	1. Feast of trumpets, Lev. xxiii. 24; Num. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the in-gatherings, Ex. xxiii. 16; Lev. xxiii. 34. First-fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.; Isa. xlii. 5.	SEED-TIME BEGINS. Heat in the day; nights frosty, Gen. xxxi. 40. Showers frequent; the former, or early rain. Ploughing and sowing begin.	
8th.	2d.	Marchesvan, or Bul (29 days), 1 Kings vi. 38.	Parts of Oct. and Nov.	8. Gen. xxiii. 1; 1 Sam. i. 1.	Sometimes the early rain begins now. Wheat and barley sown.	The latter grapes gathered.
9th.	3d.	Chisleu (30 days), Zech. vii. 1; Neh. i. 1.	Parts of Nov. and Dec.	10. Gen. xxxvii. 1; Amos ii. 6. 25. Feast of the dedication, 1 Mac. iv. 52-59; John x. 22, 23.	WINTER BEGINS. Trees lose their foliage. Snow begins to fall on the mountains, Josh. xxxvi. 22.	
10th.	4th.	Thebeth (29 days), Esther ii. 16.	Parts of Dec. and Jan.	25. Ex. x. 1; Jer. xli. 13.	On the mountains the cold is severe. Hail; snow, Josh. x. 11; Ps. xlvii. 16, 17. Weather warm at intervals, Ezek. xxxiii. 30, 31.	Grass and herbs spring up after the rains.
11th.	5th.	Shevet, or Shebet (30 days), Zech. i. 7.	Parts of Jan. and Feb.	17. Ex. xxi. 1; Jer. xxxiv. 8.	COLD SEASON. Corn still sown. At the beginning of the cold season the weather cold, but gradually becomes warm.	The winter-fig found on the trees, though they are stripped of their leaves.
12th.	6th.	Adar (29 days), Ezra vi. 15. Ye Adar, or 2d Adar.	Parts of Feb. and Mar.	1. Ex. xxxviii. 21; 1 Sam. xvii. 13. 14, 15. Feast of Purim. 25. Lev. i. 1; Isa. xliii. 21.	Thunder and hail frequent. Barley sometimes sown.	The almond tree blossoms.

NOTE.—The first month of the sacred year was the one whose full moon followed next after the vernal equinox, and therefore sometimes answered to March and sometimes to April, and sometimes to parts of both.



## JEWISH SEASONS, SACRIFICES AND OBLATIONS.

WITH THEIR TYPICAL REFERENCE TO CHRIST, HIS WORK AND HIS INSTITUTIONS.

## SACRIFICES AND OBLATIONS.

The distinction between sacrifices and oblations consisted in this, that in the former the thing offered was wholly or partially destroyed, as being Jehovah's only; in the latter, it was acknowledged to be His gift, and then enjoyed by the offerer.

The sacrifices were divided into *burnt-offerings*, with the accompanying *meat-offerings* (meat-food in general, especially corn and flour), *peace-offerings*, *sin-offerings*, for sins committed ignorantly, and *trespass-offerings*, for wilful sins and for ceremonial uncleanness.

I. **THE BURNT-OFFERING**, or *perfect sacrifice*, was so called because it was wholly consumed by fire upon the altar of burnt-offering, and so, as it were, sent up to God on the wings of fire. It signified that the offerer belonged wholly to God, and that he dedicated himself soul and body to Him. Burnt-offerings were made on behalf of the whole people or by one or more individuals who must bring them of their own free will (Lev. i, vi, 8-13). Three kinds of animals, free from blemish, might be offered: (1) a young bullock of not more than three years; (2) a lamb or kid, a male of the first year; (3) turtle doves or young pigeons. Burnt-offerings were made on the following occasions, viz.:

1. **The Daily Sacrifice** of a yearling lamb or kid was offered at the times of the morning and evening prayer before the priest went into the tabernacle to burn incense.

2. **The Sabbath Burnt-Offering** was the daily sacrifice doubled (Num. xxviii. 9, 10).

3. **The Burnt-Offerings** at the festivals of the New Moon, the three great feasts, the Day of Atonement and the Feast of Trumpets, were generally two bullocks, a ram and seven lambs (Num. xxviii. 11; xxix. 39).

4. **Private Burnt-Offerings** prescribed by the law, at the consecration of priests, the purification of women, the removal of leprosy or other ceremonial uncleanness, the performance or the accidental breach of the vow of a Nazirite.

II. **THE MEAT-OFFERING** and the **DRINK-OFFERING** always accompanied the burnt-offering, for which, indeed, the meat-offering might be substituted by the poor. As the burnt-offering signified the consecration of *life* to God, so in the meat-offering the produce of the land was presented before Him as being His gift, with the devout acknowledgment in both cases, "Of thine own have we given thee" (1 Chron. xxix. 14).

III. **THE PEACE-OFFERING** was not an atoning sacrifice to make peace with God, but a joyful celebration of *peace* made through atoning provisions of the covenant. Jehovah, as it were, was in His *House* inviting the worshiper who had been reconciled and accepted to *feast with Him*. Only a part of the offering was burnt on the altar and was thus offered to Jehovah; the breast and the shoulder belonged to the priests, and the rest might be eaten by the worshiper.

IV. **THE SIN-OFFERING** was an expiatory sacrifice for sins of ignorance committed by a priest, or by any of the people. Special victims were enjoined in different cases with special ceremonies (Lev. vi. 24-30).

V. **TRESPASS-OFFERINGS** were for sins committed knowingly, as well as for acts of ceremonial uncleanness.

And thus in all these sacrifices and offerings, which were continued from year to year, the Jews had before their minds the great facts of their guilt and exposedness to condemnation because of their violation of God's righteous law. They were taught their inability to satisfy the demands of the law which they had broken, and, above all, that when they deserved judgment, deliverance was graciously prepared for them by way of substitution and atonement. They were taught that it was not possible "that the blood of bulls and of goats should take away sins," yet these shadows intimated the substance of good things to come away sins, when the Great Deliverer, by one perfect offering, which needed no repetition, should finish the work of redemption, and for ever sit down at the right hand of God. As in the type, the blood of an innocent victim was shed, so in the case of the great Antitype, the holy and righteous One who knew no sin, who was of pure and undefiled, gave His life as a ransom for the guilty, His vicarious death and sufferings atone for guilt, and thus peace with God is the portion of the believer in the Saviour. The believing Jew was permitted to eat of the peace-offering as an intimation of the fact that reconciliation and acceptance had been secured; so now the Christian is assured that, being justified by faith (Rom. v. 1), he has peace with God through our Lord Jesus Christ.

VI. **OBLATIONS** are not clearly distinguished from those sacrifices which were of the nature of *gifts*; they included *incense*, things *vowed*, *first-fruits* of corn, of wine, oil and wool, the *first-born* of man and beast, and *tithes* of the produce of the land.

## THE SACRED SEASONS.

These fell under three heads.

I. Those connected with the Sabbath, namely:

1. The weekly Sabbath itself.
2. The Feast of the New Moon.
3. The Sabbatical Month, and the Feast of Trumpets.
4. The Sabbatical year.
5. The Year of Jubilee.

II. The three great historical festivals, namely:

1. The Passover.
2. The Feast of Pentecost.
3. The Feast of Tabernacles.

III. The Day of Atonement.

## I. THE SABBATICAL SEASONS.

1. **THE SABBATH** is so named from a Hebrew word which signifies *rest*. That this was one of the primeval institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "Remember the Sabbath day to keep it holy." The institution was not intended to promote idleness, but to prohibit *work for worldly gain*.

2. **THE FEAST OF THE NEW MOON** marked the completion of the lunar month. The first sight of her new crescent was announced by the sound of two silver trumpets (Num. x. 10).

3. **THE SABBATICAL MONTH** and the **FEAST OF TRUMPETS**. The month of Tisri, the first of the civil but the seventh of the sacred year, had a kind of Sabbatical character (Lev. xxiii. 24). The calendar was arranged so that the first day of this month fell on a Sabbath. This, the civil *New Year's* day, was ushered in by the blowing of trumpets, and hence was called the *Feast of Trumpets*. On the tenth of this month the great Day of Atonement was kept, and from the fifteenth to the twenty-second of the month the Feast of Tabernacles, the greatest of the whole year, was celebrated. All the great festivals were observed within a Sabbatical cycle of seven months.

4. **THE SABBATICAL YEAR**. Each seventh *day*, and each seventh *month* and each seventh *year* were holy. The land belonged to Jehovah, and it also had to keep its Sabbaths to Him. It was to be a season of rest and especially of great kindness to the poor. The land was not to be sown, nor the vineyards and the olive-yards dressed; no fruit or produce of any kind was to be gathered from the soil, but all was to be left to the poor, the slave and the stranger (Ex. xxiii. 10, 11). This was a "year of release," because in it creditors were bound to release poor debtors. Slaves also were to be set free (Deut. xv. 12-18). From the first the people neglected these injunctions, and it was one of the national sins which were punished by the Babylonian captivity.

5. **THE YEAR OF JUBILEE** occurred every fiftieth year. It completed every

half century. It began on the tenth of the seventh month, the great Day of Atonement. Sacrifice being offered, the trumpet of jubilee proclaimed "liberty to the captive and the opening of the prison doors to those that were bound." The land was left uncultivated as in the Sabbatical year, and all alienated possessions returned to the families to whom they had been allotted in the first division of the holy land. The institution was based on the principle that the land was God's, who granted to each family its portion, and thus the principle was asserted that the land, the people, all belonged to God, were His servants and incapable of belonging to any one but Him; and thus the jubilee completed the great Sabbatical cycle of years at the close of which, in a limited sense, "all things were made new."

## II. THE THREE GREAT HISTORICAL FESTIVALS.

Thrice in the year at these feasts all the males were required to appear before Jehovah at the tabernacle, and afterward at the temple. No age was prescribed: Jesus went up to the Passover at the age of twelve (Luke ii. 42), Samuel still younger (1 Sam. i. 24).

1. **THE PASSOVER**, which was the most solemn of the three festivals, as the memorial of the nation's birth and the type of Christ's death, was kept for seven days, from the evening which closed the fourteenth to the end of the twenty-first day of the first month of the sacred year, Abib or Nisan (April). Certain differences existed between the ordinance as observed in Egypt and the "Perpetual Passover." The latter was thus observed: On the fourteenth day of Nisan all heaven was put away out of their houses, and on the same day all males who were not infirm had to appear with an offering of money at the national sanctuary, according to his means (Deut. xvi. 16, 17). As the sun was setting the lambs were slain, and the fat and the blood given to the priests. The lamb was then roasted whole, and eaten with bitter herbs and unleavened bread, no portion of it being left until the morning. The same night the fat was burned by the priests after the fifteenth day had commenced, and the blood was sprinkled on the altar. On the fifteenth no work, except preparing food, was done, as it was a holy day. On the sixteenth of the month, the morrow after the Sabbath, the first sheaf of the harvest was presented and waved by the priest before the Lord, and a male lamb was offered as a burnt-sacrifice, with a meat and drink-offering. Special offerings were made during all the period, and the seventh day, the twenty-first of Nisan, appears to have been one of peculiar solemnity. Cheerfulness was to prevail during all the week, and in later years the *Hallel*, Psalm cxiii.-cxviii., was sung (Matt. xxvi. 30). The Passover has the profoundest and yet the clearest significance of any typical rite. Its teaching is summed up in the words, "CHRIST OUR PASSOVER IS SACRIFICED FOR US" (1 Cor. v. 7), who was in fact put to death at the very season of the Passover, as "a lamb without blemish and without spot" (1 Pet. i. 19; Isa. liii. 7; John i. 29; Acts viii. 32).

## MIRACLES OF THE OLD TESTAMENT.

THE MIRACLE.	THE OBJECT OR OCCASION.	THE PLACE.	THE TEXT.
The Multiplication of Languages.....	To Defeat Wrong Ambition.....	Babel.....	Gen. xi. 7-9.
Certain Sodomites Smitten with Blindness.....	To Punish them for Murderous Intent.....	Sodom.....	xix. 11.
Destruction of Sodom and Gomorrah.....	As Punishment for their Great Wickedness.....	Sodom and Gomorrah.....	xix. 24, 25.
Lot's Wife Turned into a Pillar of Salt.....	As Punishment for Disobedience in Looking Back.....	On the road from Sodom.....	xix. 26.
The Burning Bush—not Consumed.....	The Call of Moses.....	Horeb.....	Ex. iii. 2.
Moses' Rod Transformed into a Serpent.....	To Confirm his Faith.....	Horeb.....	iv. 2-5.
Moses' Hand made Leprous and Healed.....	To Confirm his Faith.....	Horeb.....	iv. 6, 7.
Aaron's Rod Transformed into a Serpent.....	To Convince Pharaoh of his and Moses' Divine Mission.....	Egypt.....	vii. 10-12.
The Ten Plagues.....	To Compel Pharaoh to let the Israelites Go Forth.....	Egypt.....	vii.-xii.
The Pillar of Cloud by Day and of Fire by Night.....	To Baffle the Egyptians and Guide the Israelites.....	Near Egypt.....	xiii. 20, 21.
The Red Sea Divided, and Returned to its Channel.....	To make a Road for the Israelites, and Drown the Egyptians.....	Near Egypt.....	xiv. 21, 22.
The Waters of Marah made Sweet.....	To Supply Drinking Water for the Israelites.....	Marah.....	xiv. 24, 25.
Quails and Manna Sent.....	To Supply the Israelites with Food.....	The Wilderness.....	xvi. 13-35.
Water brought from the Rock.....	To Supply the Israelites with Water.....	Horeb and Meribah.....	xvii. 5-7; Num. xx. 8-12.
Victory over the Amalekites.....	.....	Rephidim.....	xvii. 8-16.
Aaron's Rod Buds, Blossoms and Bears Almonds.....	To Convince the Israelites of his Authority.....	Kadesh.....	Num. xvii. 1-8.
Korah and his party Destroyed.....	As Punishment for their Rebellion.....	.....	xvi. 31-35.
Plague Sent and Stayed.....	To Rebuke their Murmurings.....	.....	41-50.
Fiery Serpents Sent and some of those Bitten Cured.....	To Rebuke their Murmurings.....	Desert of Zin.....	xxi. 7-9.
Balaam's Ass Speaks.....	To Rebuke him for Going to Balak.....	Pethor.....	xxii. 28-31.
Aaron's Sons Consumed with Fire from Heaven.....	For Offering Strange Fire.....	Sinai.....	Lev. x. 1, 2.
Miriam's Leprosy Cured.....	In answer to Moses' Prayer.....	Hazereth.....	Num. xii. 10-15.
The Jordan Divided.....	To Open Passage for Israelites and for Elijah and Elisha.....	River Jordan.....	Josh. iii. 14-17; 2 Kings ii. 8, 14.
The Walls of Jericho Fall.....	To Aid the Israelites in its Capture.....	Jericho.....	vi. 6-21.
The Sun and Moon Stand Still.....	To Lengthen the Day for the Israelites.....	Gibeon.....	x. 12, 13.
Samson receives Water from En-hakkore.....	To Slake his Thirst.....	Lehi.....	Judg. xiv. 19.
Sacrifices Consumed by Fire from Heaven.....	To Attest Divine Authority.....	Several places.....	Lev. ix. 24; Judg. vi. 21; Judg. xiii. 19, 20; 1 Ki. xviii. 38; 2 Chr. vii. 1.
Dagon and many Philistines Fall before the Ark.....	To Compel the Philistines to return it to its Rightful Keepers.....	Ashdod.....	1 Sam. v.
Beth-Shemeshites Smitten.....	To Punish Irreverence.....	Beth-Shemesh.....	vi. 19.
Thunder and Rain in Harvest-time, in answer to Samuel's Prayer.....	To Inspire Reverence.....	Gilgal.....	xii. 18.
Uzzah Struck Dead.....	To Punish Presumption.....	Perez-Uzzah.....	2 Sam. vi. 7.
Jeroboam's Hand Withered.....	To Punish his Defiance of God's Messenger.....	Beth-el.....	1 Kings xiii. 4, 6.
The Widow's Meal and Oil Multiplied.....	To Provide her and her Son and the Prophet with Food.....	Zarephath.....	1 Kings xvii. 10-16.
Ahaziah's Captains and their Fifties Consumed.....	To Rebuke Ahaziah's Defiance of God's Prophet.....	Near Samaria.....	2 Kings i. 9-12.
The Chariot of Fire takes Elijah to Heaven.....	To Show God's Especial Regard for him.....	Near the Jordan.....	ii. 11.
The Waters of Jericho made fit to Drink.....	In Answer to the Prayer of the People.....	Jericho.....	ii. 19-22.
Water provided for a Large Army.....	.....	Moab.....	iii. 16-20.
The Widow's Oil Multiplied.....	To Afford Means to Pay her Debts.....	Shunam.....	iv. 1-7.
The Shunammite's Son Raised.....	As a Reward for her Regard for the Prophet.....	Gilgal.....	iv. 32-36.
Poisonous Pottage Cured.....	To Supply Food for the Sons of the Prophets.....	Gilgal.....	iv. 40, 41.
One Hundred Men fed with Twenty Loaves.....	The Same Purpose as the last.....	Gilgal.....	iv. 42-44.
Naaman's Leprosy Cured.....	Because of his Faith.....	River Jordan.....	v. 10-14.
Gehazi made Leprous.....	As Punishment.....	Samaria.....	v. 24-27.
Axe-head caused to Float.....	.....	Jordan.....	vi. 6.
A Syrian Band Smitten with Blindness.....	To Rescue the Prophet.....	Dothan.....	vi. 19.
The Syrian Army put to Flight.....	To Deliver Samaria from Siege.....	Samaria.....	vii. 6, 7.
The Dead Man Revived by Contact with Elisha's Remains.....	.....	.....	xiii. 20, 21.
Sennacherib's Army Destroyed.....	To Deliver Jerusalem, in answer to Hezekiah's Prayer.....	Jerusalem.....	xix. 35.
The Sun made to Go Back.....	As a Proof of what the Prophet had Said.....	Jerusalem.....	xx. 9-11.
Uzziah made Leprous.....	To Punish him for Usurping the Priests' Functions.....	Jerusalem.....	2 Chron. xxvi. 19-21.
Saved in the Fiery Furnace.....	To Attest God's Power and Providence.....	Babylon.....	Dan. iii. 19-27.
Daniel Saved from Lions.....	The Same Object.....	Babylon.....	vi. 16-23.
Jonah in Whale's Belly.....	To Punish his Attempt to Escape Duty.....	Mediterranean.....	Jon. i. 17.
Jonah Delivered.....	In Answer to his Repentant Prayer.....	Mediterranean.....	ii.

## PARABLES OF THE OLD TESTAMENT.

BY WHOM SPOKEN.	THE PARABLE.	WHERE SPOKEN.	TEXT.
BALAAH.....	Concerning the Moabites and Israelites.....	Mount Pisgah.....	Num. xxiii. 24.
JOTHAM.....	Trees making a King.....	Mount Gerizim.....	Judg. ix. 7-15.
SAMSON.....	Strong bringing forth Sweetness.....	Timnath.....	xiv. 14.
NATHAN.....	Poor Man's Ewe Lamb.....	Jerusalem.....	2 Sam. xii. 1-4.
WOMAN OF TEKOA.....	Two Brothers Striving.....	Jerusalem.....	xiv. 1.
THE SMITTEN PROPHET.....	The Escaped Prisoner.....	Near Samaria.....	1 Kings xx. 35-40.
JEHOASH, KING OF ISRAEL.....	The Thistle and Cedar.....	Jerusalem.....	2 Kings xiv. 9.
DAVID.....	Israel Compared to a Vine.....	Jerusalem.....	Ps. lxxx. 8-16.
ISAIAH.....	Vineyard yielding Wild Grapes.....	Jerusalem.....	Isa. v. 1-6.
EZEKIEL.....	The Vine Tree.....	Jerusalem.....	Ezek. xv.
EZEKIEL.....	The Great Eagles and the Vine.....	Babylon.....	xvii. 3-10.
EZEKIEL.....	Lions' Whelps.....	Babylon.....	xix. 2-9.
EZEKIEL.....	The Wasted Vine.....	Babylon.....	xix. 10-14.
EZEKIEL.....	The Boiling Pot.....	Babylon.....	xxiv. 3-5.
HAGGAI.....	Holy Flesh.....	Jerusalem.....	Hag. ii. 11-14.



# PASSAGES CITED IN THE NEW TESTAMENT FROM THE OLD.

MATT.	CITED FROM	LUKE.	CITED FROM	ROMANS.	CITED FROM	HEBREWS.	CITED FROM
MATT.		xx. 17.....	Ps. cxviii. 22.....O	xi. 27.....	Isa. xxvii. 9.....U	x. 37, 38.....	Hag. ii. 3, 4.....G U
i. 23.....	Isa. vii. 14.....O	xx. 37.....	Ex. iii. 6.....O	xi. 34.....	Isa. xl. 13.....O	xi. 5.....	Gen. v. 24.....G
ii. 6.....	Mic. v. 2.....U	xx. 42, 43.....	Ps. ex. 1.....O	xi. 35.....	Job xli. 2, or 10.....H	xi. 18.....	Gen. xxi. 12.....O
ii. 15.....	Hos. xi. 1.....H	xxii. 37.....	Isa. liii. 12.....O	xii. 19.....	Deut. xxxii. 35.....H	xi. 22.....	Gen. xlvii. 31.....G
ii. 18.....	Jer. xxxi. 15.....H			xii. 20.....	Prov. xxv. 21, 22.....O	xii. 5, 6.....	Prov. iii. 11, 12.....O
ii. 33.....	Judg. xiii. 5.....U	JOHN.		xiv. 11.....	Isa. xlv. 23.....U	xii. 16.....	Gen. xxv. 33.....O
iii. 3.....	Isa. xl. 3.....O	i. 23.....	Isa. xl. 3.....O	xv. 3.....	Ps. lxix. 10.....O	xii. 18.....	Ex. xix. 16.....O
iv. 4.....	Deut. viii. 3.....G	ii. 17.....	Ps. lxix. 10.....O	xv. 9.....	Ps. xviii. 50.....O	xii. 20.....	Ex. xix. 19.....O
iv. 6.....	Ps. xci. 11, 12.....U	vii. 42, part.	Mic. v. 2, part.....O	xv. 10.....	Deut. xxxii. 43.....O	xii. 26.....	Hag. ii. 6.....O
iv. 7.....	Deut. vi. 16.....G	vii. 42, part.	1 Sam. xvi. 1.....O	xv. 11.....	Ps. cxvii. 1.....O	xii. 29.....	Deut. iv. 24.....O
iv. 10.....	Deut. vi. 13.....U	viii. 5.....	Lev. xx. 10.....O	xv. 12.....	Isa. xi. 10.....O	xiii. 5.....	Deut. xxxi. 6, 8; Josh. 1. 5.....O
iv. 15, 16.....	Isa. ix. 1, 2.....U	viii. 17.....	Deut. xvii. 6.....O	xv. 21.....	Isa. lii. 15.....O	xiii. 6.....	Ps. cxviii. 6.....O
v. 21.....	Ex. xx. 13; Lev. xxiv. 21.....U	x. 34.....	Ps. lxxxii. 6.....O				
v. 31.....	Deut. xxiv. 1.....O	xii. 15.....	Zech. ix. 9.....O	1 COR.			
v. 33.....	Num. xxx. 2.....U	xii. 38.....	Ps. liii. 1.....O	i. 19.....	Isa. xxix. 14.....G U		
v. 38.....	Ex. xxi. 24.....O	xii. 40.....	Ps. vi. 10.....U	i. 31.....	Jer. ix. 24.....O		
v. 43.....	Lev. xix. 18.....U	xiii. 18.....	Ps. xli. 10.....U	ii. 9.....	Isa. lxiv. 4.....O		
viii. 17.....	Isa. xxi. 18.....H	xix. 24.....	Ps. xxii. 18.....O	ii. 16.....	Isa. xl. 13.....O		
ix. 13.....	Hos. vi. 6.....H	xix. 28, 29.....	Ps. lx. 22.....O	iii. 19.....	Job v. 13.....H		
ix. 10.....	Mal. iii. 1.....H	xix. 36.....	Ex. xii. 46.....U	iii. 20.....	Ps. xlv. 11.....O		
xi. 14.....	Mal. xiv. 5.....H	xix. 37.....	Zech. xii. 10.....H	vi. 16.....	Gen. ii. 24.....O		
xii. 4.....	1 Sam. xxi. 6.....O			ix. 9.....	Deut. xxv. 4.....O		
xii. 5.....	Num. xxviii. 9.....O	ACTS.		x. 7.....	Ex. xxxii. 6.....O		
xii. 18.....	Isa. xli. 1.....G U	i. 20, part.....	Ps. lxix. 26, part.....U	x. 26.....	Ps. xxiv. 1.....O		
xiii. 15.....	Isa. i. 6, 9, 20.....G	i. 20.....	Ps. cxix. 8.....U	xiv. 24.....	Isa. xxviii. 11, 12.....U		
xiii. 35.....	Ex. xx. 12; xxi. 17.....G	ii. 17.....	Joel ii. 28.....G	xv. 45.....	Gen. ii. 7.....O		
xv. 4.....	Ex. xx. 12; xxi. 17.....G	ii. 25.....	Ps. cx. 1.....O	xv. 54.....	Isa. xxv. 8.....H		
xv. 8, 9.....	Gen. ii. 27.....O	ii. 34, 35.....	Deut. xviii. 15, 18, 19.....U				
xix. 4.....	Gen. ii. 27.....O	iii. 23.....	Gen. xxii. 18.....U	2 COR.			
xix. 7.....	Deut. xxiv. 1.....O	iii. 25.....	Ps. ii. 1, 2.....O	iv. 13.....	Ps. cxvi. 10.....O		
xxi. 5.....	Zech. ix. 9.....U	iv. 25, 26.....	Amos v. 25-27.....U	vi. 2.....	Isa. xlix. 8.....O		
xxi. 9.....	Ps. cxviii. 25, 26.....O	vii. 42, 43.....	Isa. lxvi. 1, 2.....O	vi. 16.....	Lev. xxvi. 11, 12; Ez. xxxvii. 27.....O		
xxi. 13.....	Isa. lvi. 7, part }.....U	vii. 49, 50.....	Isa. liii. 7, 8.....G	vi. 17.....	Isa. lii. 11.....O		
xxi. 16.....	Jer. vii. 11, part }.....U	viii. 32, 33.....	Ps. ii. 7.....O	vi. 18.....	Jer. xxxi. 1, 9.....O		
xxi. 42.....	Ps. cxviii. 22, 23.....O	xiii. 35.....	Isa. lv. 3.....O	viii. 15.....	Ex. xvi. 18.....O		
xxii. 24.....	Deut. xxv. 5.....O	xiii. 34.....	Isa. lv. 3.....O	ix. 9.....	Ps. cxix. 9.....O		
xxii. 32.....	Ex. iii. 6.....O	xiii. 35.....	Hag. i. 5.....G	xiii. 1.....	Deut. xvii. 6.....O		
xxii. 37.....	Deut. vi. 5.....O	xiii. 41.....	Isa. xlix. 6.....O				
xxii. 39.....	Lev. xix. 18.....O	xiii. 47.....	Amos ix. 11, 12.....G				
xxii. 44.....	Ps. cx. 1.....O	xv. 16, 17.....	Amos ix. 11, 12.....G				
xxiv. 15.....	Dan. xii. 11.....G	xxiii. 5.....	Ex. ii. 28.....O				
xxiv. 29.....	Isa. xlii. 10.....U	xxviii. 26, 27.....	Isa. vi. 9, 10.....O				
xxvii. 9, 10.....	Zech. ix. 13.....O						
xxvii. 35.....	Ps. xxii. 18.....O	ROMANS.					
xxvii. 46.....	Ps. xxii. 1.....O	i. 17.....	Hag. ii. 4.....O				
		iii. 4.....	Ps. li. 4.....G				
		iii. 10-12.....	Ps. xiv. 1-3.....U				
		iii. 13.....	Ps. v. 10.....O				
		iii. 14.....	Ps. cxl. 4.....G				
		iii. 15.....	Prov. i. 16.....O				
		iii. 16, 17.....	Isa. lix. 7, 8.....G				
		iii. 18.....	Ps. xxxvii. 12.....G				
		iv. 3.....	Gen. xv. 6.....O				
		iv. 7.....	Gen. xvii. 5.....O				
		iv. 18.....	Gen. xv. 5.....O				
		viii. 36.....	Ps. xlv. 23.....O				
		ix. 9.....	Gen. xviii. 10.....O				
		ix. 12.....	Gen. xxv. 23.....O				
		ix. 13.....	Mal. i. 2.....O				
		ix. 15.....	Ex. xxxiii. 9.....O				
		ix. 17.....	Ex. ix. 16.....H				
		ix. 25.....	Hos. ii. 23.....O				
		ix. 26.....	Hos. i. 10.....O				
		ix. 27, 28.....	Isa. x. 22, 23.....O				
		ix. 29.....	Isa. i. 9.....O				
		ix. 33.....	Isa. viii. 14; xlviii. 16.....H				
		x. 5.....	Lev. xviii. 5.....O				
		x. 6.....	Deut. xxx. 12.....O				
		x. 8.....	Deut. xxx. 14.....O				
		x. 11.....	Isa. xxviii. 16.....G				
		x. 13.....	Joel ii. 32.....O				
		x. 15.....	Isa. lii. 7.....H				
		x. 18.....	Ps. xix. 5.....O				
		x. 19.....	Deut. xxxii. 21.....O				
		x. 20, 21.....	Isa. lxv. 1, 2.....U				
		x. 22.....	1 Kings xix. 10.....O				
		x. 23.....	1 Kings xix. 18.....H				
		x. 24.....	Isa. xxi. 6.....O				
		x. 27.....	Mal. iii. 1.....O				
		x. 27.....	Deut. vi. 5; Lev. xix. 18.....O				
		xix. 46.....	Isa. lvi. 7; Jer. vii. 11.....O				
LUKE.							
ii. 23.....	Ex. xlii. 2; Num. viii. 17.....U						
ii. 24.....	Lev. xii. 8.....O						
ii. 34.....	Isa. viii. 14.....U						
iv. 4.....	Deut. viii. 3.....O						
iv. 8.....	Deut. vi. 13.....O						
iv. 10, 11.....	Ps. xci. 11, 12.....O						
iv. 12.....	Deut. vi. 6.....O						
iv. 18, 19.....	Isa. lxi. 1, 2.....G U						
vi. 4.....	1 Sam. xxii. 6.....O						
vii. 27.....	Mal. iii. 1.....O						
x. 27.....	Deut. vi. 5; Lev. xix. 18.....O						
xix. 46.....	Isa. lvi. 7; Jer. vii. 11.....O						

O denotes Old Testament; H, the Hebrew; G, the Greek (i. e., the Septuagint); U, uncertain; 18 H; 27 G; 47 U; the rest, O; in all about 200.

## THE GOSPEL DISPENSATION AS REVEALED IN THE OLD TESTAMENT;

OR, PROPHECIES AND ALLUSIONS TO JESUS CHRIST IN THE OLD TESTAMENT, EXPRESSLY CITED IN THE NEW TESTAMENT, AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM.

CHRIST IN HIS HUMAN NATURE, AS THE PROMISED SEED OF THE WOMAN, IN THE GRAND CHARTER OF OUR REDEMPTION; AND HIS PEDIGREE, SUFFERINGS AND GLORY, IN HIS SUCCESSIVE MANIFESTATIONS OF HIMSELF, UNTIL THE END OF THE WORLD.			
ORDER.	NATURE.	TEXT IN OLD TESTAMENT.	CITED IN NEW TESTAMENT.
I.	THE SEED OF THE WOMAN.....	Gen. iii. 15.	Gal. iv. 4; 1 Tim. ii. 15; Rev. xii. 5.
II.	BORN OF A VIRGIN.....	Ps. xxii. 10; Is. ix. 8; lxxxvi. 16; cxvi. 16; Isa. vii. 14; xlix. 1; Jer. xxxi. 22; Mic. v. 3.	Matt. i. 23; Luke i. 26-35.
III.	OF THE FAMILY OF SHEM.....	Gen. ix. 26.	John iv. 9; xviii. 35.
IV.	OF THE RACE OF THE HEBREWS.....	Ex. iii. 18.	Matt. i. 1; John viii. 56; Acts iii. 25; Heb. ii. 16.
V.	OF THE SEED OF ABRAHAM.....	Gen. xlii. 3; xviii. 18; xxii. 18.	Rom. ix. 7; Gal. iv. 23-28; Heb. xi. 18.
VI.	OF THE LINE OF ISAAC.....	Gen. xvii. 19; xli. 12; xxvi. 4.	Luke i. 68; ii. 32; Acts xxviii. 20.
VII.	OF JACOB OR ISRAEL.....	Gen. xxviii. 4-14; Ex. iv. 22; Num. xxiv. 7-17; Ps. cxxxv. 4, etc.; Isa. xli. 8; xlix. 6; Jer. xiv. 8.	Matt. ii. 6; Heb. vii. 14; Rev. v. 5.
VIII.	OF THE TRIBE OF JUDAH.....	Gen. xlix. 10; 1 Chron. v. 2; Mic. v. 2.	Matt. i. 1; Luke i. 69; ii. 4; John vii. 42; Acts ii. 30; xiii. 23; Rom. i. 3; 2 Tim. ii. 8; Rev. xxii. 16.
IX.	OF THE HOUSE OF DAVID.....	2 Sam. vii. 12-15; 1 Chron. xvii. 11-14; 2 Chron. vi. 42; Ps. lxxxix. 4-36; cxxxii. 10-17; Isa. ix. 7; xi. 1; lv. 3, 4; Jer. xxiii. 5, 6; Amos ix. 11.	Matt. i. 6; Luke ii. 4; John vii. 42.
X.	BORN AT BETHLEHEM, THE CITY OF DAVID.....	Gen. iii. 15; Ps. xxii. 1-18; xxxi. 13; lxxxix. 38-45; Isa. liii. 1-12; Dan. ix. 26; Zech. xiii. 6, 7.	Matt. xxvi. 31; Luke xxiv. 26; John i. 29; Acts viii. 32-35; xxvi. 23.
XI.	HIS PASSION OR SUFFERINGS.....	Num. xxi. 9; Ps. xvi. 10; xxii. 16; xxxi. 22; Isa. liii. 8, 9; Dan. ix. 26.	Matt. xx. 19; xxvi. 2; John iii. 14; viii. 28; xii. 32, 33; 1 Cor. xv. 3; Col. ii. 14; Phil. ii. 8.
XII.	HIS DEATH ON THE CROSS.....	Isa. liii. 9.	Matt. xxvi. 12; Mark xiv. 8; John xii. 7; xix. 40; 1 Cor. xv. 4.
XIII.	HIS ENTOMBMENT AND EMBALMENT.....	Ps. xvi. 10; xvii. 15; xlix. 15; lxxiii. 24; Jon. i. 17.	Matt. xii. 40; xvi. 4; xxvii. 63; John ii. 19; Acts ii. 27-31; xiii. 35; 1 Cor. xv. 4.
XIV.	HIS RESURRECTION ON THE THIRD DAY.....	Ps. viii. 5, 6; xlv. 5; lxxviii. 18; ex. 1.	Acts i. 9; ii. 33; John xx. 17; Eph. iv. 8-10; Heb. i. 3; ii. 9; Rev. xii. 5.
XV.	HIS ASCENSION INTO HEAVEN.....	Job xix. 25-29; Ps. l. 1-6; Eccles. xii. 14; Isa. xl. 10; lxii. 11; Jer. xxxiii. 5, 6; Dan. vii. 13, 14; xii. 2, 3; Hos. iii. 5; Mic. v. 3; Hag. ii. 7.	Matt. xxiv. 3-30; xxv. 31-46; xxvi. 64; John v. 26; v. 28-30; Acts xvii. 31; xxiv. 25; Heb. ix. 28; Rev. xx. 4; xx. 11-15; xxii. 20.
XVI.	HIS COMING TO JUDGMENT.....		
HIS CHARACTER AND OFFICES, HUMAN AND DIVINE.			
ORDER.	NATURE.	TEXT IN OLD TESTAMENT.	CITED IN NEW TESTAMENT.
I.	THE SON OF GOD.....	Sam. vii. 14; 1 Chron. xvii. 13; Ps. ii. 7; lxxii. 1; Prov. xxx. 4; Dan. iii. 25.	Mark i. 1; Luke i. 35; Matt. iii. 17; xvii. 5; John i. 34-50; iii. 16-18; xx. 31; Heb. i. 1-5; Rom. i. 4; 1 John i. 14; Rev. i. 5, 6.
II.	THE SON OF MAN.....	Ps. viii. 4, 5; Dan. vii. 13.	John i. 51; iii. 13; v. 27; Matt. xvi. 13; xxvi. 64; Heb. ii. 7; Rev. i. 13; xiv. 14.
III.	THE HOLY ONE, OR SAINT.....	Deut. xxxiii. 8; Ps. xvi. 10; lxxxix. 19; Isa. x. 17; xxix. 23; xlix. 7; Hos. xi. 9; Hab. i. 12; iii. 3.	Mark i. 24; Luke i. 35; iv. 34; 1 John ii. 20.
IV.	THE MOST HOLY.....	Dan. ix. 24.	
V.	THE JUST ONE, OR RIGHTEOUS.....	Isa. xli. 2; Jer. xxiii. 5; Zech. ix. 9; Ps. xxxiv. 19, 21.	Luke i. 17; Matt. xxvii. 19-24; Luke xxiii. 47; Acts iii. 14; vii. 52; xxii. 14, 1 John ii. 1, 29; James v. 6.
VI.	THE WISDOM OF GOD.....	Prov. viii. 22-30.	Matt. xi. 19; Luke xi. 49; 1 Cor. i. 24.
VII.	THE ORACLE (OR WORD) OF THE LORD, OR OF GOD.....	Gen. xv. 1-4; 1 Sam. iii. 1-2; 2 Sam. vii. 4; 1 Kings xviii. 8-24; Ps. xxxiii. 6; Isa. xl. 8; Jer. xxv. 3; Mic. iv. 2.	John i. 1-14; iii. 34; Luke i. 2; Heb. iv. 12; xi. 3; 1 Pet. i. 23; 2 Pet. iii. 5; Rev. xix. 13.
VIII.	THE REDEEMER, OR SAVIOUR.....	Gen. xlviii. 16; Job xix. 25-27; Ps. xix. 14; Isa. xli. 14; xlv. 6; xlvii. 4; lxx. 20; lxxii. 11; lxxiii. 1; Jer. i. 34.	Matt. i. 21; iv. 42; Luke ii. 11; John i. 29; Acts v. 31; Rom. xi. 26; Rev. v. 9.
IX.	THE LAMB OF GOD.....	Gen. xxii. 8; Isa. liii. 7.	John i. 29; Acts viii. 32-35; 1 Pet. i. 19; Rev. v. 6; xiii. 8; xv. 3; xxi. 22; xxii. 1.
X.	THE MEDIATOR, INTERCESSOR OR ADVOCATE.....	Job xxxiii. 23; Isa. liii. 12; lix. 16.	Luke xxiii. 34; 1 Tim. ii. 5; Heb. ix. 15; 1 John ii. 1; Rev. v. 9.
XI.	SHILOH, THE APOSTLE.....	Gen. xlix. 10; Ex. iv. 13.	Matt. xv. 24; Luke iv. 18; John ix. 7; xvii. 3; xx. 21; Heb. iii. 1.
XII.	THE HIGH-PRIEST.....	Ps. cx. 4; Isa. lix. 16.	Heb. iii. 1; iv. 14; v. 10; ix. 11.
XIII.	THE PROPHET LIKE MOSES.....	Deut. xviii. 15-19.	Mark vi. 15; Luke xxiv. 19; John i. 17-21; vi. 14; Acts iii. 22, 23.
XIV.	THE LEADER, OR CHIEF CAPTAIN.....	Josh. v. 14; 1 Chron. v. 2; Isa. lv. 4; Mic. v. 2; Dan. ix. 25.	Matt. ii. 6; Heb. ii. 10.
XV.	THE MESSIAH, CHRIST, KING OF ISRAEL.....	1 Sam. ii. 10; 2 Sam. vii. 12; 1 Chron. xvii. 11; Ps. ii. 2, 6; lv. 1, 6; lxxii. 1; lxxxix. 38; Isa. lxi. 1; Dan. ix. 26.	Matt. ii. 2-4; xvi. 16; Luke xxiii. 2; John i. 41-49; vi. 69; Acts iv. 26, 27; x. 38.
XVI.	THE GOD OF ISRAEL.....	Ex. xxiv. 10, 11; Josh. xvii. 19; Judg. xi. 23; 1 Sam. v. 11; 1 Chron. xvii. 24; Ps. xli. 13; Isa. xlv. 3; Ezek. viii. 4.	Matt. xv. 31; xxii. 37; John xx. 28.
XVII.	THE LORD OF HOSTS, OR THE LORD.....	2 Sam. vii. 26; 1 Chron. xvii. 24; Ps. xxiv. 10; Isa. vi. 1-5; Mal. i. 14.	Rom. xii. 19; Phil. ii. 9-11.
XVIII.	KING OF KINGS, AND LORD OF LORDS.....	Ps. lxxxix. 27; ex. 1; Dan. vii. 13, 14.	Matt. xxviii. 18; John iii. 35; xiii. 3; 1 Cor. xv. 25; Eph. i. 20-22; Col. iii. 1; Rev. xix. 16.



## A COMPARATIVE CHRONOLOGICAL TABLE, FROM THE CREATION TO THE BIRTH OF CHRIST.

HALES.		TO THE DEATH OF SOLOMON.	USHER.		HALES.		TO THE BIRTH OF CHRIST.	USHER.	
B. C.	A. M.		B. C.	A. M.	B. C.	A. M.		B. C.	A. V.
5411		Creation.....	4004		990	4421	Jeroboam's calves set up.....	974	3030
5311	100	Birth of Cain and Abel.....	4003	1	973	4438	Death of Rehoboam.....	958	3046
5210	201	Murder of Abel.....	3875	129	972	4439	Abijah conquers Jeroboam.....	957	3047
5181	230	Birth of Seth.....	3874	130	970	4441	Asa succeeds Abijah.....	955	3049
4996	415	Enos born.....	3769	235	968	4443	Nadab succeeds his father Jeroboam.....	954	3050
4786	625	Cainan born.....	3679	325	966	4445	Baasha, the son of Abijah, succeeds Nadab.....	953	3051
4616	795	Mahalaleel born.....	3609	395	929	4482	Jehoshaphat succeeds Asa.....	914	3090
4451	960	Jared born.....	3544	460	904	4507	Death of Jehoshaphat.....	889	3115
4289	1122	Enoch born.....	3382	622	900	4511	Ahab killed at Ramoth Gilead.....	897	3107
4124	1287	Methuselah born.....	3317	687	890	4521	Jehoram smitten with an incurable disease.....	887	3117
3937	1474	Lamech, father of Noah, born.....	3130	874	895	4516	About this time Athaliah murders the royal family, all but Joash.....	884	3120
4481	930	Adam dies.....	3074	930			Joash anointed king by Jehoiada.....	878	3126
3914	1497	Enoch is translated.....	3017	987	889	4522	Jehu dies about this time.....	856	3148
4269	1142	Seth dies.....	2962	1042	867	4544	Joash, king of Israel, succeeds Jehoahaz about this time.....	839	3165
3755	1656	Noah born.....	2948	1056	850	4561	Amaziah succeeds Joash, king of Judah.....	839	3165
4071	1340	Enos dies.....	2864	1140			Jeroboam II. succeeds his father.....	825	3179
3877	1534	Cainan dies.....	2769	1235	848	4563	Amaziah dies, Uzziah succeeds.....	810	3194
3721	1690	Mahalaleel dies.....	2714	1290	833	4578	Jeroboam II. dies.....	784	3220
3489	1922	Jared dies.....	2582	1422	809	4602	Pul invades Israel.....	771	3333
3275	2136	God denounces the Deluge.....	2468	1536	792	4619	Jotham succeeds Uzziah.....	758	3246
3184	2227	Lamech dies.....	2353	1651	770	4641	Rezin and Pekah invade Judah about this time.....	742	3262
3155	2256	Methuselah dies.....	2348	1656	757	4654	Ahaz succeeds Jotham.....	742	3262
3154	2257	Noah leaves the Ark.....	2347	1657	742	4669	Ahaz sues for assistance to Tiglath-Pilezer.....	740	3264
3153	2258	Arphaxad, son of Shem, born.....	2346	1658			Hezekiah succeeds Ahaz.....	727	3277
3018	2393	Salah, son of Arphaxad, born.....	2311	1693	741	4670	Shalmaneser succeeded by Sennacherib about this time.....	715	3289
2888	2523	Eber, son of Salah, born.....	2281	1723	740	4671	Sennacherib invades Judea.....	713	3291
2754	2657	Peleg, son of Eber, born.....	2247	1757	725	4686	Hezekiah's miraculous cure.....	713	3291
2614	2797	Babel built about this time.....	2247	1757	715	4696	Sennacherib slain, Esarhaddon succeeds.....	706	3298
2554	2857	About this time Nimrod builds Nineveh and founds the Assyrian empire.....	2233	1771			Manasseh succeeds Hezekiah.....	698	3306
					715	4696	Esarhaddon seizes on Babylon.....	680	3324
2624	2787	Reu, son of Peleg, born.....	2217	1787	709	4702	Manasseh carried captive to Babylon.....	677	3327
2492	2919	Serug, son of Reu, born.....	2185	1819	708	4703	Amon succeeds Manasseh.....	643	3361
2362	3049	Nahor, son of Serug, born.....	2155	1849	696	4715	Amon murdered, Josiah succeeds.....	641	3363
2283	3128	Terah, father of Abraham, born.....	2126	1878	677	4734	Josiah slain in battle.....	610	3394
2213	3198	Haran, son of Terah, born.....	2056	1948	671	4740	Nebuchadnezzar besieges Jerusalem.....	590	3414
2805	2606	Noah dies.....	1998	2006	641	4770	Ezekiel begins to prophesy in Chaldea.....	587	3417
2153	3258	Abram born.....	1996	2008	639	4772	Seventy years' captivity begins.....	606	3398
2143	3268	Sarah born.....	1986	2018	608	4803	Ezra sent as governor of Judea.....	457	3547
2093	3318	Abram called from Ur to Haran.....	1922	2082	602	4809	Eliashib succeeds to the high-priesthood.....	453	3551
2078	3333	Abram comes into Canaan.....	1921	2083	590	4821	Nehemiah's reform among the Jews about this time.....	428	3576
2077	3334	Abram goes into Egypt.....	1920	2084	586	4825	Malachi prophesies about this time.....	420	3584
2070	3341	—His victory over five kings—Melchisedec blesses him.....	1913	2091	457	4954	Eliashib..... high-priest.....	420	3584
					453	4958	Joiada, or Judas.....	413	3591
2067	3344	Ishmael born.....	1910	2094	420	4991	Jonathan, or John.....	373	3631
2054	3357	Abram's name changed—Circumcision instituted—Isaac promised.....	1897	2107			Jaddua or Jaddus.....	341	3663
					420	4991	Onias I.....	321	3683
2053	3358	Isaac born.....	1896	2108	420	4991	Simon the Just.....	300	3704
2028	3383	Abraham commanded to offer Isaac.....	1872	2132	413	4998	Eleazar.....	291	3713
2013	3398	Isaac marries Rebecca.....	1856	2148	373	5038	Manasses.....	276	3728
1993	3418	Jacob and Esau born.....	1836	2168	341	5070	Onias II.....	250	3754
1973	3438	Death of Abraham.....	1821	2183	321	5090	Simon II.....	217	3787
1916	3495	Jacob's flight into Mesopotamia.....	1760	2244	300	5111	Onias III.....	195	3809
1885	3526	Joseph sold into Egypt.....	1728	2276	291	5120	Jesus, or Jason.....	175	3829
1872	3539	Promotion of Joseph—seven years of plenty begin.....	1715	2289	276	5135	Onias, or Menelaus.....	172	3832
					250	5161	Judas Maccabeus.....	163	3841
1863	3548	Jacob sends his sons to Egypt to buy corn.....	1707	2297	217	5194	Jachim, or Alcimus, high-priest.....	160	
1728	3683	Moses born about this time.....	1571	2433	195	5216	Jonathan.....	153	3844
1688	3723	Moses flees into Midian.....	1531	2473	175	5236	He is appointed high-priest.....	143	3861
2337	3074	Job lives about this time.....	1520	2484	172	5239	Simon.....	136	3868
1648	3764	God sends Moses to deliver Israel.....	1491	2513	163	5248	John Hyrcanus.....	106	3898
1647	3763	Law delivered at Mount Sinai.....	1491	2513	160		Aristobulus and Antigonus.....	105	3899
1647	3764	About this time Israel turned back to wander forty years.....	1489	2595			Alexander Jannæus.....	78	3926
					153	5258	Queen Alexandra.....	69	3935
1608	3803	The Israelites pass Jordan.....	1451	2553	143	5268	Hyrcanus II.....	69	3935
1608	3803	The sun and moon stand still.....	1450	2554	136	5275	Aristobulus II.....	63	3941
1582	3829	Joshua dies.....	1443	2561	106	5305	Hyrcanus II.....	40	3964
1366	4045	Gideon delivers Israel.....	1245	2759	105	5306	Antigonus.....	37	3967
1110	4301	Saul made king of Israel.....	1095	2909	78	5333	Idumæan king, Herod the Great.....	4	4000
1108	4303	Saul's rash sacrifice and consequent rejection.....	1093	2911	69	5342	John the Baptist born.....		
					69	5348			
1100	4311	Saul spares Agag, and is finally rejected.....	1079	2925					
1070	4341	Death of Saul.....	1055	2949	63				
1036	4375	Death of Absalom.....	1021	2983	40	5371			
1020	4391	Completion of the temple.....	1004	3000	37	5374			
991	4420	Death of Solomon.....	975	3029	5	5411			

## THE ANCIENT EGYPTIANS.

THE intercourse of the ancient people of God with the Egyptians began at a remote period. When Abraham left the home of his fathers and arrived in the land which God told him he and his descendants were to have as a possession, he found that a famine prevailed in the land, and he forthwith went down into Egypt. Want of food obliged the family of his grandson Jacob to have recourse to the same country, under similar but still more interesting circumstances; for it was an Israelite who then held place and power in Egypt, and by whose wisdom judicious measures had been adopted to save even Egypt itself from impending ruin. In subsequent times, when the Israelites rose to be a power among the nations, their intercourse with Egypt, as might have been expected, produced important changes among the upper classes of the people at home, especially in the circles of the court, in the matter of religion, the fashions of society and the alliances which from time to time were formed for political purposes. It is therefore important that an exhibition of the life of a people who so greatly affected the course of affairs in Judah and Israel should be given; and accordingly, the object of the following pages is to set forth such interesting facts as will give a portraiture of the manners and customs of that venerable nation which stood at the head of civilization in the dim ages of the remote past, when all Europe, the North of Asia and the body of the African continent lay either unoccupied or were roamed over by nomads who knew nothing of a settled national life. Such a portraiture is the more valuable because in the body of this work a moderate space only could be given to any of the terms which occurred in connection with Egyptian matters, unless repetition and undue enlargement had been indulged in to the exclusion of other topics. Here such information is condensed so as to present the subject in a separate form.

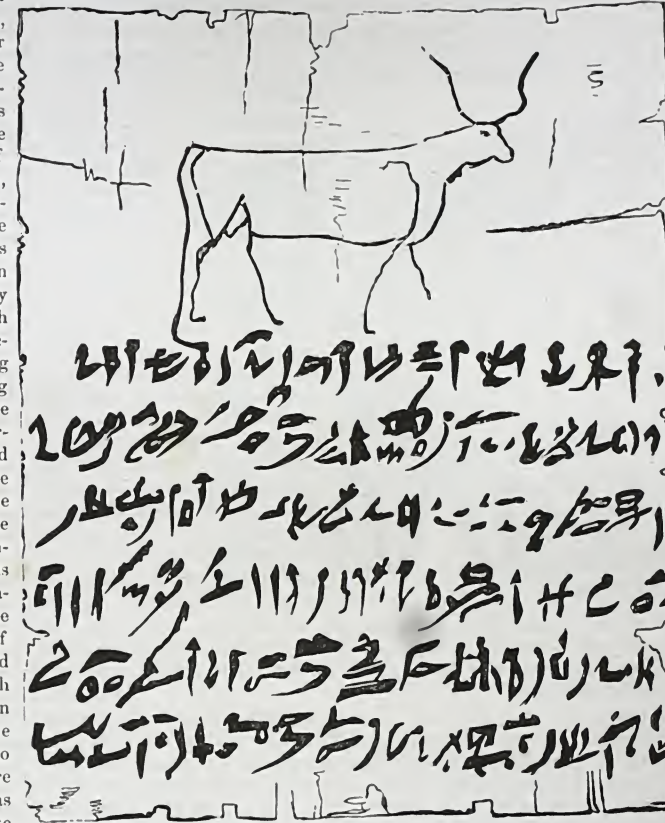
the Hebrew records, of which many satisfactory illustrations occur in the sculptures of Pharaonic times. Their great antiquity also enables us to understand the condition of the world long before the era of written history; all existing monuments left by other people are comparatively modern, and the paintings in Egypt are the earliest descriptive illustrations of the manners and customs of any nation.

It is from these that we are enabled to form an opinion of the character of the Egyptians. They have been pronounced a serious, gloomy people,

resemblance they bear to their ancient predecessors. It is a common error to suppose that the conquest of a country gives an entirely new character to the inhabitants. The immigration of a whole nation, taking possession of a thinly-peopled country, will have this effect when the original inhabitants are nearly all driven out by the newcomers; but immigration has not always, and conquest never has, for its object the destruction or expulsion of the native population; they are found useful to the victors, and as necessary for them as the cattle or the productions of the soil.

Invaders are always numerically inferior to the conquered nation, even to the male population; and when the women are added to the number, the majority is greatly in favor of the original race, and they must exercise immense influence on the character of the rising generation. The customs, too, of the old inhabitants are very readily adopted by the newcomers, especially when they are found to suit the climate and the peculiarities of the country they have been formed in; and the habits of a small mass of settlers living in contact with them fade away more and more with each successive generation. So it has been in Egypt, and, as usual, the conquered people bear the stamp of the ancient inhabitants rather than that of the Arab conquerors.

Of the various institutions of the ancient Egyptians, none are more interesting than those which relate to their social life; and when we consider the condition of other countries in the early ages when they flourished, from the tenth to the twentieth century before our era, we may look with respect on the advancement they had then made in civilization and acknowledge the benefits they conferred upon mankind during their career. For like other people, they have had their part in the great scheme of the world's development and their share of usefulness in the destined progress of the human race; for countries, like individuals, have certain qualities given them which, differing from those of their predecessors and contemporaries, are intended in due season to perform their requisite duties. The interest felt in the Egyptians is from their having led the way, or having been the first people we know of who made any great progress, in the arts and manners of civilization, which, for the period when they lived, was very creditable, and far beyond that of other kingdoms of the world. Nor can we fail to remark the difference between them and their Asiatic rivals, the Assyrians, who, even at a much later period, had the great defects of Asiatic cruelty, flaying alive, impaling and torturing their prisoners, as the Persians, Turks and other Orientals have done to the present century, the reproach of which cannot be extended to the ancient Egyptians. Being the dom-



A FRAGMENT OF AN ANCIENT EGYPTIAN PAPYRUS ROLL.

## I. Character of the Egyptians.—Original Populations.—Social Life.

THE monumental records and various works of art, and, above all, the writings, of the Greeks and Romans, have made us acquainted with their customs and their very thoughts; and though the literature of the Egyptians is unknown, their monuments, especially the paintings in the tombs, have afforded us an insight into their mode of life scarcely to be obtained from those of any other people. The influence that Egypt had in early times on Greece gives to every inquiry respecting it an additional interest, and the frequent mention of the Egyptians in the Bible connects them with

saddened by the habit of abstruse speculation; but how far this conclusion agrees with fact will be seen in the sequel. They were, no doubt, less lively than the Greeks; but if a comparatively late writer, Ammianus Marcellinus, may have remarked a "rather sad" expression, after they had been for ages under successive yokes, this can scarcely be admitted as a testimony of their character in the early times of their prosperity; and though a sadness of expression might be observed in the present oppressed population, they cannot be considered a grave or melancholy people. Much, indeed, may be learned from the character of the modern Egyptians; and notwithstanding the infusion of foreign blood, particularly of the Arab invaders, every one must perceive the strong



inant race of that age, they necessarily had an influence on others with whom they came in contact; and it is by these means that civilization is advanced through its various stages, each people striving to improve on the lessons derived from a neighbor whose institutions they appreciate or consider beneficial to themselves. It was thus that the active mind of the talented Greeks sought and improved on the lessons derived from other countries, especially from Egypt; and though the latter, at the late period of the seventh century B. C., had lost its greatness and the prestige of superiority among the nations of the world, it was still the seat of learning and the resort of studious philosophers, and the abuses consequent on the fall of an empire had not yet brought about the demoralization of after times.

The early part of Egyptian monumental history is coeval with the arrivals of Abraham and of Joseph and the Exodus of the Israelites, and we know from the Bible what was the state of the world at that time. But then, and apparently long before, the habits of social life in Egypt were already what we find them to have been during



EGYPTIANS POUNDING IN MORTARS.

the most glorious period of their career; and as the people had already laid aside their arms, and military men only carried them when on service, some notion may be had of the very remote date of Egyptian civilization. In the treatment of women they seem to have been very far advanced beyond other wealthy communities of the same era, having usages very similar to those of modern Europe; and such was the respect shown to women that precedence was given to them over men, and the wives and daughters of kings succeeded to the throne like the male branches of the royal family. Nor was this privilege rescinded, even though it had more than once entailed upon them the troubles of a contested succession, foreign kings often having claimed a right to the throne through marriage with an Egyptian princess. It was not a mere influence that they possessed, which women often acquire in the most arbitrary Eastern communities, nor a political importance accorded to a particular individual, like that of the Sultana Valideh, the queen mother, at Constantinople; it was a right acknowledged by law, both in private and public life. They knew that unless women were treated with respect and made to exercise an influence over society, the standard of public opinion would soon be lowered and the manners and morals of men would suffer; and in

acknowledging this, they pointed out to women the very responsible duties they had to perform to the community.

It has been said that the Egyptian priests were only allowed to have one wife, while the rest of the community had as many as they chose; but besides the improbability of such a license, the testimony of the monuments accords with Herodotus in disproving the statement, and each individual is represented in his tomb with a single consort. Their mutual affection is also indicated by the fond manner in which they are seated together, and by the expressions of endearment they use to each other as well as to their children. And if further proof were wanting to show their respect for social ties, we may mention the conduct of Pharaoh in the case of the supposed sister of Abraham, standing in remarkable contrast to the habits of most princes of those and many subsequent ages.

From their private life great insight is obtained into their character and customs; and their household arrangements, the style of their dwellings, their amusements and their occupations explain their habits, as their institutions, mode of government, arts and military knowledge illustrate their history and their relative position among the nations of antiquity. In their form and arrangement the houses were made to suit the climate, modified according to their advancement in civilization; and we are often enabled to trace in their abodes some of the primitive habits of a people long after they have been settled in towns and have adopted the manners of wealthy

communities, as the tent may still be traced in the houses of the Turks, and the small original wooden chamber in the mansions and temples of ancient Greece.

As in all warm climates, the poorer classes of Egyptians lived much in the open air, and the houses of the rich were constructed to be cool throughout the summer, currents of refreshing air being made to circulate freely through them by the judicious arrangement of the passages and courts. Corridors, supported on columns, gave access to the different apartments through a succession of shady avenues and areas, with one side open to the air, as in our cloisters; and even small detached houses had an open court in the centre, planted as a garden with palms and other trees. *Mulkufs*, or wooden wind-sails, were also fixed over the terraces of the upper story, facing the prevalent and cool north-west wind, which was conducted down their sloping boards into the interior of the house. They were exactly similar to those in the modern houses of Cairo, and some few were double, facing in opposite directions.

The houses were built of crude brick, stuccoed and painted with all the combinations of bright color in which the Egyptians delighted; and a highly decorated mansion had numerous courts and architectural details derived from the temples.

Over the door was sometimes a sentence, as "the good house," or the name of a king under whom the owner probably held some office. Many other symbols of good omen were also put up, as at the entrances of modern Egyptian houses; and a visit to some temple gave as good a claim to a record as the pilgrimage to Mekkeh at the present day. Poor people were satisfied with very simple tenements, their wants being easily supplied, both as to lodging and food; and their house consisted of four walls, with a flat roof of palm branches laid across a split date tree as a beam, and covered with mats plastered over with a thick coating of mud. It had one door and a few small windows closed by wooden shutters. As it scarcely ever rained, the mud roof was not washed into the sitting-room; and this cottage rather answered as a shelter from the sun and a closet for their goods than for the ordinary purpose of a house in other countries. Indeed, at night the owners slept on the roof during the greater part of the year; and as most of their work was done out of doors, they might easily be persuaded that a house was far less necessary for them than a tomb. To convince the rich of this ultra-philosophical sentiment was not so easy—at least the practice differed from the theory; and though it was promulgated among all the Egyptians, it did not prevent the priests and other grandees from living in very luxurious abodes or enjoying the good things of this world; and a display of wealth was found to be useful in maintaining their power and in securing the obedience of a credulous people. The worldly possessions of the priests were therefore very extensive; and if they imposed on themselves occasional habits of abstemiousness, avoided certain kinds of unwholesome food and performed many mysterious observances, they were amply repaid by the improvement of their health and by the influence they thereby acquired. Superior intelligence enabled them to put their own construction on regulations emanating from their sacred body with the convenient persuasion that what suited them did not suit others; and the profane vulgar were expected to do, not as the priests did, but as they taught them to do.

In their plans the houses of towns, like the villas in the country, varied according to the caprice of the builders. The ground-plan, in some of the former, consisted of a number of chambers on three sides of a court, which was often planted with trees. Others consisted of two rows of rooms on either side of a long passage, with an entrance-court from the street; and others were laid out in chambers round a central area, similar to the Roman *impluvium*, and paved with stone, or containing a few trees, a tank or a fountain in its centre. Sometimes, though rarely, a flight of steps led to the front door from the street.

Houses of small size were often connected together, and formed the continuous sides of streets, and a courtyard was common to several dwellings. Others of a humbler kind consisted merely of rooms opening on a narrow passage or directly on the street. These had only a basement story or ground-floor; and few houses exceeded two stories above it. They mostly consisted of one upper floor; and though Diodorus speaks of the lofty houses in Thebes, four and five stories high, the paintings show that few had three, and the largest seldom four, including, as he does, the basement story. Even the greater portion of the house was confined to a first floor, with an additional story in one part, on which was a terrace covered by an awning, or a light roof supported on columns.

This served for the ladies of the family to sit at work in during the day, and here the master of the house often slept at night during the summer or took his *siesta* in the afternoon. Some had a tower which rose even above the terrace.

The first floor was what the Italians call the "*piano nobile*," the ground rooms being chiefly used for stores or as offices, of which one was set apart for the porter, and another for visitors coming on business. Sometimes besides the parlor were receiving apartments on the basement story, but guests were generally entertained on the first floor; and on this were the sleeping-rooms also, except where the house was of two or three stories. The houses of wealthy citizens often covered a considerable space, and either stood directly upon the street or a short way back, within an open court; and some large mansions were detached, and had several entrances on two or three sides. Before the door was a porch supported on two columns, decked with banners or ribands, and larger porticoes had a double row of columns, with statues between them.

Other mansions had a flight of steps leading to a raised platform, with a doorway between two towers, not unlike those before the temples. A line of trees ran parallel to the front of the house; and to prevent injuries from cattle, or any accident, the stems were surrounded by a low wall, pierced with square holes to admit the air. This custom of planting trees about town houses was common also at Rome.

The height of the portico was about twelve or fifteen feet, just exceeding that of the cornice of the door, which was only raised by its threshold above the level of the ground. On either side of the main entrance was a smaller door, which stood at an equal distance between it and the side wall, and was probably intended for the servants or those who came on business. On entering by the porch you passed into an open court containing a *mândara*, or receiving-room for visitors. This building, supported by columns, decorated with banners, was closed only at the lower part by inter-columnar panels, over which a stream of cool air was admitted, and protection from the rays of the sun was secured by an awning that covered it. On the opposite side of the court was another door, the approach to the *mândara* from the interior; and the master of the house, on the announcement of a stranger, came in that way to receive him. Three doors led from this court to another of larger dimensions, which was ornamented with avenues of trees, and communicated on the right and left with the interior of the house; and this, like most of the large courts, had a back entrance through a central and lateral gateway. The arrangement of the interior was much the same on either side of the court, six or more chambers, whose doors faced those of the opposite set, opening on a corridor supported by columns on the right and left of an area, which was shaded by a double row of trees.

At the upper end of one of these areas was a sitting-room, which faced the door leading to the great court, and over this and the other chambers were the apartments of the upper story. Here were also two small gateways toward the street.

Another plan consisted of a court with the usual avenue of trees, on one side of which were several sets of chambers opening on corridors or passages, but without any colonnade before the doors. The receiving-room looked upon the court, and from it a row of columns led to the private sitting apartment, which stood isolated in one of the

passages, near to a door communicating with the side chambers; and in its position, with a corridor or porch in front, it bears a striking resemblance to the "summer parlor" of Egion, king of Moab, "which he had for himself alone," and where he received Ehud the Israelite stranger. And the flight of Ehud "through the porch," after he had shut and locked the door of the parlor, shows its situation to have been very similar to some of these isolated apartments in the houses or villas of the ancient Egyptians. The side chambers were frequently arranged on either side of a corridor, others faced toward the court, and others were only separated from the outer wall by a long passage.

In the distribution of the apartments numerous and different modes were adopted, according to circumstances; in general, however, the large mansions seem to have consisted of a court and several corridors, with rooms leading from them, not unlike many of those now built in Oriental and tropical countries. The houses in most of the Egyptian towns are quite destroyed, leaving few traces of their plans or even of their sites; but sufficient remains of some at Thebes, at Tel el

Other small houses in towns consisted of two or three stories above the ground-floor. They had no court and stood close together, covering a small space, and high in proportion to their base, like many of those at Karnak. The lower part had merely the door of entrance and some store-rooms, over which were a first and second floor, each with three windows on the front and side, and above these an attic without windows and a staircase leading to a terrace on the flat roof. The floors were laid on rafters, the end of which projected slightly from the walls like dentils, and the courses of brick were in waving or concave lines, as in the walls of an enclosure at Dayr el Medeenah in Thebes. The windows of the first floor had a sort of mullion dividing them into two lights each, with a transom above, and the upper windows were filled with trellis-work or cross-bars of wood, as in many Turkish harems. A model of a house of this kind is also in the British Museum. But the generality of Egyptian houses were far less regular in their plan and elevation, and the usual disregard for symmetry is generally observable in the houses even of towns.

The doors, both of the entrances and of the inner



ANCIENT EGYPTIANS TAKING A CENSUS.

Amarna and other places to enable us, with the help of the sculptures, to ascertain their form and appearance.

Granaries were also laid out in a very regular manner, and varied of course in plan as much as the houses, to which there is reason to believe they were frequently attached, even in the towns; and they were sometimes only separated from the house by an avenue of trees.

Some small houses consisted merely of a court and three or four store-rooms on the ground-floor, with a single chamber above, to which a flight of steps led from the court; but they were probably only met with in the country, and resembled some still found in the fellah villages of modern Egypt. Very similar to these was the model of a house now in the British Museum, which solely consisted of a courtyard and three small store-rooms on the ground-floor, with a staircase leading to a room belonging to the storekeeper, which was furnished with a narrow window or aperture opposite the door, rather intended for the purposes of ventilation than to admit the light. In the court a woman was represented making bread, as is sometimes done at the present day in Egypt, in the open air, and the store-rooms were full of grain.

apartments, were frequently stained to imitate foreign and rare woods. They were either of one or two valves, turning on pins of metal, and were secured within by a bar or bolts. Some of these bronze pins have been discovered in the tombs of Thebes. They were fastened to the wood with nails of the same metal, whose round heads served also as an ornament, and the upper one had a projection at the back in order to prevent the door striking against the wall. We also find in the stone lintels and floor, behind the thresholds of the tombs and temples, the holes in which they turned, as well as those of the bolts and bars, and the recess for receiving the opened valves. The folding-doors had bolts in the centre, sometimes above as well as below; a bar was placed across from one wall to the other, and in many instances wooden locks secured them by passing over the centre at the junction of the two folds. For greater security they were occasionally sealed with a mass of clay, as is proved by some tombs found closed at Thebes by the sculptures, and in the account given by Herodotus of Rhampsinitus' treasury.

Keys were made of bronze or iron, and consisted of a long straight shank, about five inches



in length, with three or more projecting teeth; others had a nearer resemblance to the wards of modern keys, with a short shank about an inch long, and some resembled a common ring with the wards at its back. These are probably of Roman date. The earliest mention of a key is in Jud. iii. 23-25, when, Ehud having gone "through the porch, and shut the doors of the parlor upon him and looked them," Eglon's "servants took a key and opened them."

The doorways, like those in the temples, were often surmounted by the Egyptian cornice; others were variously decorated, and some represented in the tombs were surrounded with a variety of ornaments, as usual richly painted. These last, though sometimes found at Thebes, were more general about Memphis and the Delta; and two good instances of them are preserved in the British Museum, brought from a tomb near the pyramids.

Even at the early period when the pyramids were built, the doors were of one or two valves; and both those of the rooms and the entrance-doors opened inward, contrary to the custom of the Greeks, who were consequently obliged to strike on the inside of the street door before they opened it, in order to warn persons passing by; and the Romans were forbidden to make it open outward



EGYPTIAN CULINARY VESSELS.

without a special permission. The floors were of stone, or a composition made of lime or other materials, but in humbler abodes they were formed of split date tree beams, arranged close together or at intervals, with planks or transverse layers of palm branches over them, covered with mats and a coating of mud. Many roofs were vaulted, and built, like the rest of the house, of crude brick; and not only have arches been found of that material dating in the sixteenth century before our era, but vaulted granaries appear to be represented of much earlier date. Bricks, indeed, led to the invention of the arch, the want of timber in Egypt having pointed out the necessity of some substitute for it.

Wood was imported in great quantities; deal and cedar were brought from Syria, and rare woods were part of the tribute imposed on foreign nations conquered by the Pharaohs. And so highly were these appreciated for ornamental purposes that painted imitations were made for poorer persons who could not afford them; and the panels, windows, doors, boxes and various kinds of woodwork were frequently of cheap deal or sycamore, stained to resemble the rarest foreign woods. And the remnants of them found at Thebes show that these imitations were clever substitutes for the reality. Even coffins were sometimes made of foreign wood, and many are found of cedar of

Lebanon. The value of foreign woods also suggested to the Egyptians the process of veneering, and this was one of the arts of their skillful cabinet-makers.

The ceilings were of stucco, richly painted with various devices, tasteful both in their form and the arrangement of the colors, among the oldest of which is the Guilloche, often misnamed the Tuscan or Greek, border.

Both in the interior and exterior of their houses the walls were sometimes portioned out into large panels of one uniform color, flush with the surface or recessed, not very unlike those at Pompeii, and they were red, yellow or stained to resemble stone or wood. It seems to have been the introduction of this mode of ornament into Roman houses that excited the indignation of Vitruvius, who says that in old times they used red paint sparingly, like phrygians, though now whole walls are covered over with it.

Figures were also introduced on the blank walls in the sitting-rooms, or scenes from domestic life, surrounded by ornamental borders, and surmounted by deep cornices of flowers and various devices richly painted, and no people appear to have been more fond of using flowers on every occasion. In their domestic architecture they formed the chief ornament of the mouldings, and every visitor received a bouquet of real flowers as a token of welcome on entering a house. It was the pipe and coffee of the modern Egyptians; and a guest at a party was not only presented with a lotus, or some other flower, but had a chaplet placed round his head and another round his neck, which led the Roman poet to remark the "many chaplets on the foreheads" of the Egyptians at their banquets. Everywhere flowers abounded; they were formed into wreaths and festoons; they decked the stands that supported the vases in the convivial chamber, and crowned the wine-bowl as well as the servants who bore the cup from it to the assembled guests.

Besides the painted panels, there were other points of resemblance to Pompeian taste in the Egyptian houses, particularly the elongated columns sometimes attached to the building, sometimes painted on the walls, which were derived by the Greeks either from Egypt or from Asia. Their long slender shafts were made to reach the whole way from the ground to the very roof of the house, in utter defiance of proportion or the semblance of utility, performing no more office than many of the pillars and half columns which, having nothing to support, may be said to hang up against the fronts of our modern houses, with two tiers of windows, like pictures, in the vacant space between them.

And though in their temples the horizontal line predominated, as in Greece, the Egyptians were not averse to the contrast of the vertical with it, which they managed by means of the long line of their lofty pyramidal towers and of their obelisks, and indeed in the lengthy columns that extended up the whole front of their houses they may claim the first introduction of the vertical principle. This was afterward adopted by the Romans also, and is very obvious in their arches of triumph, where the column, rising from the ground on a pedestal, extends the whole way up the front, forces the entablature to advance and break its uniform straight course in order to accord with the capital, and is surmounted by a statue or a projecting attic, extending to the summit of the edifice.

The same slender columns, or "reeds for col-

umns," considered so inconsistent by Vitruvius, found their way into the houses of Rome, and we see them painted in those of Pompeii, as well as the "buildings standing on candelabra" he equally condemns. Incongruous they certainly were, having been merely called in from another and proper office in order to assist in developing a new element of architecture, which long afterward introduced numerous vertical lines, in the form of towers, minarets and other lofty edifices, that now rise above our roofs and give so much variety to the external aspect of modern European and Saracenic towns. This contrast was wanting in the low and very uniform outline of Greek buildings, scarcely relieved by the triangular pediment of a temple; for however beautiful each monument itself, a Greek city was singularly deficient in the combination of the vertical with the horizontal line. But the endeavor to obtain this effect at Rome by isolated columns bearing a statue which towered above the roofs was not such as taste could justify; for we may well condemn the inappropriateness of extracting from a temple one of its legitimate members and of magnifying it to an extravagant height; and the same Roman poverty of invention and inapplicableness were shown in this as in the named "truncated column," called upon to support a bust in lieu of its own head. Nor can any justification be found for the erection of monstrous colossi, such as Egypt, Greece and Rome produced; and we are now happily freed from the dilemma of exaggerating what ought to be limited to its proper dimensions by the resources of modern architecture whenever we seek the harmonious contrast of vertical and horizontal lines.

The windows of Egyptian dwellings had merely wooden shutters of one or two valves turning on pins, and these, like the whole building, were painted. The openings were small, because where little light is admitted little heat penetrates. Coolness was the great requisite, and in the cloudless sky of Egypt there was no want of light. And though, as in most of our modern houses, the windows were little more than square holes, unrelieved by ornamental mouldings, the Egyptians did not spoil the external appearance of the house by making them of unreasonable size in order to admit the light, and then inconsistently do all they possibly could to exclude it by numerous dust-catching hangings, such as are inflicted on innocent Englishmen by tasteless and interested upholsterers.

The palace of a king was generally of more durable materials than a private house, and, like the temple to which it was often attached, was of stone, as at Medinet Haboo, in Thebes. It was then placed at the outer end of the avenue that led to the sacred building, and the principal apartments stood in two stories immediately over the gateway through which all the grand processions passed toward the temple. The rest of the building extended a considerable distance on the right and left before this gateway, forming an outer approach from two lodges at the very entrance, occupied by the guards and porters. Some of the chambers looked down upon this passage; others faced in opposite directions, and the whole building was crowned with battlements like the walls of fortified towns. The apartments were not large, being only fourteen feet long by twelve feet eight inches in breadth, and thirteen feet six inches in height; the walls, being five to six feet thick, were a protection against the heat, and currents of air circulated freely through them from opposite win-

dows. The walls were ornamented with subjects, in low relief, or in intaglio, representing the king and his household, with various ornamental devices, particularly the lotus and other flowers.

Pavilions were also built in a similar style, though on a smaller scale, in various parts of the country, and in the foreign districts through which the Egyptian armies passed for the use of the king; and some private houses occasionally imitated these small castles by substituting for the usual parapet wall and cornice the battlements that crowned them, and which were intended to represent Egyptian shields. The roofs of all their houses, whether in the town or country, were flat, like those of the modern houses of Cairo, and there, as at the present day, the women often held long conversations with their neighbors on the scandal and gossip of the day. Many a curious subject was doubtless discussed at these animated meetings, and report affirms that some modern Cairene stories have been founded on those recorded of Pharaonic times, one of which is thus related.

A man digging in his vineyard, having found a jar full of gold, ran home with joy to announce his good fortune to his wife; but as he reflected on the way that women could not always be trusted with secrets, and that he might lose a treasure which of right belonged to the king, he thought it better first to test her discretion. As soon, therefore, as he had entered the house, he called her to him, and saying he had something of great importance to tell her, asked if she was sure she could keep a secret. "Oh yes," was the ready answer; "when did you ever know me to betray one? What is it?" "Well, then— But you are sure you won't mention?" "Have I not told you so? Why be so tiresome? What is it?" "Now, as you promise me, I will tell you. A most singular thing happens to me; every morning I lay an egg," at the same time producing one from beneath his cloak. "What! an egg? Extraordinary!" "Yes, it is indeed; but mind you don't mention it." "Oh no, I shall say nothing about it, I promise you." "No, I feel sure you won't," and so saying, he left the house. No sooner gone than his wife ran up to the terrace; and finding a neighbor on the adjoining roof, she beckoned to her, and with great caution said, "Oh, my sister, such a curious thing happens to my husband! But you are sure you won't tell anybody?" "No, no; what is it? Do tell me." "Every morning he lays ten eggs." "What! ten eggs?" "Yes, and he has shown them to me; is it not strange? But mind you say nothing about it," and away she went again down stairs. It was not long before another woman came upon the next terrace, and the story was told in the same way by the wife's friend, with a similar promise of secrecy, only with the variation of twenty instead of ten eggs, till one neighbor after another to whom the secret was entrusted had increased them to a hundred. It was not long before the husband heard it also, and the supposed egg-layer, learning how his story had spread, was persuaded not to risk his treasure by trusting his wife with the real secret.

The villas of the Egyptians were of great extent, and contained spacious gardens watered by canals communicating with the Nile. They had large tanks of water in different parts of the garden, which served for ornament as well as for irrigation when the Nile was low, and on these the master of the house occasionally amused himself and his friends by an excursion in a pleasure-boat towed by his servants. They also enjoyed the diversion of angling and spearing fish in the

ponds within their grounds, and on these occasions they were generally accompanied by a friend or one or more members of their family. Particular care was always bestowed upon the garden, and their great fondness for flowers is shown by the number they always cultivated, as well as by the women of the family or the attendants presenting bouquets to the master of the house and friends when they walked there.

The house itself was sometimes ornamented with propylæa and obelisks, like the temples themselves. It is even possible that part of the building may have been consecrated to religious purposes, as the chapels of other countries, since we find a priest engaged in presenting offerings at the door of the inner chambers; and indeed, were it not for the presence of the women, the form of the garden and the style of the porch, we should feel disposed to consider it a temple rather than a place of abode. The entrances of large villas were generally through folding-gates, standing between lofty towers, as at the courts of temples,



ANCIENT POTTERY OF EGYPT.

with a small door at each side, and others had merely folding-gates, with the jambs surmounted by a cornice. One general wall of circuit extended round the premises, but the courts of the house, the garden, the offices and all other parts of the villa had each their separate enclosure. The walls were usually built of crude brick, and in damp places, or when within reach of the inundation, the lower part was strengthened by a basement of stone. They were sometimes ornamented with panels and grooved lines, generally stuccoed, and the summit was crowned either with Egyptian battlements, the usual cornice, a row of spikes in imitation of spear heads, or with some fancy ornament.

The plans of the villas varied according to circumstances, but their general arrangement is sufficiently explained by the paintings. They were surrounded by a high wall, about the middle of which was the main or front entrance, with one central and two side gates, leading to an open walk shaded by rows of trees. Here were spacious tanks of water, facing the doors of the right and left wings of the house, between which an avenue led from the main entrance to what may be called the centre of the mansion. After passing the outer

door of the right wing you entered an open court with trees, extending quite round a nucleus of inner apartments, and having a back entrance communicating with the garden. On the right and left of this court were six or more store-rooms, a small receiving- or waiting-room at two of the corners, and at the other end the staircases which led to the upper story. Both of the inner façades were furnished with a corridor, supported on columns, with similar towers and gateways. The interior of this wing consisted of twelve rooms, two outer and one centre court, communicating by folding-gates, and on either side of this last was the main entrance to the rooms on the ground floor and to the staircases leading to the upper story. At the back were three long rooms and a gateway opening on the garden, which, besides flowers, contained a variety of trees, a summer-house and a large tank of water.

The arrangement of the left wing was different. The front gate led to an open court extending the whole breadth of the façade of the building and

backed by the wall of the inner part. Central and lateral doors thence communicated with another court, surrounded on three sides by a set of rooms, and behind it was a corridor, upon which several other chambers opened.

This wing had no back entrance, and standing isolated, the outer court extended entirely round it; and a succession of doorways communicated from the court with different sections of the centre of the house, where the rooms, disposed, like those already described, around passages and corridors, served partly as sitting apartments and partly as store-rooms.

The stables for the horses and the coach-houses for the traveling chariots and carts were in the centre or inner part of the building, but the farm-yard, where the cattle were kept, stood at some distance from the house, and corresponded to the department known by the Romans under the name of *rustica*. Though enclosed separately, it was within the general wall of circuit which surrounded the land attached to the villa; and a canal, bringing water from the river, skirted it and extended along the back of the grounds. It consisted of two parts, the sheds for housing the cattle, which stood at the upper end, and the yard, where rows of rings were fixed, in



order to tie them while feeding in the daytime; and men always attended and frequently fed them with the hand.

The granaries were also apart from the house and were enclosed within a separate wall, and some of the rooms in which they housed the grain appear to have had vaulted roofs. These were filled through an aperture near the top, to which the men ascended by steps, and the grain when wanted was taken out from a door at the base.

The superintendence of the house and grounds was entrusted to stewards, who regulated the tillage of the land, received whatever was derived from the sale of the produce, overlooked the returns of the quantity of cattle or stock upon the estate, settled all the accounts and condemned the delinquent peasants to the bastinado, or any punishment they might deserve. To one were entrusted the affairs of the house, answering to "the ruler," "overseer" or "steward of Joseph's house," Gen. xxxix. 5; xliii. 16, 19; xlv. 1;



ANCIENT WATER-VESSELS OF EGYPT.

others "superintended the granaries," the vineyard, comp. Matt. xx. 8, or the culture of the fields; and the extent of their duties, or the number of those employed, depended on the quantity of land or the will of its owner.

The mode of laying out their gardens was as varied as that of the houses, but in all cases they appear to have taken particular care to command a plentiful supply of water by means of reservoirs and canals. Indeed, in no country is artificial irrigation more required than in the valley of the Nile; and from the circumstance of the water of the inundation not being admitted into the gardens, they depend throughout the year on the supply obtained from wells and tanks or a neighboring canal.

The mode of irrigation adopted by the ancient Egyptians was exceedingly simple, being merely the *shadûf*, or pole and bucket of the present day; and in many instances men were employed to carry the water in pails, suspended by a wooden yoke they bore upon their shoulders. The same yoke was employed for carrying other things, as boxes, baskets containing game and poultry, or whatever was taken to market; and every trade seems to have used it for this purpose, from the potter and the brickmaker to the carpenter and the shipwright.

The wooden bar or yoke was about three feet seven inches in length, and the straps, which were double and fastened together at the lower as well as at the upper extremity, were of leather and between fifteen and sixteen inches long. The small thong at the bottom not only served to connect the ends, but was probably intended to fasten a hook, or an additional strap if required, to attach the burden; and though most of these yokes had two, some were furnished with four or eight straps;

and the form, number and arrangement of them varied according to the purposes for which they were intended.

The buckets were filled from the reservoirs or ponds in the garden, and the water was carried in them to the trees or the different beds, which were small hollow squares on the level ground, surrounded by a low ledge of earth, like our salt-pans.

They do not appear to have used the water-wheel very generally, though it was not unknown to them; but this and the hydraulic screw were probably of late introduction. They may also have had the foot-machine mentioned by Philo; and it is either to this or to their stopping the small channels which conducted the water from one bed to another that the sentence in Dent. xi. 40 refers: "Egypt, . . . where thou sowedst thy seed, and waterdest it with thy foot as a garden of herbs;" but the common mode of raising water from the Nile was by the pole and bucket, the *shadûf*, so common still in Egypt.

Skins were much used by the Egyptians for carrying water, as well as for sprinkling the ground before the rooms or seats of the *grandees*, and they were frequently kept ready filled at the tank for that purpose.

Part of the garden was laid out in walks shaded with trees, usually planted in rows, and surrounded at the base of the stem with a circular ridge of earth, which, being lower at the centre than at the circumference, retained the water and directed it more immediately toward the roots. It is difficult to say if trees were trimmed into any particular shape, or if their formal appearance in the sculpture is merely owing to a conventional mode of representing them; but since

the pomegranate and some other fruit trees are drawn with spreading and irregular branches, it is possible that sycamores and others which presented large masses of foliage were really trained in that formal manner, though, from the hieroglyphic signifying "tree" having the same shape, we may conclude it was only a general character for all trees.

Some, as the pomegranates, date trees and *dôm*-palms, are easily recognized in the sculptures, but the rest are doubtful, as are the flowering plants, with the exception of the lotus and a few others.

To the garden department belonged the care of the bees, which were kept in hives very like our own. In Egypt they required great attention; and so few are its plants at the present day that the owners of hives often take the bees in boats to various spots upon the Nile in quest of flowers. They are a smaller kind than our own; and though found wild in the country, they are far less numerous than wasps, hornets and ichneumons. The wild bees live mostly under stones or in clefts of the rock, as in many other countries, and the expression of Moses, as of the Psalmist, "honey out of the rock," shows that in Palestine their habits were the same. Honey was thought of great importance in Egypt, both for household purposes and for an offering to the gods; that of Benha (thence surnamed *El assal*), or Athribis, in the Delta, retained its reputation to a late time, and a jar of honey from that place was one of the four presents sent by John Mekaukes, the governor of Egypt, to Mohammed.

Large gardens were usually divided into different parts, the principal sections being appropriated to the date and sycamore trees and to the vineyard. The former may be called the orchard. The flower and kitchen gardens also occupied a considerable

space, laid out in beds, and dwarf trees, herbs and flowers were grown in red earthen pots, exactly like our own, arranged in long rows by the walks and borders.

Besides the orchard and gardens, some of the large villas had a park or paradise, with its fish-ponds and preserves for game, as well as poultry-yards for keeping hens and geese, stalls for fattening cattle, wild goats, gazelles and other animals originally from the desert, whose meat was reckoned among the dainties of the table. It was in these extensive preserves that the rich amused themselves with the chase; and they also enclosed a considerable space in the desert itself with net-fences, into which the animals were driven and shot with arrows or hunted with dogs.

Gardens are frequently represented in the tombs of Thebes and other parts of Egypt, many of which are remarkable for their extent. The one here introduced is shown to have been surrounded by an embattled wall, with a canal of water passing in front of it, connected with the river. Between the canal and the wall and parallel to them both was a shady avenue of various trees, and about the centre was the entrance, through a lofty door, whose lintel and jambs were decorated with hieroglyphic inscriptions containing the name of the owner of the grounds, who in this instance was the king himself. In the gateway were rooms for the porter and other persons employed about the garden, and probably the receiving-room for visitors, whose abrupt admission might be unwelcome; and at the back a gate opened into the vineyard. The vines were trained on a trellis-work supported by transverse rafters resting on pillars; and a wall extending around it separated this part from the rest of the garden. At the upper end were suites of rooms on three different stories, looking upon green trees and affording a pleasant retreat in the heat of summer. On the outside of the vineyard wall were planted rows of palms, which occurred again with the *dôm* and other trees, along the whole length of the exterior walls; four tanks of water, bordered by a grass-plot, where geese were kept and the delicate flower of the lotus was encouraged to grow, served for the irrigation of the grounds; and small kiosks, or summer-houses, shaded with trees, stood near the water and overlooked beds of flowers. The spaces containing the tanks and the adjoining portions of the garden were each enclosed by their respective walls, and a small subdivision on either side, between the large and small tanks, seems to have been reserved for the growth of particular trees, which either required peculiar care or bore a fruit of superior quality.

In all cases, whether the orchard stood apart from or was united with the rest of the garden, it was supplied, like the other portions of it, with abundance of water, preserved in spacious reservoirs, on either side of which stood a row of palms or an avenue of shady sycamores. Sometimes the orchard and vineyard were not separated by any wall, and figs and other trees were planted within the same limits as the vines. But if not connected with it, the vineyard was close to the orchard, and their mode of training the vines on wooden rafters supported by rows of columns, which divided the vineyard into numerous avenues, was both tasteful and convenient.

The columns were frequently colored, but many were simple wooden pillars, supporting with their forked summits the poles that lay over them. Some vines were allowed to grow as standing bushes, and being kept low, did not require any

other support; others were formed into a series of bowers; and from the form of the hieroglyphic, signifying vineyard, we may conclude that the most usual method of training them was in bowers or in avenues formed by rafters and columns. But they do not appear to have attached them to other trees, as the Romans often did to the elm and poplar, and as the modern Italians do to the white mulberry; nor have the Egyptians of the present day adopted this European custom.

When the vineyard was enclosed within its own wall of circuit, it frequently had a reservoir of water attached to it, as well as the building which contained the wine-press; but the various modes of arranging the vineyard, as well as the other parts of the garden, depended, of course, on the taste of each individual or the nature of the ground. Great care was taken to preserve the clusters from the intrusion of birds, and boys were constantly employed, about the season of the vintage, to frighten them with a sling and the sound of the voice.

When the grapes were gathered, the bunches were carefully put into deep wicker baskets, which men carried, either on their head or shoulders or slung upon a yoke, to the wine-press; but when intended for eating, they were put, like other fruits, into flat open baskets, and generally covered with leaves of the palm, vine or other trees. These flat baskets were of wicker-work, and similar to those of the present day used at Cairo for the same purpose, which are made of osiers or common twigs. Monkeys appear to have been trained to assist in gathering the fruit, and the Egyptians represent them in the sculptures handing down figs from the sycamore trees to the gardeners below; but as might be expected, these animals amply repaid themselves for the trouble imposed upon them, and the artist has not failed to show that they consulted their own wishes as well as those of their employers.

Many animals were tamed in Egypt for various purposes, as the lion, leopard, gazelle, baboon, crocodile and others; and in the Jimma country, which lies to the south of Abyssinia, monkeys are still taught several useful accomplishments. Among them is that of officiating as torch-bearers at a supper-party; and seated in a row, on a raised bench, they hold the lights until the departure of the guests, and patiently await their own repast as a reward for their services. Sometimes the party is alarmed by an unruly monkey throwing his lighted torch into the midst of the unsuspecting guests; but fortunately the ladies there do not wear muslin dresses, and the stick and "no supper" remind the offender of his present and future duties.

After the vintage was over, they allowed the kids to browse upon the vines which grew as standing bushes; and the season of the year when the grapes ripened in Egypt was the month Epiphi, toward the end of June or the commencement of July. Some have pretended to doubt that the vine was commonly cultivated, or even grown, in Egypt, but the frequent notice of it and of Egyptian wine in the sculptures, and the authority of ancient writers, sufficiently answer those objections, and the regrets of the Israelites on leaving the vines of Egypt prove them to have been very abundant, since even people in the condition of slaves could procure the fruit, Num. xx. 5, compare Gen. xl. 11.

The wine-press was of different kinds. The most simple consisted merely of a bag, in which the grapes were put and squeezed by means of two poles turning in contrary directions, a vase

being placed below to receive the falling juice. Another press, nearly on the same principle, consisted of a bag supported in a frame, having two upright sides, connected by beams at their summit. In this the bag was retained in a horizontal position, one end fixed, the other passing through a hole in the opposite side, and was twisted by means of a rod turned with the hand, the juice, as in the former, being received into a vase beneath; and within the frame stood the superintendent, who regulated the quantity of pressure and gave the signal to stop.

Sometimes a liquid was heated on the fire, and having been well stirred, was poured into the sack containing the grapes during the process of pressure; but whether this was solely with a view of obtaining a greater quantity of juice, by moistening the husks, or was applied for any other purpose, it is difficult to determine; the fact, however, of its being stirred while on the fire suffices to show it was not simple water; and the trituration of the fruit, while it was poured upon it, may suggest its use in extracting the coloring matter for red wine.

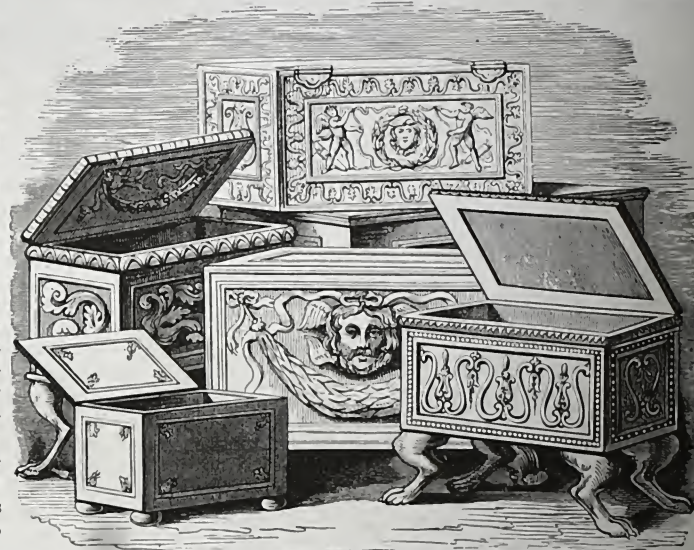
The two Egyptian hand-presses were used in all parts of the country, but principally in Lower Egypt, the grapes in the Thebaid being generally pressed by the feet. The foot-press was also used in the lower country, and we even find the two methods of pressing the grapes represented in the same sculptures; it is not therefore impossible that, after having been subjected to the foot, they may have undergone a second pressure in the twisted bag. This does not appear to have been the case in the Thebaid, where the foot-press is always represented alone, and the juice was allowed to run off by a pipe directly to an open tank, compare Isa. lxiii. 3; Neh. xiii. 15; Jud. ix. 27.

Some of the large presses were highly ornamented, and consisted of at least two distinct parts, the lower portion or vat, and the trough where the men with naked feet trod the fruit, supporting themselves by ropes suspended from the roof; though from their great height some may have had an intermediate reservoir, which received the juice in its passage to the pipe, answering to the strainer, or *colum*, of the Romans.

After the fermentation was over, the juice was taken out in small vases with a long spout, and poured into earthenware jars, which corresponded to the *cadi* or amphoræ of the Romans. They appear to also have added something to it after or previous to the fermentation, and an instance occurs in the sculptures of a man pouring a liquid from a small cup into the lower reservoir. When the must was considered in a proper state, the amphoræ were closed with a lid, resembling an inverted saucer, covered with liquid clay, pitch, gypsum, mortar, or other composition,

which was stamped with a seal; they were then removed from the winehouse and placed upright in the cellar.

Previous to pouring in the wine they generally put a certain quantity of resin into the amphoræ, which coated the inside of the porous jars, preserved the wine, and was even supposed to improve its flavor—a notion, or rather an acquired taste, owing, probably, to their having at first used skins instead of jars; and the flavor imparted by the resin, which was necessary to preserve the skins, having become, from long habit, a favorite peculiarity of the wine, it was afterward added from choice, after they had adopted the use of earthenware. And this custom, formerly so general in Egypt, Italy and Greece, is still preserved throughout the islands of the Archipelago. In Egypt a resinous substance is always found at the bottom of amphoræ which have served for holding wine; it is perfectly preserved, brittle, and when burnt, smells like a very fine quality of pitch. The Romans, according to Pliny, employed the Brutian pitch, or resin of the picea pine, in preference to all



ANCIENT ALABASTER BOXES.

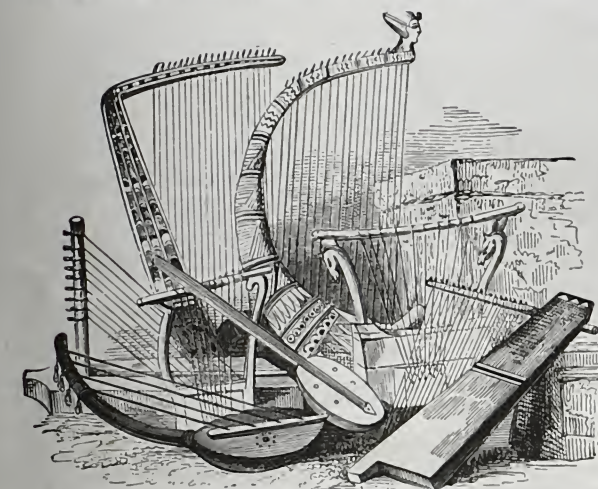
others, for this purpose; and if, "in Spain, they used that of the pinaster, it was little esteemed on account of its bitterness and oppressive smell." In the East the terebinthus was considered to afford the best resin, superior even to the mastic of the lentiscus, and the resins of Judea and Syria only yielded in quality to that of Cyprus.

The mode of arranging amphoræ in an Egyptian cellar was similar to that adopted by the Greeks and Romans. They stood upright in successive rows, the innermost set resting against the wall, with their pointed ends firmly fixed in the ground; and each jar was secured by means of a stone ring fitting round its pointed base, or was raised on a wooden stand. Others appear occasionally to have been placed in upper rooms, as the amphoræ in a Roman apotheca.

The Egyptians had several different kinds of wine, some of which have been commended by ancient authors for their excellent qualities. That of Mareotis was the most esteemed, and in the greatest quantity. Its superiority over other Egyptian wines may readily be accounted for, when we consider the nature of the soil in that district, being principally composed of gravel,



which, lying beyond the reach of the alluvial deposit, was free from the rich and tenacious mud usually met with in the valley of the Nile, so little suited for grapes of delicate quality; and from the extensive remains of vineyards still found on the western borders of the Arsinoite nome, or Fyoom, we may conclude that the ancient Egyptians were fully aware of the advantages of land situated beyond the limits of the inundation for planting the vine. According to Athenæus, "the Mareotic grape was remarkable for its sweetness," and the wine is thus described by him: "Its color is white, its quality excellent, and it is sweet and light, with a fragrant bouquet; it is by no means astringent, nor does it affect the head." But it was not for its flavor alone that this wine was esteemed, and Strabo ascribes to it the additional merit of keeping to a great age. "Still, however," says Athenæus, "it is inferior to the Teniotic, a wine which receives its name from a place called Tenia, where it is produced. Its color is pale and white, and there is such a degree of richness in it that, when mixed with water, it seems gradually to be diluted, much in the same way as Attic honey when a liquid is



ANCIENT MUSICAL INSTRUMENTS OF EGYPT.

poured into it; and besides the agreeable flavor of the wine, its fragrance is so delightful as to render it perfectly aromatic, and it has the property of being slightly astringent. There are many other vineyards in the valley of the Nile whose wines are in great repute, and these differ both in color and taste; but that which is produced about Anthylla is preferred to all the rest." Some of the wine made in the Thebaid was particularly light, especially about Coptos, and "so wholesome," says the same author, "that invalids might take it without inconvenience, even during a fever." The Sebennytic was likewise one of the choice Egyptian wines, and, as Pliny says, was made of three different grapes, one of which was a sort of Thasian. The Thasian grape he afterward describes as excelling all others in Egypt for its sweetness, and remarkable for its medicinal properties.

The Mendesian is also mentioned by Clemens, with rather a sweet flavor, and another singular wine, called by Pliny *ecbolada*, was also the produce of Egypt; but, from its peculiar powers, we may suppose that men alone drank it, or at least that it was forbidden to newly-married brides. And considering how prevalent the custom was amongst the ancients of altering the

qualities of wines by drugs and divers processes, we may readily conceive the possibility of the effects ascribed to them, and thus it happened that opposite properties were frequently attributed to the same kind.

Wines were much used by them for medicinal purposes, and many were held in such repute as to be considered specifics in certain complaints, but the medical men of the day were prudent in their mode of prescribing them; and as the imagination has on many occasions effected the cure and given celebrity to a medicine, those least known were wisely preferred, and each extolled the virtues of some foreign wine. In the earliest times Egypt was renowned for drugs, and foreigners had recourse to that country for wines as well as herbs; yet Apollodorus, the physician, in a treatise on wines addressed to Ptolemy, king of Egypt, recommended those of Pontus as more beneficial than of his own country, and particularly praised the Peparethian, produced in an island of the Ægean Sea, but he was disposed to consider it less valuable as a medicine, when its good qualities could not be discovered in six years.

The wines of Alexandria and Coptos are also cited among the best of Egyptian growth, and the latter was so light as not to affect even those in delicate health.

In offerings to the Egyptian deities wine frequently occurs, and several different kinds are noticed in the sacred sculptures; but it is probable that many of the Egyptian wines are not introduced in these subjects, and that, as with the Romans and other people, all were not admitted at their sacrifices. According to Herodotus, their sacrifices commenced with a libation of wine, and some was sprinkled on the ground where the victim lay; yet at Heliopolis, if Plutarch may be credited, it was forbidden to take it into the temple, and the priests

of the god worshiped in that city were required to abstain from its use. "Those of other deities," adds the same author, "were less scrupulous," but still they used wine very sparingly, and the quantity allowed them for their daily consumption was regulated by law. Nor could they indulge in it at all times, and the use of it was strictly prohibited during their more solemn purifications and in times of abstinence. The number of wines mentioned in the lists of offerings presented to the deities in the tombs or temples varies in different places. Each appears with its peculiar name attached to it, but they seldom exceed three or four kinds, and among them I have observed at Thebes that of the "northern country," which was perhaps from Marcolis Anthylla, or the nome of Sebennytus.

Private individuals were under no particular restrictions with regard to its use, and it was not forbidden to women. In this they differed widely from the Romans, for in early times no female at Rome enjoyed the privilege, and it was unlawful for women, or indeed for young men below the age of thirty, to drink wine except at sacrifices. Even at a later time the Romans considered it disgraceful for a woman to drink wine; and they sometimes saluted a female relation whom they

suspected in order to discover if she had secretly indulged in its use. It was afterward allowed them on the plea of health, and no better method could have been devised for removing the restriction.

That Egyptian women were not forbidden the use of wine nor the enjoyment of other luxuries is evident from the frescoes which represent their feasts, and the painters in illustrating this fact have sometimes sacrificed their gallantry to a love of caricature. Some call the servants to support them as they sit, others with difficulty prevent themselves from falling on those behind them; a basin is brought too late by a reluctant servant, and the faded flower which is ready to drop from their heated hands is intended to be characteristic of their own sensations.

That the consumption of wine in Egypt was very great is evident from the sculptures and from the accounts of ancient authors, some of whom have censured the Egyptians for their excesses; and so much did the quantity used exceed that made in the country that in the time of Herodotus twice every year a large importation was received from Phœnicia and Greece.

Notwithstanding all the injunctions or exhortations of the priests in favor of temperance, the Egyptians of both sexes appear from the sculptures to have committed occasional excesses, and men were sometimes unable to walk from a feast, and were carried home by servants. These scenes, however, do not appear to refer to members of the higher, but of the lower, classes, some of whom indulged in extravagant buffoonery, dancing in a ludicrous manner or standing on their heads, and frequently in amusements which terminated in a fight.

At the tables of the rich stimulants were sometimes introduced to excite the palate before drinking, and Athenæus mentions cabbages as one of the vegetables used by the Egyptians for this purpose.

Throughout the upper and lower country wine was the favorite beverage of the wealthy. They had also very excellent beer, called *zythus*, which Diodorus, though wholly unaccustomed to it, and a native of a wine country, affirms was scarcely inferior to the juice of the grape. Strabo and other ancient authors have likewise mentioned it under the name of *zythus*; and though Herodotus pretends that it was merely used as a substitute for wine in the lowlands, where corn was principally cultivated, it is more reasonable to conclude it was drunk by the peasants in all parts of Egypt, though less in those districts where vines were abundant. Native wines of a choice kind, whether made in the vicinity or brought from another province, were confined to the rich; and we learn from Strabo that this was the case even at Alexandria, where wine could be obtained in greater quantity than in any other part of Egypt, owing to the proximity of the Mareotic district; and the common people were there content with beer and the poor wine of the coast of Libya.

Egyptian beer was made from barley; but as hops were unknown, they were obliged to have recourse to other plants in order to give it a grateful flavor, and the lupin, the skirret and the root of an Assyrian plant were used by them for that purpose.

The vicinity of Pelusium was the most noted for its beer, and the Pelusiac *zythus* is mentioned by more than one author. The account given by Athenæus of Egyptian beer is that it was very strong, and had so exhilarating an effect that they

danced and sang and committed the same excesses as those who were intoxicated with the strongest wines, an observation confirmed by the authority of Aristotle, whose opinion on the subject has at least the merit of being amusing. For we must smile at the philosopher's method of distinguishing persons suffering under the influence of wine and beer, however disposed he would have been to accuse us of ignorance in not having yet discovered how invariably the former in that state "lie upon their face, and the latter on their backs."

Besides beer, the Egyptians had what Pliny calls *faetitious* or artificial wine, extracted from various fruits, as figs, nixas, pomegranates, as well as herbs, some of which were selected for their medicinal properties. The Greeks and Latins comprehended every kind of beverage made by the process of fermentation under the same general name, and beer was designated as *barley-wine*; but by the use of the name *zythos* they show that the Egyptians distinguished it by its own peculiar appellation. Palm-wine was also made in Egypt, and used in the process of embalming.

The palm-wine now made in Egypt and the oases is simply from an incision in the heart of the tree, immediately below the base of the upper branches, and a jar is attached to the part to catch the juice which exudes from it. But a palm thus tapped is rendered perfectly useless as a fruit-bearing tree, and generally dies in consequence; and it is reasonable to suppose that so great a sacrifice is seldom made except when date trees are to be felled or when they grow in great abundance. The modern name of this beverage in Egypt is *loubgeh*; in flavor it resembles a very new light wine, and may be drunk in great quantity when taken from the tree; but as soon as the fermentation has commenced its intoxicating qualities have a powerful and speedy effect.

Among the various fruit trees cultivated by the ancient Egyptians palms, of course, held the first rank, as well from their abundance as from their great utility. The fruit constituted a principal part of their food both in the month of August, when it was gathered fresh from the trees, and at other seasons of the year, when it was used in a preserved state. They had two different modes of keeping the dates; one was by the simple process of drying them, the other was by making them into a conserve, like the *aguek* of the present day; and of this, which was eaten either cooked or as a simple sweetmeat, I have found some cakes, as well as the dried dates, in the sepulchres of Thebes.

Pliny makes a just remark respecting the localities where the palm prospers, and the constant irrigation it requires; and though every one in the East knows the tree will not grow except where water is abundant, we still read of "palm trees of the desert," as if it delighted in an arid district. Wherever it is found it is a sure indication of water; and if it may be said to flourish in a sandy soil, this is only in situations where its roots can obtain a certain quantity of moisture. The numerous purposes for which its branches and other parts might be applied rendered the cultivation of this valuable and productive tree a matter of primary importance, for no portion of it is without its peculiar use. The trunk serves for beams, either entire or split in half; of the *gerélt*, or branches, are made wicker-baskets, bedsteads, coops and ceilings of rooms, answering every purpose for which laths or any thin wood-work are required; the leaves are converted into

mats, brooms and baskets; of the fibrous tegument at the base of the branches strong ropes and mats are made, and even the thick ends of the *gerélt* are beaten flat and formed into brooms. Besides the *loubgeh* of the tree, brandy, wine and vinegar are made from the fruit; and the quantity of saccharine matter in the dates might be used in default of sugar or honey.

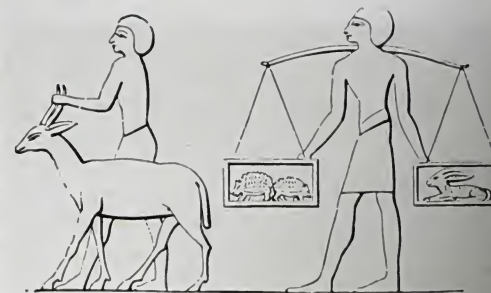
In Upper Egypt another tree, called the *dôm*, or Theban palm, was also much cultivated, and its wood, more solid and compact than the date tree, is found to answer as well for rafts and other purposes connected with water as for beams and rafters. The fruit is a large rounded nut, with a fibrous exterior envelope, which has a flavor very similar to our gingerbread; and from its extreme hardness this nut was used for the hollow socket of their drills or centre-bits, as well as for beads and other purposes. Of the leaves of the *dôm* were made baskets, sacks, mats, fans, fly-flaps, brushes and light sandals; and they served as a general substitute for those of the date tree and for the rushes, *halfeh* or *poa* grass, the cyperus, osiers and other materials employed for the same purposes in Egypt.

Next to the palms, the principal trees of the garden were the fig, sycamore, pomegranate, olive, peach, almond, persea, *nebk* or *sidr*, *mokhayt* or *myza*, *kharôb* or locust tree; and of those that bore no fruit the most remarkable were the two tamarisks, the cassia fistula, senna, palma christi or castor-berry tree, myrtle, various kinds of "acanthus" or acacia, and some others still found in the deserts between the Nile and the Red Sea. So fond were the Egyptians of trees and flowers, and of rearing numerous and rare plants, that they even made them part of the tribute exacted from foreign countries; and such, according to Athenæus, "was the care they bestowed on their culture that those flowers which elsewhere were only sparingly produced, even in their proper season, grew profusely at all times in Egypt; so that neither roses nor violets, nor any others, were wanting there even in the middle of winter." The tables in their sitting-rooms were always decked with bouquets, and they had even artificial flowers which received the name of "Egyptian." The lotus was the favorite for wreaths and chaplets; they also employed the leaves or blossoms of other plants, as the chrysanthemum, *aceton*, acacia, *strychnus*, *persoluta*, anemone, convolvulus, olive, myrtle, *amaricus*, xeranthemum, bay tree and others; and when Agesilaus visited Egypt, he was so delighted with the chaplets of papyrus sent him by the Egyptian king that he took some home with him on his return to Sparta. But it is singular that while the lotus is so often represented, no instance occurs on the monuments of the Indian lotus, or *Nelumbium*, though the Roman-Egyptian sculptures point it out as a peculiar plant of Egypt, placing it about the figure of the god Nile, and it is stated by Latin writers to have been common in the country.

In the furniture of their houses the Egyptians displayed considerable taste; and there, as elsewhere, they studiously avoided too much regularity, justly considering that its monotonous effect fatigued the eye. They preferred variety both in the arrangement of the rooms and in the character of their furniture, and neither the windows, doors nor wings of the house exactly corresponded with each other. An Egyptian would therefore have been more pleased with the form of our

Elizabethan than of the box-shaped rooms of later times.

In their mode of sitting on chairs they resembled the modern Europeans rather than Asiatics, neither using, like the latter, soft divans, nor sitting cross-legged on carpets. Nor did they recline at meals, as the Romans, on a *triclinium*, though couches and ottomans formed part of the furniture of an Egyptian as of an English drawing-room. When Joseph entertained his brethren, he ordered them to sit according to their ages. And if they sometimes sat cross-legged on the ground on mats and carpets, or knelt on one or both knees, these were rather the customs for certain occasions and of the poorer classes. To sit on their heels was also customary as a token of



EGYPTIAN HUNTERS WITH LIVE GAME.

respect in the presence of a superior, as in modern Egypt; and when a priest bore a shrine before the deity, he assumed this position of humility, a still greater respect being shown by prostration or by kneeling and kissing the ground. But the house of a wealthy person was always furnished with chairs and couches. Stools and low seats were also used, the seat being only from eight to fourteen inches high, and of wood or interlaced with thongs; these, however, may be considered equivalent to our rush-bottomed chairs, and probably belonged to persons of humble means. They varied in their quality, and some were inlaid with ivory and various woods.

Those most common in the houses of the rich were the single and double chair (answering to the Greek *thronos* and *diphros*), the latter sometimes kept as a family seat, and occupied by the master and mistress of the house or a married couple. It was not, however, always reserved exclusively for them, nor did they invariably occupy the same seat; they sometimes sat, like their guests, on separate chairs, and a *diphros* was occasionally offered to visitors, both men and women.

Many of the fauteuils were of the most elegant form. They were made of ebony and other rare woods, inlaid with ivory, and very similar to some now used in Europe. The legs were mostly in imitation of those of an animal; and lions' heads, or the entire body, formed the arms of large fauteuils, as in the throne of Solomon, 1 Ki. x. 19. Some again had folding legs, like our camp-stools; the seat was often slightly concave, and those in the royal palace were ornamented with the figures of captives, or emblems of his dominion over Egypt and other countries. The back was light and strong, and consisted of a single set of upright and cross bars, or of a frame receding gradually and terminating at its summit in a graceful curve, supported from without by perpendicular bars; and over this was thrown a handsome pillow of colored cotton, painted leather or gold and silver tissue, like the beds at the feast of Ahasuerus, mentioned in Esther; or like the



feathered cushions covered with stuffs and embroidered with silk and threads of gold in the palace of Scarus.

Seats on the principle of our camp-stool seem to have been much in vogue. They were furnished with a cushion, or were covered with the skin of a leopard or some other animal, which was removed when the seat was folded up; and it was not unusual to make even head-stools, or wooden pillows, on the same principle. They were also adorned in various ways, bound with metal plates and inlaid with ivory or foreign woods, and the wood of common chairs was often painted to resemble that of a rarer and more valuable kind.

The seats of chairs were frequently of leather,



A TEMPLE AT DANDOUR.

painted with flowers and fancy devices, or of interlaced work made of string or thongs, carefully and neatly arranged, which, like our Indian cane chairs, were particularly adapted for a hot climate, but over this they occasionally placed a leather cushion, painted in the manner already mentioned.

The forms of the chairs varied very much; the larger ones generally had light backs, and some few had arms. They were mostly about the height of those now used in Europe, the seat nearly in a line with the bend of the knee; but some were very low, and others offered that variety of position which we seek in the kangaroo chairs of our own drawing-room. The ordinary fashion of the legs was in imitation of those of some wild animal, as the lion or the goat, but more usually the former, the foot raised and supported on a short pin; and, what is remarkable, the skill of their cabinet-makers, even before the time of Joseph, had already done away with the necessity of uniting the legs with bars. Stools, however, and more rarely chairs, were occasionally made with these strengthening members, as is still the case in our own

country, but the drawing-room fauteuil and couch were not disfigured by so unseemly and so unskillful a support.

The stools used in the saloon were of the same style and elegance as the chairs, frequently differing from them only in the absence of a back; and those of more delicate workmanship were made of ebony, and inlaid, as already stated, with ivory or rare woods. Some of an ordinary kind had solid sides, and were generally very low; and others, with three legs, not unlike those used by the peasants of England, belonged to persons of inferior rank.

The ottomans were simple square sofas, without backs, raised from the ground nearly to the same level as the chairs. The upper part was of leather or a cotton stuff, richly colored, like the cushions of the fauteuils; the base was of wood, painted with various devices; and those in the royal palace were ornamented with the figures of captives, the conquest of whose country was designated by their having this humiliating position. The same idea gave them a place on the soles of sandals, on the foot-stools of a royal throne, and on the walls of the palace at Medinet Haboo, in Thebes, where their heads support some of the ornamental details of the building.

Footstools also constituted part of the furniture of the sitting-room; they were made with solid or open sides, covered at the top with leather or interlaced work, and varied in height according to circumstances, some being of the usual size now adopted by us, others of considerable thickness, and rather resembling a small rug. Carpets, indeed, were a very early invention, and they are often represented sitting upon them, as well as on mats, which were commonly used in their sitting-rooms, as at the present day, and remnants of them have been found in the Theban tombs.

Their couches evinced no less taste than the fauteuils. They were of wood, with one end raised, and receding in a graceful curve; and the feet, as in many of the chairs already described, were fashioned to resemble those of some wild animal.

Egyptian tables were round, square or oblong; the former were generally used during their repasts, and consisted of a circular flat summit, supported, like the *monopodium* of the Romans, on a single shaft, or leg, in the centre, or by the figure of a man, intended to represent a captive. Large tables had usually three or four legs, but some were made with solid sides; and though generally of wood, many were of metal or stone; and they varied in size according to the purposes for which they were intended.

Of the furniture of their bedrooms we know little or nothing, but that they universally employed the wooden pillow above alluded to is evident, though Porphyry would lead us to suppose its use was confined to the priests when, in noticing their mode of life, he mentions a half cylinder of well-polished wood "sufficing to support their head," as an instance of their simplicity and self-denial. For the rich they were made of Oriental alabaster, with an elegant grooved or fluted shaft, ornamented with hieroglyphics, carved in intaglio, of sycamore, tamarisk and other woods of the country, the poorer classes being contented with a

cheaper sort, of pottery or stone. Porphyry mentions a kind of wicker bedstead of palm branches, hence called *bais*, evidently the species of framework called *haffass* still employed by the modern Egyptians as a support to the diwans of sitting-rooms and to their beds. Wooden, and perhaps also bronze, bedsteads (like the iron one of Og, king of Bashan) were used by the wealthier classes of the ancient Egyptians; and it is at least probable that the couches they slept upon were as elegant as those on which their bodies reposed after death, and the more so as these last, in their general style, are very similar to the furniture of the sitting-room.

## II. Entertainments.—Reception of Guests.—Music.

In their entertainments they appear to have omitted nothing which could promote festivity and the amusement of the guests. Music, songs, dancing, buffoonery, feats of agility or games of chance were generally introduced, and they welcomed them with all the luxuries which the cellar and the table could afford.

The party, when invited to dinner, met about midday, and they arrived successively in their chariots, in palanquins borne by their servants or on foot. Sometimes their attendants screened them from the sun by holding up a shield (as is still done in Southern Africa), or by some other contrivance; but the chariot of a king or of a princess was often furnished with a large parasol; and the flabella borne behind the king, which belonged exclusively to royalty, answered the same purpose. They were composed of feathers, and were not very unlike those carried on state occasions behind the pope in modern Rome. Parasols or umbrellas were also used in Assyria, Persia and other Eastern countries.

When a visitor came in his car, he was attended by a number of servants, some of whom carried a stool to enable him to alight, and others his writing-tablet, or whatever he might want during his stay at the house. The guests assembled in a sitting-room within, and were entertained with music during the interval preceding the announcement of dinner; for, like the Greeks, they considered it a want of good breeding to sit down to table immediately on arriving, and as Bdelycleon, in Aristophanes, recommended his father Philocleon to do, they praised the beauty of the rooms and the furniture, taking care to show particular interest in those objects which were intended for admiration. As usual in all countries, some of the party arrived earlier than others; and the consequence, or affectation of fashion, in the person who now drives up in his curicle, is shown by his coming some time after the rest of the company; one of his footmen runs forward to knock at the door; others, close behind the chariot, are ready to take the reins and to perform their accustomed duties; and the one holding his sandals in his hand, that he may run with greater ease, illustrates a custom still common in Egypt among the Arabs and peasants of the country, who find the power of the foot greater when freed from the encumbrance of a shoe.

To those who arrived from a journey, or who desired it, water was brought for their feet previous to entering the festive chamber. They also washed their hands before dinner, the water being brought in the same manner as at the present day; and ewers, not unlike those used by the modern Egyptians, are represented, with the basins belonging to them, in the paintings of a Theban tomb.

In the houses of the rich they were of gold or other costly materials. Herodotus mentions the golden foot-pan in which Amasis and his guests used to wash their feet. The Greeks had the same custom of bringing water to the guests, numerous instances of which we find in Homer, as when Telemachus and the son of Nestor were received at the house of Menelaus, and when Asphalion poured it upon the hands of his master and the same guests on another occasion. Virgil also describes the servants bringing water for this purpose when Aeneas was entertained by Dido. Nor was the ceremony thought superfluous or declined, even though they had previously bathed and been anointed with oil.

At the time of entering the saloon a lotus flower was presented to each guest, who held it in his hand during the entertainment. Servants then brought necklaces of flowers composed chiefly of the lotus, a garland was also put round the head, and a single lotus bud or a full-blown flower was so attached as to hang over the forehead. Many of them, made up into wreaths and other devices, were suspended upon stands in the room ready for immediate use; and servants were constantly employed to bring other fresh flowers from the garden in order to supply the guests as their bouquets faded.

The Greeks and Romans had the same custom of presenting guests with flowers or garlands, which were brought in at the beginning of their entertainments or before the second course. They not only adorned their heads, necks and breasts, like the Egyptians, but often bestrewed the couches on which they lay and all parts of the room with flowers, though the head was chiefly regarded, as appears from Horace, Anacreon, Ovid and other ancient authors. The wine-bowl, too, was crowned with flowers, as at an Egyptian banquet. They also perfumed the apartment with myrrh, frankincense and other choice odors.

The Greeks and other ancient people usually put on a particular garment at festive meetings, generally of a white color; but it does not appear to have been customary with the Egyptians to make any great alteration in their attire, though they evidently abstained from dresses of a gloomy hue.

The guests being seated, and having received these tokens of welcome, wine was offered them by the servants. To the ladies it was generally brought in a small vase, which, when emptied into the drinking-cup, was handed to an under-servant or slave who followed; but to the men it was frequently presented in a one-handed goblet, without being poured into any cup, and sometimes in a large or small vase of gold, silver or other materials.

Herodotus and Hellanicus both say that they drank wine out of brass or bronze goblets, and, indeed, the former affirms that this was the only kind of drinking-cup known to the Egyptians; but Joseph had one of silver, and the sculptures represent them of glass and porcelain, as well as of gold, silver and bronze. Those who could not afford the more costly kind were satisfied with a cheaper quality, and many were contented with cups of common earthenware; but the wealthy Egyptians used vases of glass, porcelain and the precious metals for numerous purposes, both in their houses and in the temples of the gods.

The practice of introducing wine at the commencement of an entertainment or before dinner had been served up was not peculiar to this people; and the Chinese to the present day offer it at

their parties to all the guests as they arrive in the same manner as the ancient Egyptians. They also drank wine during the repast, perhaps to the health of one another or of an absent friend, like the Romans; and no doubt the master of the house or "the ruler of the feast" recommended a choice wine and pledged them to the cup.

While dinner was preparing the party was enlivened by the sound of music; and a band, consisting of the harp, lyre, guitar, tambourine, double and single pipe, flute and other instruments, played the favorite airs and songs of the country. Nor was it deemed unbecoming the gravity and dignity of a priest to admit musicians into his house or to take pleasure in witnessing the dance; and, seated with their wives and family in the midst of their friends, the highest functionaries of the sacerdotal order enjoyed the lively scene. In the same manner, at a Greek entertainment, diversions of all kinds were introduced; and Xenophon and Plato inform us that Socrates, the wisest of men, amused his friends with music, jugglers, mimics, buffoons and whatever could be desired for exciting cheerfulness and mirth.



PILLAR AND BEAMS OF TEMPLE AT KARNAK.

Though impossible for us now to form any notion of the character or style of Egyptian music, we may be allowed to conjecture that it was studied on scientific principles; and whatever defects existed in the skill of ordinary performers who gained their livelihood by playing in public or for the entertainment of a public party, music was looked upon as an important science and diligently studied by the priests themselves. According to Diodorus, it was not customary to make music part of their education, being deemed useless, and even injurious, as tending to render the minds of men effeminate; but this remark can only apply to the custom of studying it as an amusement. Plato, who was well acquainted with the usages of the Egyptians, says that they considered music of the greatest consequence, from its beneficial effects upon the minds of youth; and according to Strabo, the children of the Egyptians were taught letters, the songs appointed by law and a certain kind of music established by government.

That the Egyptians were particularly fond of music is abundantly proved by the paintings in their tombs of the earlier times; and we even find they introduced figures performing on the favorite instruments of the country among the devices

with which they adorned fancy boxes or trinkets. The skill of the Egyptians in the use of musical instruments is also noticed by Athenæus, who says that both the Greeks and barbarians were taught by refugees from Egypt, and that the Alexandrians were the most scientific and skillful players on pipes and other instruments.

In the infancy of music, as Dr. Barney observes, "no other instruments were known than those of percussion, and it was therefore little more than metrical." Pipes of various kinds and the flute were afterward invented, at first very rude, and made of reeds which grew in the rivers and lakes; and some of these have been found in the Egyptian tombs. To discover, we can scarcely say to invent, such simple instruments required a very slight effort. But it was long before music and musical instruments attained to any degree of excellence; and the simple instruments of early times, being in time succeeded by others of a more complicated kind—the many-stringed harp, lyre and other instruments—added to the power and variety of musical sounds.

To contrive a method of obtaining perfect mel-

ody from a small number of strings by shortening them on a neck during the performance, like our modern violin, was, unquestionably, a more difficult task than could be accomplished in the infancy of music, and great advances must have been already made in the science before this could be attained or before the idea would suggest itself to the mind. With this principle, however, the Egyptians were well acquainted; and the sculptures unquestionably prove it, in the frequent use of the three-stringed guitar.

A harp or lyre having a number of strings, imitating various sounds, and disposed in the order of notes, might be invented even in an early stage of the art; but a people who had not attentively studied the nature of musical sounds would necessarily remain ignorant of the method of procuring the same tones from a limited number of strings; nor are our means simplified till they become perfectly understood. It is, then, evident, not only from the great fondness for music evinced by the early Egyptians, but from the nature of the very instruments they used, that the art was studied with great attention, and that they extended the same minute and serious investigation to this as to other sciences.



The fabulous account of its origin, mentioned by Diodorus, shows music to have been sanctioned, and even cultivated, by the priests themselves, who invariably pretended to have derived from the gods the knowledge of the sciences they encouraged. Hermes or Mercury was, therefore, reputed to be the first discoverer of the harmony and principle of voices or sounds, and the inventor of the lyre.

From his limiting the number of its chords to three, the historian evidently confounds the lyre with the Egyptian guitar; yet this traditional story serves to attest the remote antiquity of stringed instruments and proves the great respect paid to music by the Egyptian priests, who thought



COURT OF A PRIVATE HOUSE.

it not unworthy of a deity to be its patron and inventor.

It is sufficiently evident from the sculptures of the ancient Egyptians that their hired musicians were acquainted with the triple symphony—the harmony of instruments, of voices and of voices and instruments. Their band was variously composed, consisting either of two harps, with the single pipe and flute; of the harp and double pipe, frequently with the addition of the guitar; of a fourteen-stringed harp, a guitar, lyre, double pipe and tambourine; of two harps, sometimes of different sizes, one of seven, the other of four, strings; of two harps of eight chords and a seven-stringed lyre; of the guitar and the square or oblong tambourine; of the lyre, harp, guitar, double pipe and a sort of harp with four strings, which was held upon the shoulder; of the harp, guitar, double pipe, lyre and square tambourine; of the harp, two guitars and the double pipe; of the harp, two

flutes and a guitar; of two harps and a flute; of a seventeen-stringed lyre, the double pipe and a harp of fourteen chords; of the harp and two guitars; or of seven-stringed harps and an instrument held in the hand, not unlike an Eastern fan, to which were probably attached small bells or pieces of metal that emitted a jingling sound when shaken, like the crescent-crowned bells of our modern bands. There were many other combinations of these various instruments; and in the Bacchic festival of Ptolemy Philadelphus, described by Athanasius, more than six hundred musicians were employed in the choros, among whom were three hundred performers on the cithara.

Sometimes the harp was played alone or as an accompaniment to the voice, and a band of seven or more choristers frequently sung to it a favorite air, beating time with their hands between each stanza. They also sung to other instruments, as the lyre, guitar or double pipe, or to several of them played together, as the flute and one or more harps, or to these last, with a lyre or a guitar. It was not unusual for one man or one woman to perform a solo; and a chorus of many persons occasionally sang at a private assembly without any instrument, two or three beating time at intervals with the hand. Sometimes the band of choristers consisted of more than twenty persons, only two of whom responded by clapping their hands; and in one instance I have seen a female represented holding what was perhaps another kind of jingling instrument.

The custom of beating time by clapping the hands between the stanzas is still usual in Egypt.

On some occasions women beat the tambourine and *darabooka* drum without the addition of any other instrument, dancing or singing to the sound; and bearing palm branches or green twigs in their hands, they proceeded to the tomb of a deceased friend, accompanied by this species of music. The same custom may still be traced in the Friday visit to the cemetery and in some other funeral ceremonies among the Moslem peasants of modern Egypt.

If it was not customary for the higher classes of Egyptians to learn music for the purpose of playing in society, and if few amateur performers could be found among persons of rank, still some general knowledge of the art must have been acquired by

a people so alive to its charms, and the attention paid to it by the priests regulated the taste and prevented the introduction of a vitiated style. Those who played at the houses of the rich, as well as the ambulant musicians of the streets, were of the lower classes, and made this employment the means of obtaining their livelihood; and in many instances both the minstrels and the choristers were blind.

The Israelites also delighted in music and the dance, and persons of rank deemed them a necessary part of their education. Like the Egyptians with whom they had so long resided, the Jews carefully distinguished sacred from profane music. They introduced it at public and private rejoicings, at funerals and in religious services; but the character of the airs, like the words of their songs, varied according to the occasion, and they had canticles of mirth, of praise, of thanksgiving and of lamentation. Some were *epithalamia*, or songs

composed to celebrate marriages; others to commemorate a victory or the accession of a prince; to return thanks to the deity or to celebrate his praises; to lament a general calamity or a private affliction; and others, again, were peculiar to their festive meetings. On these occasions they introduced the harp, lute, tabret and various instruments, together with songs and dancing, and the guests were entertained nearly in the same manner as at an Egyptian feast. In the temple and in the religious ceremonies the Jews had female as well as male performers, who were generally daughters of the Levites, as the Pallaces of Thebes were either of the royal family or the daughters of priests; and these musicians were attached exclusively to the service of religion. David was not only remarkable for his taste and skill in music, but took a delight in introducing it on every occasion: "And seeing that the Levites were numerous, and no longer employed as formerly in carrying the boards, veils and vessels of the tabernacle, its abode being fixed at Jerusalem, he appointed a great part of them to sing and play on instruments at the religious festivals." Solomon, again, at the dedication of the temple, employed "one hundred and twenty priests to sound with trumpets;" and Josephus pretends that no less than two hundred thousand musicians were present at that ceremony, besides the same number of singers, who were Levites.

The method adopted by the Egyptian priests for preserving their melodies has not been ascertained; but if their system of notation resembled that of the Greeks, which was by disposing the letters of the alphabet in different ways, it must have been cumbersome and imperfect.

When hired to attend at a private entertainment, the musicians either stood in the centre or at one side of the festive chamber, and some sat cross-legged on the ground, like the Turks and other Eastern people of the present day. They were usually accompanied on these occasions by dancers, either men or women, sometimes both, whose art consisted in assuming all the graceful or ludicrous gestures which could obtain the applause or tend to the amusement of the assembled guests; for music and dancing were considered as essential at their entertainments as among the Greeks. But it is by no means certain that these diversions counteracted the effect of wine, as Plutarch imagines. A sprightly air is more likely to have invited another glass, and sobriety at a feast was not one of the objects of the lively Egyptians.

At the religious ceremonies and processions certain musicians attached to the priestly order, and organized for this special purpose, were employed, who were considered to belong exclusively to the service of the temple, as each military band of their army to its respective corps.

When an individual died, it was usual for the women to issue forth from the house, and throwing dust and mud upon their heads, to utter cries of lamentation as they wandered through the streets of the town or amidst the cottages of the village. They sang a doleful dirge in token of their grief; they, by turns, expressed their regret for the loss of their relative or friend and their praises of his virtues; and this was frequently done to the time and measure of a plaintive, though not inharmonious, air. Sometimes the tambourine was introduced, and the "mournful song" was accompanied by its monotonous sound. On these occasions the services of hired performers were uncalled for, though during the period of seventy days, while the body was in the hand of the embalmers,

mourners were employed, who sang the same plaintive dirge to the memory of the deceased—a custom prevalent also among the Jews when preparing for a funeral.

The *darabooka* drum is rarely met with in the paintings of Thebes, being only used on certain occasions, and chiefly, as at the present day, by the peasant women and the boatmen of the Nile. It was evidently the same as the modern one, which is made of parchment, strained and glued over a funnel-shaped ease of pottery, which is a hollow cylinder with a truncated cone attached to it. It is beaten with the hand; and when relaxed, the parchment is braced by exposing it a few moments to the sun or the warmth of a fire. It is generally supported by a band around the neck of the performer, who with the fingers of the right hand plays the air, and with the left grasps the lower edge of the head, in order to beat the bass, as in the tambourine, which we find from the sculptures was played in the same manner by the ancient Egyptians.

They had also cymbals and cylindrical maces (*crotales*, or clappers), two of which were struck together, and probably emitted a sharp metallic sound. The cymbals were of mixed metal, apparently brass, or a compound of brass and silver, and of a form exactly resembling those of modern times, though smaller, being only seven or five inches and a half in diameter. The handle was also of brass, bound with leather, string or any similar substance, and being inserted in a small hole at the summit, was secured by bending back the two ends. The same kind of instrument is used by the modern inhabitants of the country, and from them have been borrowed the very small cymbals played with the finger and thumb which supply the place of castanets in the *almei* dance. These were the origin of the Spanish castanet, having been introduced into that country by the Moors, and afterward altered in form, and made of chestnut (castaña) and other wood instead of metal.

The cymbals of modern Egypt are chiefly used by the attendants of sheikhs' tombs, who travel through the country at certain periods of the year to exact charitable donations from the credulous or the devout among the Moslems by the promise of some blessing from the indulgent saint. Drums and some other noisy instruments, which are used at marriages and on other occasions, accompany the cymbals, but these last are more peculiarly appropriated to the service of the sheikhs and the external ceremonies of religion, as among the ancient Egyptians; and a female, whose coffin contained a pair of cymbals, was described in the hieroglyphics of the exterior as the minstrel of a deity.

Though the Egyptians were fond of buffoonery and gesticulation, they do not seem to have had any public show which can be said to resemble a theatre. The stage is allowed to have been a purely Greek invention, and to dramatic entertainments, which were originally of two kinds, comedy and tragedy, were added the ancient Italian pantomime. The Egyptian common people had certain jocose songs, accompanied with mimic and extravagant gestures, containing appropriate and laughable remarks on the bystanders—extempore sallies of wit, like the Fescennine verses of ancient Italy, which were also peculiar to the country people. Their object was to provoke a retort from him they addressed or to supply one if unanswered—a custom still continued by the modern Egyptians, who have adopted the high

## THE ANCIENT EGYPTIANS.

foolscaps of palm leaves, frequently with tassels or foxes' tails attached to them, and the alternate verse or couplets of two performers, who dance and sing in recitative to the monotonous sound of a hand-drum. They also went, like strolling players, from village to village, and danced in the streets to amuse passers by, and often took up a position by the steps of some grand mansion, where, if they could only spy some children or nursery-maids at a window, they performed their parts with redoubled energy, and holding up their hands toward them made complimentary remarks in their songs, with the same keen longing for *bakshish* as their descendants.

Some of these buffoons were foreigners, generally blacks from Africa, whose scanty dress, made of a piece of bull's hide, added not a little to their grotesque appearance, purposely increased by a small addition resembling a tail. They also had tags, like beads, suspended from their elbows, which were often put on by Egyptian performers on festive occasions, as they are still by the people of Ethiopia and Kordofan in their dances, and they are shown by the vases to have been adopted by the Greeks in bacchanalian and other ceremonies. The tail was also given to Greek fauns.

In their military bands some of the instruments differed from those of ordinary musicians, but the sculptures have not recorded all the various kinds used in the Egyptian army. The principal ones appear to have been the trumpet and drum, the former used to marshal the troops, summon them to the charge and direct them in their evolutions, the latter to regulate and enliven their march.

The trumpet, like that of the Israelites, was about one foot and a half long, of very simple form, apparently of brass; and when sounded, it was held with both hands, and either used singly, or as part of the military band, with the drum and other instruments.

The trumpet was particularly, though not exclusively, appropriated to martial purposes. It was straight, like the Roman tuba or our common trumpet, and was used in Egypt at the earliest times. In Greece it was also known before the Trojan war; it was reputed to have been the invention of Minerva or of Tyrrhenus, a son of Hercules; and in later times it was generally adopted, both as a martial instrument and by the ambulant musicians of the streets. In some parts of Egypt a prejudice existed against the trumpet; and the people of Busiris and Lycopolis would never use it, because the sound resembled the braying of an ass, which, being the emblem of Typhon, gave them very unpleasant sensations by reminding them of the evil being. The same kind of notion prevents the Moslems using bells, which, if they do not actually bring bad spirits into the house, keep away good ones; and many seem to think that dogs are also in league with the powers of darkness.

The Israelites had trumpets for warlike, as well as sacred, purposes, for festivals and rejoicings; and the office of sounding them was not only honorable, but was committed solely to the priests. Some were of silver, which were suited to all occasions; others were animals' horns (like the original cornu of the Romans), and these are stated to have been employed at the siege of Jericho. The Greeks had six kinds of trumpets, the

Romans four—the tuba, cornu, buccina and lituus, and in ancient times the concha, so called from having been originally a shell—which were the only instruments employed by them for military purposes, and in this they differed from the Greeks and Egyptians.

The only drum represented in the sculptures is a long drum, very similar to one of the tomtoms of India. It was about two feet or two feet and a half in length, and was beaten with the hand, like the Roman tympanum. The ease was of wood or copper, covered at either end with parchment or leather, braced by cords extending diagonally over the exterior of the cylinder; and when played, it was slung by a band round the neck of the drummer, who during the march carried it in a vertical position at his back. Like the



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trumpet, it was chiefly employed in the army, and the evidence of the sculptures is confirmed by Clement of Alexandria, who says the drum was used by the Egyptians in going to war. It was also common at the earliest period of which we have any account from the sculptures of Thebes, or about the sixteenth century before our era.

Besides the long drum, the Egyptians had another, not very unlike our own both in form and size, which was much broader in proportion to its length than the tomtom just mentioned, being two feet and a half high and two feet broad. It was beaten with two wooden sticks; but as there is no representation of the mode of using it, we are unable to decide whether it was suspended horizontally and struck at both ends, as the drum of the same kind still used at Cairo, or at one end only, like our own, though from the curve of the sticks



I am inclined to think it was slung and beaten as the tambour of modern Egypt. Sometimes the sticks were straight, and consisted of two parts, the handle and a thin round rod, at whose end a small knob projected for the purpose of fastening the leather pad with which the drum was struck; they were about a foot in length, and judging from the form of the handle of one in the Berlin Museum, we may conclude they belonged, like those above mentioned, to a drum beaten at both ends. Each extremity of the drum was covered with red leather, braced with catgut strings passing through small holes in its broad margin, and extending in direct lines over the copper body, which, from its convexity, was similar in shape to a cask.

Besides the ordinary forms of Egyptian instruments, several were constructed according to a particular taste or accidental caprice. Some were of the most simple kind, others of very costly materials, and many were richly ornamented with brilliant colors and fancy figures, particularly the harps and lyres. The harps varied greatly in form, size and the number of their strings. They are represented in the ancient paintings with four, six, seven, eight, nine, ten, eleven, twelve, four-



ATTITUDE OF GREETING A SUPERIOR.

teen, seventeen, twenty, twenty-one and twenty-two chords; that in the Paris collection appears also to have had twenty-one, and the head of another found at Thebes was made for seventeen strings. They were frequently very large, even exceeding the height of a man, tastefully painted with the lotus and other flowers, or with fancy devices; and those of the royal minstrels were fitted up in the most splendid manner, adorned with the head or bust of the monarch himself, like those in Bruce's tomb at Thebes.

The oldest harps found in the sculptures are in a tomb near the pyramids of Gezeh, upward of four thousand years old. They are more rude in shape than those usually represented; and though it is impossible to ascertain the precise number of their chords, they do not appear to have exceeded seven or eight, and are fastened in a different manner from ordinary Egyptian harps. These date long before the shepherd invasion, and the fact of the Egyptians being already sufficiently advanced to combine the harmony of various instruments with the voice shows they were not indebted for music to that Asiatic race. The combination of harps and lyres of great compass with the flute, single and double pipes, guitars and tambourines, proves the proficiency to which they had arrived; and

even in the reign of Amosis, the first king of the eighteenth dynasty, about 1570 B. C., nine hundred years before Terpander's time, the ordinary musicians of Egypt used harps of fourteen and lyres of seventeen strings.

The Greeks were indebted to Asia for their stringed instruments, and even for the cithara, which was originally styled "Asiatic," and was introduced from Lesbos. It had only seven chords, till Timotheus of Miletus added four others, about 400 B. C.; and Terpander, who lived two hundred years after Homer, was the first to lay down any laws for this instrument, some time before they were devised for the flute or pipe. The harp, indeed, seems always to have been unknown to the Greeks.

The strings of Egyptian harps were of catgut, as of the lyres still used in Nubia. Some harps stood on the ground while played, having an even broad base; others were placed on a stool or raised upon a stand or limb attached to the lower part. Men and women often used harps of the same compass, and even the smallest of four strings were played by men, but the largest were mostly appropriated to the latter, who stood during the performance. These large harps had a flat base, so as to stand without support, like those in Bruce's tomb, and a lighter kind was also squared for the same purpose, but when played was frequently inclined toward the performer, who supported the instrument in the most convenient position. Many harps were of wood, covered with bull's hide or with leather, sometimes of a green or red color and painted with various devices, vestiges of which may be traced in that of the Paris collection, and small ones were sometimes made, like many Greek lyres, of tortoise shell.

The Egyptians had no means of shortening the harp-strings during the performance by any contrivance resembling our modern pedals, so as to introduce occasional sharps and flats; they could therefore only play in one key until they tuned the instrument afresh by turning the pegs. Indeed, it was not more necessary in their harp than in the lyre, since the former was always combined with other instruments, except when used as a mere accompaniment to the voice. But they seem occasionally to have supplied this deficiency by a double set of pegs, and their great skill in music during so many centuries would necessarily suggest some means of obtaining half notes.

The Egyptian harps have another imperfection, for which it is not easy to account—the absence of a pole, and consequently of a support to the bar or upper limb, in which the pegs were fixed; and it is difficult to conceive how, without it, the chords could have been properly tightened or the bar sufficiently strong to resist the effect of their tension, particularly in those of triangular form. The pole is not wanting only in those of the paintings, but in all that have been found in the tombs, and even in that of the Paris collection, which, having twenty-one strings, was one of the highest power they had, since they are seldom represented on the monuments with more than two octaves. This last, however, may hold an intermediate place between a harp and the many triangular stringed instruments of the Egyptians.

The harp was thought to be especially suited for the service of religion, and it was used on many occasions to celebrate the praises of the gods. It was even represented in the hands of the deities themselves, as well as the tambourine and the sacred sistrum.

The Egyptian lyre was not less varied in form

and the number of its chords than the harp, and they ornamented it in many ways, as their taste suggested, some with the head of the animal carved in wood, as the horse, ibex or gazelle, while others were of more simple shape.

Many Egyptian lyres were of considerable power, having five, seven, ten and eighteen strings. They were usually supported between the elbow and the side, and the mode of playing them was with the hand, or sometimes with the plectrum, which was made of bone, ivory or wood, and was often attached to one limb of the lyre by a string.

Numerous other instruments resembling harps or lyres in principle were common in Egypt, which varied so much in form, compass and sound that they were considered quite distinct from them, and had each its own name. They have been found in the tombs, or are represented in the paintings of Thebes and other places.

The strings were of catgut, as in the harps; and those were so well preserved which were found at Thebes in 1823 that they sounded on being touched, though buried two or three thousand years. It was an instrument of great compass, having twenty strings wound round a rod at the lower end, which was probably turned in order to tighten them; and the frame was of wood, covered with leather, on which could be traced a few hieroglyphics.

Another, which may be called a standing-lyre, was of great height. It consisted of a round body, probably of wood and metal, in the form of a vase, from which two upright limbs rose, supporting the transverse bar to which the upper ends of its eight strings were fastened; and the minstrel sang to it as he touched the chords with his two hands.

A still more jingling instrument was used as an accompaniment to the lyre. It consisted of several bars, probably of wire, attached to a frame or some sounding body, which were struck with a rod held in both hands by the performer.

More common was a light instrument of four strings, which was carried on the shoulder while played, and was mostly used by women, who chanted to it as the Jews did "to the sound of the (nabl) viol," Amos vi. 5. Some of these have been found in the tombs of Thebes, and the most perfect one is that in the British Museum, which is forty-one inches long, the neck twenty-two and the breadth of the body four inches. Its exact form, the pegs, the rod to which the chords were fastened, and even the parchment covering its wooden body and serving as a sounding-board, still remain, and all it wants are the four strings. The mode of fastening the strings to the rod is not quite evident, and they seem to have passed through the parchment to the rod lying beneath it, which has notches at intervals to receive them. It is of hard wood, apparently acacia, and sufficient remains of one of the strings to show they were of catgut.

Similar in principle to this was a small instrument of five chords, having a hollow wooden body, over which was stretched a covering of parchment or of thin wood, and the strings extended in the same manner from a rod in the centre to the pegs at the end of the neck.

Three have been found in the tombs, one of which is in the Berlin and two in the British Museum, the former with the five pegs entire, and the body composed of three pieces of sycamore wood. Their whole length is two feet, the neck about one foot three inches, in the under side of which are the five pegs, placed in a direct line one after

the other. At the opposite end of the body are two holes for fastening the rod that secured the strings.

Besides harps and lyres, the Egyptians had a sort of guitar with three chords, which have been strangely supposed to correspond to the three seasons of the Egyptian year; and here again Thoth or Mercury has received the credit of the invention, for the instrument, having only three strings and yet equaling the power of those of great compass, was considered by the Egyptians worthy of the god whose intervention on this and similar occasions is, in fact, only an allegorical mode of expressing the intellectual gifts communicated from the divinity to man.

The guitar consisted of two parts, a long flat neck or handle and a hollow oval body, either wholly of wood or covered with parchment, having the upper surface perforated with holes to allow the sound to escape. Over this body, and the whole length of the handle, were stretched three strings of catgut, secured at the upper extremity either by the same number of pegs or by passing through an aperture in the handle; they were then bound round it and tied in a knot. It does not appear to have had any bridge, but the chords were fastened at the lower end to a triangular piece of wood or ivory, which raised them to a sufficient height; and they were sometimes elevated at the upper extremity of the handle by means of a small crossbar immediately below each of the apertures where the strings were passed through and tightened.

It is from an ancient instrument of this kind, sometimes called cithara, that the modern guitar (*chitarra*) has been derived, though the cithara of the Greeks and Romans, in early times at least, was a lyre. The Egyptian guitar may be called a lute, but it does not appear to correspond to the three-stringed lyre of Greece.

An instrument of an oval form, with a circular or cylindrical handle, was found at Thebes, not altogether unlike the guitar; but owing to the imperfect state of its preservation, nothing could be ascertained respecting the pegs or the mode of tightening the chords. The wooden body was faced with leather, the handle extending down it to the lower end, and part of the string remained which attached the plectrum. Three small holes indicated the place where the chords were secured, and two others, a short distance above, appear to have been intended for fastening some kind of bridge.

Wire strings were not used by the Egyptians in any of their instruments, catgut being alone employed, and the twang of this in the warlike bow doubtless led to its adoption in the peaceful lyre, owing to the accidental discovery of its musical sound; for men hunted animals and killed each other with the bow and arrow long before they recited verses or indulged in music. It is, therefore, not surprising that the Arabs, a nation of hunters, were the inventors of the monochordium, an instrument of the most imperfect kind (except when the skill of a Paganini is employed to command its tones); for, with all the accumulated practice of ages, the modern Cairenes have not succeeded in making their one-stringed rahab a tolerable accompaniment to the voice. No doubt the instrument was very ancient; for being used by the reciters of poems, it evidently belonged to the early bards, the first musicians of every country; and the wild Montenegri still sing their primitive war- and love-songs to the sound of the one-stringed gusla, handed down to them from the "wizards" of the ancient Slavonians.

If we are surprised at the number of stringed instruments of the Egyptians (and many more are of course unknown to us), and if we wonder what sort of tones and what variety of sounds could be obtained from them, what shall we think of those mentioned by the Greeks, who seem to have adopted every one they could obtain from other countries? Some, as the phorminx, barbiton and other lyres, are known, the first of which, according to Clemens, was not very different from the cithara, but the bare recital of the names of the rest is bewildering.

The flute was of great antiquity, for in a tomb near the great pyramid, built more than four thousand years ago, is a concert of vocal and instrumental music, where two harps, a pipe, a flute and several voices are introduced.

The Egyptian flute was of great length; for reaching the ground when the performer was seated, it could not be less than two feet three inches; and some were so long that, when playing, he was obliged to extend his arms below his waist to touch the holes. Those who played it generally sat on the ground, and in every instance I have met with they are men.

It was made of reed, of wood, of bone or of ivory; and from the word *sabi*, written over the instrument in the hieroglyphics, which is the same as its Coptic name, we may suppose it was originally the leg-bone of some animal. The Latin *tibia* has the same meaning, and flutes are said to have been made in Boeotia of those hollow bones. The Egyptians probably had several kinds of flutes, some suited to mournful, others to festive, occasions, like the Greeks; and it is evident they used them both at banquets and religious ceremonies. But no Egyptian deity is represented playing the flute; and the gods and goddesses may have felt the same aversion to it as Minerva when she perceived "the deformed appearance of her mouth"—an allegory signifying, according to Aristotle, that it "interfered with mental reflection," and had most immoral effects, which in these ignorant days we are unable to perceive.

The double pipe was quite as common in Egypt as in Greece. It consisted of two tubes, one played by the right, the other by the left, hand, the latter giving a deep sound for the bass, the right a sharp tone for the tenor. The double *zummara* of the modern Egyptians is a rude imitation of it, but its piping harshness and monotonous drone exclude it even from their imperfect bands; and it is only used by the boatmen of the Nile and by the peasants, who seem to think it a suitable accompaniment to the tedious camel's pace. Fortunately, this national instrument delights its admirers out of doors, like the bagpipes of Abbruzzi and other countries, which at a little distance it so much resembles.

The double, like the single, pipe was at first of reed and afterward of wood and other materials; and it was introduced both on solemn and festive occasions among the Egyptians as among the Greeks. Men, but more frequently women, performed upon it, occasionally dancing as they played; and from its repeated occurrence in the sculptures of Thebes it was evidently preferred to the single pipe.

The tambourine was a favorite instrument in religious ceremonies and at private banquets. It was played by men and women, but more usually by the latter, who often danced and sang to its sound; and it was used as an accompaniment to other instruments. It was of three kinds—one circular, like our own; another square or oblong; and

the third consisted of two squares, separated by a bar; all of which were beaten by the hand; but there is no appearance of balls or movable pieces of metal attached to the frame, as in the Greek and modern tambourine. The *taph*, "timbrel" or "tabret" of the Jews was the same instrument, and was of very early use among them, as well as the harp, even before they "went down into Egypt;" and the Jewish, like the Egyptian, women danced to its sound.

Nearly all their instruments were admitted by the Egyptians into their sacred music, as the harp, lyre, flute, double pipe, tambourine, cymbals and guitar; and neither the trumpet, drum nor clappers were excluded from the religious processions in which the military were engaged. The harp, lyre and tambourine performed a part in the services of the temple; and two goddesses in the frieze at Dendera are represented playing the harp and tambourine in honor of Athor, the Egyptian Venus. The priests, bearing sacred emblems, often walked in procession to the sound of the flute; and excepting those of Osiris at Abydos, the sacred rites of an Egyptian deity did not forbid the intro-



ATTITUDES OF DEVOTION.

duction of the harp and flute or the voice of singers. The harp, indeed, was considered particularly suited to religious purposes; the title "minstrels of Amun" applied to some harpers, and the two performers before the god in the tomb of Remeses III., show the honor in which it was held; and it was played either alone or in combination with other instruments. The minstrel often chanted as he touched its strings, and the harp, guitar and two flutes joined in a sacred air while the high priest offered incense to the deity. The *erotola*, or clappers, were also used with the flute during pilgrimages and processions to the shrine of a god, accompanied by choristers who chanted hymns in his honor.

The Jews, in like manner, regarded music as indispensable for religious rites; their favorite instruments were the harp, lute or psaltery and ten-stringed *ashur*, the tabret, trumpet, cornet, cymbals and others; and many "singing men and singing women" attended in the processions to the Jewish sanctuary.

The sistrum was the sacred instrument *par excellence*, and belonged as peculiarly to the service of



the temple as the small tinkling bell to that of a Roman Catholic chapel. Some pretend it was used to frighten away Typhon, and the rattling noise of its movable bars was sometimes increased by the addition of several loose rings. It had generally three, rarely four, bars; and the whole instrument was from eight to sixteen or eighteen inches in length, entirely of brass or bronze. It was sometimes inlaid with silver or gilt, or otherwise ornamented, and, being held upright, was shaken, the rings moving to and fro upon the bars. These last were frequently made to imitate the sacred asp, or were simply bent at each end to secure them. Plutarch mentions a cat with a human face on the top of the instrument, and at the upper part of the handle, beneath the bars, the face of Isis on one side and of Nephtys on the other.

The British Museum possesses an excellent specimen of the sistrum, well preserved and of the best period of Egyptian art. It is one foot four inches high and had three movable bars, which have been unfortunately lost. On the upper part are



AN EGYPTIAN FEMALE.

represented the goddess Pasht or Bubastis, the sacred vulture and other emblems; and on the side below is the figure of a female holding in each hand one of the instruments.

The handle is cylindrical and surmounted by the double face of Athor, wearing an "asp-formed crown," on whose summit appears to have been the cat, now scarcely traced in the remains of its feet. It is entirely of bronze; the handle, which is hollow and closed by a movable cover of the same metal, is supposed to have held something appertaining to the sistrum; and the lead, still remaining within the head, is a portion of that used in soldering it.

Two others, in the same collection, are highly preserved, but of a late time, and another is of still more recent date; they have four bars, and are of very small size.

One of the Berlin sistra is eight, the other nine, inches in height; the former has four bars, and on the upper or circular part lies a cat, crowned with the disk or sun. The other has three bars; the handle is composed of a figure, supposed to be of Typhon, surmounted by the heads of Athor; and on the summit are the horns, globe and feathers of the same goddess. They are both destitute of rings; but the rude Egyptian model of another in

the same collection has three rings upon its single bar, agreeing in this respect, if not in the number of the bars, with those represented in the sculptures. They are not of early date.

It was so great a privilege to hold the sacred sistrum in the temple that it was given to queens and to those noble ladies who had the distinguished title of "women of Amun," and were devoted to the service of the deity; and the Jews seem, in like manner, to have entrusted the principal sacred offices held by women to the daughters of priests and of persons of rank.

The dance consisted mostly of a succession of figures, in which the performers endeavored to exhibit a great variety of gesture; men and women danced at the same time, or in separate parties, but the latter were generally preferred, from their superior grace and elegance. Some danced to slow airs, adapted to the style of the movement. The attitudes they assumed frequently partook of a grace not unworthy of the Greeks, and others preferred a lively step, regulated by an appropriate tune. Men sometimes danced with great spirit, bounding from the ground more in the manner of European than of Eastern people; on which occasions the music was not always composed of many instruments, but consisted only of *crotales* or maces, a man clapping his hands and a woman snapping her finger to the time.

Graceful attitudes and gesticulations were the general style of their dance, but, as in other countries, the taste of the performance varied according to the rank of the person by whom they were employed or their own skill; and the dance at the house of a priest differed from that among the uncouth peasantry or the lower classes of townsmen.

It was not customary for the upper orders of Egyptians to indulge in this amusement, either in public or private assemblies, and none appear to have practiced it but the lower ranks of society and those who gained their livelihood by attending festive meetings. The Greeks, however, though they employed women who professed music and dancing to entertain the guests, looked upon the dance as a recreation in which all classes might indulge, and an accomplishment becoming a gentleman; and it was also a Jewish custom for young ladies to dance at private entertainments, as it still is at Damascus and other Eastern towns.

The Romans, on the contrary, were far from considering it worthy of a man of rank or of a sensible person, and Cicero says, "No man who is sober dances unless he is out of his mind, either when alone or in any decent society; for dancing is the companion of wantoning, conviviality, dissoluteness and luxury." Nor did the Greeks indulge in it to excess, and effeminate dances or extraordinary gesticulation were deemed indecent in men of character and wisdom. Indeed, Herodotus tells a story of Hippocleides the Athenian, who had been preferred before all the nobles of Greece, as a husband for the daughter of Cleisthenes, king of Argos, having been rejected on account of his extravagant gestures in the dance.

Slaves were taught dancing as well as music, and in the houses of the rich, besides their other occupations, that of dancing to entertain the family or a party of friends was required of them; and free Egyptians also gained a livelihood by their performances.

The dances of the lower orders generally had a tendency toward a species of pantomime; and the rude peasantry were more delighted with ludicrous and extravagant dexterity than with gestures which displayed elegance and grace.

Besides the pirouette and the steps above mentioned, a favorite figure dance was universally adopted throughout the country, in which the two partners, who were usually men, advanced toward each other or stood face to face upon one leg, and having performed a series of movements, retired again in opposite directions, continuing to hold by one hand and concluding by turning each other round.

In another they struck the ground with the heel, standing on one foot, changing perhaps alternately from the right to the left, which is not very unlike a step of the present day.

The Egyptians also danced at the temples in honor of the gods, and in some processions, as they approached the precincts of the sacred courts; and though this custom may at first sight appear inconsistent with the gravity of religion, we may recollect with what feelings David himself danced before the ark, and that the Jews considered it part of their religious duties to approach the Deity with the dance, with tabret and with harp. Their mode of worshiping the golden calf also consisted of songs and dancing; and this was immediately derived from the ceremonies of the Egyptians.

### III. Preparation for Dinner.—Mode of Eating.—Spoons.—Games within and out of doors.

While the party was amused with music and dancing, and the late arrivals were successively announced, refreshments continued to be handed round, and every attention was shown to the assembled guests. Wine was offered to each newcomer, and chaplets of flowers were brought by men servants to the gentlemen, and by women or white slaves to the ladies, as they took their seats. An upper servant or slave had the office of handing the wine, and a black woman sometimes followed, in an inferior capacity, to receive an empty cup when the wine had been poured into the goblet. The same black slave also carried the fruits and other refreshments; and the peculiar mode of holding a plate with the hand reversed, so generally adopted by women from Africa, is characteristically shown in the Theban paintings. To each person after drinking a napkin was presented for wiping the mouth, answering to the mahrama of the modern Egyptians; and the bearer of it uttered a complimentary sentiment, when she offered it and received back the goblet, as, "May it benefit you!" and no Oriental at the present day drinks water without receiving a similar wish. But it was not considered rude to refuse wine when offered, even though it had been poured out, and a teetotaler might continue smelling a lotus without any affront. Men and women either sat together or separately, in a different part of the room; but no rigid mistrust prevented strangers, as well as members of the family, being received into the same society, which shows how greatly the Egyptians were advanced in the habits of social life. In this they, like the Romans, differed widely from the Greeks, and might say with Cornelius Nepos, "Which of us is ashamed to bring his wife to an entertainment? and what mistress of a family can be shown who does not inhabit the chief and most frequented part of the house? Whereas in Greece she never appears at any entertainments, except those to which relations alone are invited, and constantly lives in the women's apartments at the upper part of the house, into which no man has admission unless he be a near relation."

The master and mistress of the house accordingly sat side by side on a large fauteuil, and each guest as he arrived walked up to receive their welcome. The musicians and dancers hired for the occasion also did obeisance to them before they began their part. To the leg of the fauteuil was tied a favorite monkey, a dog, a gazelle, or some other pet; and a young child was permitted to sit on the ground at the side of its mother or on its father's knee.

It was considered a pretty compliment to offer each other a flower from their own bouquet, and all the vivacity of the Egyptians was called forth as they sat together. The hosts omitted nothing that could make their party pass off pleasantly and keep up agreeable conversation, which was with them the great charm of accomplished society, as with the Greeks, who thought it "more requisite and becoming to gratify the company by cheerful conversation than with variety of dishes. The guests, too, neglected no opportunity of showing how much they enjoyed themselves, and as they drew each other's attention to the many knick-knacks that adorned the rooms paid a well-turned compliment to the taste of the owner of the house. They admired the vases, the carved boxes of wood or ivory, and the light tables on which many a curious trinket was displayed, and commended the elegance and comfort of the luxurious fauteuils, the rich cushions and coverings of the couches and ottomans, the carpets and the other furniture. Some who were invited to see the sleeping-apartments found in the ornaments on the toilet-tables and in the general arrangements fresh subjects for admiration, and their return to the guest-chamber gave an opportunity of declaring that good taste prevailed throughout the whole house.

The vases were very numerous, and varied in shape, size and materials, being of hard stone, alabaster, glass, ivory, bone, porcelain, bronze, brass, silver or gold; and those of the poorer classes were of glazed pottery or common earthenware. Many of their ornamental vases, as well as those in ordinary use, were of the most elegant shape, which would do honor to the Greeks, the Egyptians frequently displaying in these objects of private luxé the taste of a highly refined people; and so strong a resemblance did they bear to the productions of the best epochs of ancient Greece, both in their shape and in the fancy devices upon them, that some might even suppose them borrowed from Greek patterns. But they were purely Egyptian, and had been universally adopted in the valley of the Nile long before the graceful forms we admire were known in Greece—a fact invariably acknowledged by those who are acquainted with the remote age of Egyptian monuments and of the paintings that represent them.

For some of the most elegant date in the early age of the third Thothmes, who lived between fourteen and fifteen hundred years before our era; and we not only admire their form, but the richness of the materials of which they were made, their color, as well as the hieroglyphics, showing them to have been of gold and silver, or of this last, inlaid with the more precious metal.

Those of bronze, alabaster, glass, porcelain, and even of ordinary pottery, were also deserving of admiration, from the beauty of their shapes, the designs which ornamented them and the superior quality of the material; and gold and silver cups were often beautifully engraved and studded with precious stones. Among these we readily distinguish the green emerald, the purple amethyst and other gems; and when an animal's head adorned their handles the eyes were frequently composed

of them, except when enamel or some colored composition was employed as a substitute.

That the Egyptians made great use of precious stones for their vases, and for women's necklaces, rings, bracelets and other ornamental purposes, is evident from the paintings at Thebes and from the numerous articles of jewelry discovered in the tombs; and they appear sometimes to have been sent to Egypt in bags, similar to those containing the gold dust brought by the conquered nations tributary to the Egyptians, which were tied up and secured with a seal.

Many bronze vases found at Thebes and in other parts of Egypt are of very excellent quality, and prove the skill possessed by the Egyptians in the art of working and compounding metals. We are surprised at the rich sonorous tones they emit on being struck, the fine polish of which some are still susceptible, and the high finish given them by the workmen; nor are the knives and daggers made of the same materials less deserving of notice, the elastic spring they possessed, and even retain to the present day, being such as could only be looked for in a blade of steel. The exact proportions of the copper and alloys, in all the different specimens preserved in the museums of Europe, have not yet been ascertained; but it would be curious to know their composition, particularly the interesting dagger of the Berlin collection, which is as remarkable for the elasticity of its blade as for the neatness and perfection of its finish. Many contain ten or twenty parts tin, to ninety and eighty copper.

Some vases had one, others two, handles; some were ornamented with the heads of wild animals, as the ibex, oryx or gazelle; others had a head on either side, a fox, a cat, or something similar; and many were ornamented with horses' heads, a whole quadruped, a goose's head, figures of captives or fancy devices. They were occasionally grotesque and monstrous, especially when introduced among the offerings brought by the conquered people of the North, which may be Asiatic rather than Egyptian; and one of them appears to have for its cover the head of the Assyrian god represented in the Nimrod sculptures, supposed to be a vulture, a bird whose name, *nisr*, recalls that of "Nisroch, the god" of Nebuchadnezzar. They were either made of porcelain or an enamel on gold, and were remarkable for the brilliancy of their colors. The head of a Typhonian monster also served for the cover of some of these vases, as it often did for the support of a mirror (contrasted daily with the beauty of an Egyptian lady), but both this and the head of the bird are of early time, being found on vases brought as part of the tribute from Asia to the kings of the eighteenth and nineteenth dynasties. The Typhonian head bears some analogy to that of Medusa. It is thought to be of the Syrian god Baal, whose name was sometimes associated with that of Seth or Typhon, the evil being.

There was also a rhyton, or drinking-cup, in the form of a cock's head, represented among the tribute of the people of Kufa brought to Thothmes III.

These very highly ornamented vases, with a confused mixture of flower and scroll patterns, appear to have been mostly brought from Asia, and it is remarkable that the Nineveh ornaments have much the same kind of character. They are occasionally as devoid of taste as the wine bottles and flower-pots of an English cellar and conservatory, but many of those brought by the people of

Rotun have all the beauty of form found in those of Greece.

Some had a single handle fixed to one side, and were in shape not unlike our cream jugs, ornamented with the heads of oxen or fancy devices; others were of bronze, bound with gold, having handles of the same metal. Several vases had simple handles or rings on either side; others were destitute of these and of every exterior ornament; some again were furnished with a single ring attached to a neat bar, or with a single knob projecting from the side; and many of those used in the service of the temple, highly ornamented with figures of deities in relief, had a movable curved handle, on the principle of, though more elegant in form than that of, their common culinary utensils. They were of bronze, ornamented with figures in relief or engraved upon them; and one of those found by Mr. Salt showed, by the elastic spring of its cover and the nicety with which this fitted the mouth of the vase, the great skill of the Egyptian workmen.

Vases, surmounted with a human head forming the cover, appear to have been frequently used for keeping gold and other precious objects, as in cer-



AN EGYPTIAN SCULPTURE.

tain small side chambers of Medeenet Haboo, which were the treasury of King Remeses III. And if this Remeses was really the same as the wealthy Rhampsinitus of Herodotus, these chambers may have been the very treasury he mentions, where the thieves displayed so much dexterity.

Bottles, small vases and pots used for holding ointment, or other purposes connected with the toilet, were of alabaster, glass, porcelain and hard stone, as granite, basalt, porphyry, serpentine or breccia.

It may be stated generally that in the houses of the Egyptians fancy, taste and wealth produced an immense variety of objects of an attractive character, not only for use, but for ornament. Boxes of varied shape, of costly woods and rich with carving, were scattered about. Objects of most fantastic form, made out of ivory, acaia and other rich and odorous materials, abounded, as in the present day the artists of the nineteenth century have adorned the drawing-rooms of our modern homes. Nor even in the matter of number, or in that of taste, would it appear that the moderns have excelled the ancients.

While the guests were entertained with music



and the dance, dinner was prepared; but as it consisted of a considerable number of dishes, and the meat was killed for the occasion, as at the present day in Eastern and tropical climates, some time elapsed before it was put upon table. An ox, kid, wild goat, gazelle or an oryx, and a quantity of geese, ducks, teal, quails and other birds, were generally selected, but mutton was excluded from a Theban table. Plutarch even states that "no Egyptians would eat the flesh of sheep, except the Lycopolites," who did so out of compliment to the wolves they venerated, and Strabo confines the sacrifice of them to the nome of Nitriotis. But though sheep were not killed for the altar or the table, they abounded in Egypt, and even at Thebes; and large flocks were kept for their wool, particularly in the neighborhood of Memphis. Sometimes a flock consisted of more than two thousand; and in a tomb below the pyramids, dating upward of four thousand years ago, nine hundred and seventy-four rams are brought to be registered by his scribes as part of the stock of the deceased, implying an equal number of ewes, independent of lambs.

Beef and goose constituted the principal part of the animal food throughout Egypt; and by a prudent foresight, in a country possessing neither extensive pasture lands nor great abundance of cattle, the cow was held sacred, and consequently



SLAUGHTERING CATTLE.

forbidden to be eaten. Thus the risk of exhausting the stock was prevented, and a constant supply of oxen was kept up for the table and for agricultural purposes. A similar fear of diminishing the number of sheep, so valuable for their wool, led to a preference for such meats as beef and goose, though they were much less light and wholesome than mutton. In Abyssinia it is a sin to eat geese or ducks; and modern experience teaches that in Egypt, and similar climates, beef and goose are not eligible food, except in the winter months.

A considerable quantity of meat was served up at these repasts, to which strangers were invited, as among people of the East at the present day. An endless succession of vegetables was also required on all occasions; and when dining in private, dishes composed chiefly of them were in greater request than joints, even at the tables of the rich; and consequently the Israelites, who, by their long residence there, had acquired similar habits, regretted them equally with the meat and fish of Egypt.

Their mode of dining was very similar to that now adopted in Cairo and throughout the East, each person sitting around a table and dipping his bread into a dish placed in the centre, removed on a sign made by the host, and succeeded by others, whose rotation depends on established rule, and whose number is predetermined according to the size of the party or the quality of the guests.

Among the lower orders vegetables constituted a very great part of their ordinary food, and they

gladly availed themselves of the variety and abundance of esculent roots growing spontaneously in the lands irrigated by the rising Nile, as soon as its waters had subsided, some of which were eaten in a crude state and others roasted in the ashes, boiled or stewed, their chief aliment and that of their children consisting of milk and cheese, roots, leguminous, eucurbitaceous and other plants, and the ordinary fruits of the country. Herodotus describes the food of the workmen who built the pyramids to have been the "*raphanus*, onions and garlic;" the first of which, now called *figh*, is like a turnip-radish in flavor; but he has omitted one more vegetable, lentils, which were always, as at the present day, the chief article of their diet, and which Strabo very properly adds to the number.

Much attention was bestowed on the culture of this useful pulse, and certain varieties became remarkable for their excellence, the lentils of Pelusium being esteemed both in Egypt and in foreign countries.

In few countries were vegetables more numerous than in Egypt, as is proved by ancient writers, the sculptures and the number of persons who sold them; and at the time of the Arab invasion, when Alexandria was taken by Amer, the lieutenant of the caliph Omer, no less than four thousand persons were engaged in selling vegetables in that city.

The lotus, the papyrus and other similar productions of the land, during and after the inundation, were, for the poor, one of the greatest blessings nature ever provided for any people, and, like the acorn in northern climates, constituted perhaps the sole aliment of the peasantry at the early period when Egypt was first colonized. The fertility of the soil, however, soon afforded a more valuable produce to the inhabitants; and long before they had made any great advances in civilization corn and leguminous plants were grown to a great extent throughout the country. The palm was another important gift bestowed upon them; it flourished spontaneously in the valley of the Nile; and if it was unable to grow in the sands of the arid desert, yet wherever water sufficed for its nourishment, this useful tree produced an abundance of dates, a wholesome and nutritious fruit which might be regarded as an universal benefit, being within the reach of all classes of people, and neither requiring expense in the cultivation nor interfering with the time demanded for other agricultural occupations.

Among the vegetables above mentioned is one which requires some observations. Juvenal says that they were forbidden to eat the onion, and it is reported to have been excluded from an Egyptian table. But even if, as Plutarch supposes, onions were prohibited to the priests, who "abstained from most kinds of pulse," they were not excluded from the altars of the gods, either in the tombs or temples; and a priest is frequently seen holding them in his hand or covering an altar with a bundle of their leaves and roots. They were introduced at private as well as public festivals, and brought to table with gourds, cucumbers and other vegetables; and the Israelites, when they left the country, regretted "the onions" as well as the cucumbers, the watermelons, the leeks, the garlic and the meat they "did eat" in Egypt.

The onions of Egypt were mild and of an excellent flavor. They were eaten crude as well as cooked by persons both of the higher and the lower classes; but it is difficult to say if they introduced them to the table like the cabbage, as a

*hors d'œuvre* to stimulate the appetite, which Socrates recommends in the "Banquet of Xenophon." On this occasion some curious reasons for their use are brought forward by different members of the party. Niecerates observes that onions relish well with wine, and cites Homer in support of his remark; Callias affirms that they inspire courage in the hour of battle; and Charinidas suggests their utility "in deceiving a jealous wife, who, finding her husband return with his breath smelling of onions, would be induced to believe he had not saluted any one while from home."

In slaughtering for the table, it was customary to take the ox, or whatever animal had been chosen for the occasion, into a court-yard near the house, to tie its four legs together and then to throw it upon the ground, in which position it was held by one or more persons while the butcher, sharpening his broad knife upon a steel attached to his apron, proceeded to cut the throat as near as possible from one ear to the other, sometimes continuing the opening downward. The blood was frequently received into a vase or basin for the purposes of cookery, which was repeatedly forbidden to the Israelites by the Mosaic law; and the reason of the explicit manner of the prohibition is readily explained, from the necessity of preventing their adopting a custom they had so recently witnessed in Egypt. Nor is it less strictly denounced by the Mohammedan religion; and all Moslems look upon this ancient Egyptian and modern European custom with unqualified horror and disgust. But black-puddings were popular in Egypt.

The head was then taken off, and they proceeded to skin the animal, beginning with the leg and neck. The first joint removed was the right fore-leg or shoulder, the other parts following in succession, according to custom or convenience; and the same rotation was observed in cutting up the victims offered in sacrifice to the gods. Servants carried the joints to the kitchen on wooden trays, and the cook, having selected the parts suited for boiling, roasting and other modes of dressing, prepared them for the fire by washing and any other preliminary process he thought necessary. In large kitchens the *chef*, or head cook, had several persons under him, who were required to make ready and boil the water of the caldron, to put the joints on spits or skewers, to cut up or mince the meat, to prepare the vegetables and to fulfill various other duties assigned to them.

The very peculiar mode of cutting up the meat frequently prevents our ascertaining the exact part they intend to represent in the sculptures; the chief joints, however, appear to be the head, shoulder and leg, with the ribs, tail or rump, the heart and kidneys; and they occur in the same manner on the altars of the temple and the tables of a private house. One is remarkable, not only from being totally unlike any of our joints, but from its exact resemblance to that commonly seen at table in modern Egypt; it is part of the leg, consisting of the flesh covering the bone, whose two extremities project slightly beyond it.

The head was left with the skin and horns, and was sometimes given away to a poor person, as a reward for holding the walking-sticks of those who came on foot; but it was frequently taken to the kitchen with the other joints; and notwithstanding the positive assertion of Herodotus, we find that even in the temples themselves it was admitted at a sacrifice and placed with other offerings on the altars of the gods.

The historian would lead us to suppose that a

strict religious scruple prevented the Egyptians of all classes from eating this part, as he affirms "that no Egyptian will taste the head of any species of animal," in consequence of certain imprecations having been uttered upon it at the time it was sacrificed; but as he is speaking of heifers slaughtered for the service of the gods, we may conclude that the prohibition did not extend to those killed for table, nor even to all those offered for sacrifice in the temple; and as with the scapegoat of the Jews, that important ceremony was perhaps confined to certain occasions and to chosen animals, without extending to every victim which was slain.

The formula of the imprecation was probably very similar with the Jews and Egyptians. Herodotus says the latter pray the gods "that if any misfortune was about to happen to those who offered, or to the other inhabitants of Egypt, it might fall upon that head;" and with the former it was customary for the priest to take two goats and cast lots upon them, "one lot for the Lord and the other lot for the scapegoat," which was presented alive "to make atonement" for the people. The priest was then required to "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and send him away by the hand of a fit man into the wilderness." The remark of Herodotus should then be confined to the head on which their imprecation was pronounced; and being looked upon by every Egyptian as an abomination, it may have been taken to the market and sold to the foreigners; or if no foreigners happened to be there, it may have been given to the crocodiles.

The same mode of slaughtering and of preparing the joints extended to all the large animals; but geese and other wild and tame fowl were served up entire, or at least only deprived of their feet and pinion joints. Fish were also brought to table whole, whether boiled or fried, the tails and fins being removed. For the service of religion they were generally prepared in the same manner as for private feasts; sometimes, however, an ox was brought entire to the altar, and birds were often placed among the offerings without even having the feathers taken off.

In Lower Egypt, or, as Herodotus styles it, "the corn country," they were in the habit of drying and salting birds of various kinds, as quails, ducks and others; and fish were prepared by them in the same manner both in Upper and Lower Egypt.

Some joints were boiled, others roasted, two modes of dressing their food to which Herodotus appears to confine the Egyptians, at least in the lower country; but the various modes of artificial cookery which Menes introduced, and which offended the simple habits of King Tnephachthus, had long since taught them to make "savory meats," such as prevented Isaac's distinguishing the flesh of kids from venison.

For though the early Greeks were contented with roast meats, and, as Athenæus observes, the heroes of Homer seldom "boil their meat or dress it with sauces," the Egyptians were far more advanced in the habits of civilization in those remote times.

The Egyptians never committed the same excesses as the Romans under the empire; but they gave way to habits of intemperance and luxury after the Persian conquest and the accession of the Ptolemies, so that writers who mention them at that period describe the Egyptians as a profligate

and luxurious people, addicted to an immoderate love of the table and to every excess in drinking.

As is the custom in Egypt and other hot climates at the present day, they cooked the meat as soon as killed, with the same view of having it tender which makes northern people keep it until decomposition is beginning; and this explains the order of Joseph to "slay and make ready" for his brethren to dine with him the same day at noon. As soon, therefore, as this had been done, and the joints were all ready, the kitchen presented an animated scene and the cooks were busy in their different departments. One regulated the heat of the fire, raising it with a poker or blowing it with bellows worked by the feet; another superintended the cooking of the meat, skimming the water with a spoon or stirring it with a large fork; while a third pounded salt, pepper or other ingredients in a large mortar, which were added from time to time during this process. Liquids of various kinds also stood ready for use, which were sometimes drawn off by means of syphons; and those things they wished to raise beyond the reach of rats or other intruders were placed upon trays and pulled up by ropes running through rings in the ceiling, answering the purposes of a safe.

Other servants took charge of the pastry which the bakers or confectioners had made for the dinner-table; and this department, which may be considered as attached to the kitchen, appears even more varied than that of the cook. Some sifted and mixed the flour, others kneaded the paste with their hands and formed it into rolls, which were then prepared for baking, and being placed on a long tray or board, were carried on a man's head to the oven. Certain seeds were previously sprinkled upon the upper surface of each roll; and judging from those still used in Egypt for the same purpose, they were chiefly the *nigella sativa*, or *kambon aswed*, the *simsim* and the caraway. Pliny also mentions this custom, and says that seeds of cummin were put upon cakes of bread in Egypt, and that condiments were mixed with them.

Sometimes they kneaded the paste with their feet, having placed it in a large wooden bowl upon the ground; it was then in a more liquid state than when mixed by the hand, and was carried in vases to the pastry-cook, who formed it into a sort of macaroni upon a shallow metal pan over the fire. Two persons were engaged in this process, one stirring it with a wooden spatula and the other taking it off when cooked with two pointed sticks, who arranged it in a proper place where the rest of the pastry was kept. This last was of various kinds, apparently made up with fruit or other ingredients, with which the dough, spread out with the hand, was sometimes mixed; and it assumed the shape of a three-cornered cake, a recumbent ox, a leaf, a crocodile's head, a heart, or other forms, according to the fancy of the confectioner. That his department was connected with the kitchen is again shown by the presence of a man in the corner of the picture engaged in cooking lentils for a soup or porridge; his companion brings a bundle of fagots for the fire, and the lentils themselves are seen standing near him in wicker baskets.

In heating water or boiling meat fagots of wood were principally employed; but for the roast meat charcoal, as in the modern kitchens of Cairo; and the sculptures represent servants bringing this last in mats of the same form as in those of the present day. They sometimes used round balls for

cooking, probably a composition of charcoal and other ingredients, which a servant is represented taking out of a basket and putting on the stove, while another blows the fire with a fan.

That dinner was served up at midday may be inferred from the invitation given by Joseph to his brethren; but it is probable that, like the Romans, they also ate supper in the evening, as is still the custom in the East. The table was much the same as that of the present day in Egypt—a small stool, supporting a round tray, on which the dishes are placed; but it differed from this, in having its circular summit fixed on a pillar or leg, which was often in the form of a man, generally a captive, who supported the slab upon his head, the whole being of stone, or some hard wood. On this the dishes were placed, together with loaves of bread, some of which were not unlike those of the present day in Egypt, flat and round as our crumpets. Others had the form of rolls or cakes, sprinkled with seeds.

It was not generally covered with any linen, but, like the Greek table, was washed with a sponge or napkin after the dishes were removed, and polished by the servants when the company had retired, though an instance sometimes occurs of a napkin spread on it, at least on those which bore offerings in honor of the dead. One or two guests



EGYPTIAN COFFEE-SERVICE.

generally sat at a table, though, from the mention of persons seated in rows according to rank, it has been supposed the tables were occasionally of a long shape, as may have been the case when the brethren of Joseph "sat before him, the first-born according to his birth-right and the youngest according to his youth," Joseph eating alone at another table where "they set on for him by himself." But even if round, they might still sit according to rank, one place being always the post of honor, even at the present day, at the round table of Egypt.

In the houses of the rich bread was made of wheat, the poorer classes being contented with cakes of barley or of *doora* (holeus sorghum), which last is still so commonly used by them; for Herodotus is as wrong in saying that they thought it "the greatest disgrace to live on wheat and barley" as that "no one drank out of any but bronze (or brazen) cups." The drinking-cups of the Egyptians not only varied in their materials, but also in their forms. Some were plain and unornamented; others, though of small dimensions, were made after the models of larger vases; many were like our own cups without handles, and others may come under the denomination of beakers and saucers. Of these the former were frequently made of alabaster, with a round base, so that they could not stand when filled, and were held in the hand, or when empty were turned downward upon their rim; and the saucers, which were of glazed



pottery, had sometimes lotus blossoms or fish represented on their concave surface.

The tables, as at a Roman repast, were occasionally brought in and removed with the dishes on them; sometimes each joint was served up separately, and the fruit, deposited in a plate or trencher, succeeded the meat at the close of dinner; but in less fashionable circles, particularly of the older times, fruit was brought in baskets, which stood beside the table. The dishes consisted of fish; meat boiled, roasted and dressed in various ways; game, poultry and a profusion of vegetables and fruit, particularly figs and grapes, during the season; and a soup or "pottage of lentils," as with the modern Egyptians, was not an unusual dish. Of figs and grapes they were particularly fond, which is shown by their constant introduction even among the choice offerings presented to the gods; and figs of the sycamore must have been highly esteemed, since they were selected as the heavenly fruit given by the goddess Netpe to those who were judged worthy of admission to the regions of eternal happiness. Fresh dates during the season, and in a dried state at other periods of the year, were also brought to table, as well as a preserve of the fruit, made into



A SADDLED ASS.

a cake of the same form as the tamarinds now brought from the interior of Africa and sold in the Cairo market.

The guests sat on the ground or on stools and chairs; and having neither knives nor forks, nor any substitute for them answering to the chopsticks of the Chinese, they ate with their fingers, like the modern Asiatics, and invariably with the right hand; nor did the Jews and Etruscans, though they had forks for other purposes, use any at table.

Spoons were introduced when required for soup or other liquids; and perhaps even a knife was employed on some occasions to facilitate the carving of a large joint, which is sometimes done in the East at the present day.

The Egyptian spoons were of various forms and sizes. They were principally of ivory, bone, woods or bronze, and other metals; and in some the handle terminated in a hook, by which, if required, they were suspended to a nail. Many were ornamented with the lotus flower; the handles of others were made to represent an animal or a human figure; some were of very arbitrary shape; and a smaller kind of round form, probably intended for taking ointment out of a vase and transferring it to a shell or cup for immediate use, are occasionally discovered in the tombs of Thebes. One in the museum of Alnwick Castle is a perfect specimen of these spoons, and is rendered more

interesting from having been found with the shell, its companion at the toilet-table.

Simpula, or ladles, were also common, and many have been found at Thebes. They were of bronze, frequently gilt, and the curved summit of the handle terminating in a goose's head, a favorite Egyptian ornament, served to suspend them at the side of a vessel, after having been used for taking a liquid from it; and judging from a painting on a vase in the Naples Museum, where a priest is represented pouring a libation from a vase with the simpulum, we may conclude this to have been the principal purpose to which they were applied.

Some simpula were made with a joint or hinge in the centre of the handle, so that the upper half either folded over the other or slid down behind it, the extremity of each being furnished with a bar which held them together, at the same time that it allowed the upper one to pass freely up and down. Two of these are preserved in the Berlin Museum. There is also a ladle of hard wood, found with a case of bottles. It is very small, the lower part, which may properly be called the handle, being barely more than five inches long, of very delicate workmanship; and the sliding-rod, which fits into a groove in the centre of the handle, is about the thickness of a needle.

Small strainers or cullenders of bronze have also been found at Thebes, about five inches in diameter, and several other utensils.

The Egyptians washed after as well as before dinner, an invariable custom throughout the East, as among the Greeks, Romans, Hebrews and others; and Herodotus speaks of a golden basin, belonging to Amasis, which was used by the king, and "the guests who were in the habit of eating at his table."

An absorbent seems also to have been adopted for scouring the hands, and a powder of ground lupins, the *dogâq* of modern Egypt, is no doubt an old invention, handed down to the present inhabitants.

Soap was not unknown to the ancients, and a small quantity has been found at Pompeii. Pliny, who mentions it as an invention of the Gauls, says it was made of fat and ashes; and Arctæus, the physician of Cappadocia, tells us that the Greeks borrowed their knowledge of its medicinal properties from the Romans. But there is no evidence of soap having been used by the Egyptians; and if by accident they discovered something of the kind while engaged with mixtures of natron or potash and other ingredients, it is probable that it was only an absorbent, without oil or grease, and on a par with steatite or the argillaceous earths, with which, no doubt, they were long acquainted.

The Egyptians, a scrupulously religious people, were never remiss in expressing their gratitude for the blessings they enjoyed, and in returning thanks to the gods for that peculiar protection they were thought to extend to them and to their country above all the nations of the earth. They therefore never sat down to meals without saying grace; and Josephus says that when the seventy-two elders were invited by Ptolemy Philadelphus to sup at the palace, Nicanor requested Eleazar to say grace for his countrymen instead of those Egyptians to whom that duty was committed on other occasions.

It was also a custom of the Egyptians, during or after their repasts, to introduce a wooden image of Osiris, from one foot and a half to three feet in height, in the form of a human mummy, standing erect or lying on a bier, and to show it to each of the guests, warning him of his mortality and the transitory nature of human pleasure. He was

reminded that some day he would be like that figure; that men ought "to love one another and avoid those evils which tend to make them consider life too long, when in reality it is too short;" and while enjoying the blessings of this world to bear in mind that their existence was precarious, and that death, which all ought to be prepared to meet, must eventually close their earthly career. Thus, while the guests were permitted, and even encouraged, to indulge in conviviality, the pleasures of the table and the mirth so congenial to their lively disposition, they were exhorted to put a certain degree of restraint upon their conduct; and though this sentiment was perverted by other people and used as an incentive to present excesses, it was perfectly consistent with the ideas of the Egyptians to be reminded that this life was only a lodging or "inn" on their way, and that their existence here was the preparation for a future state.

The idea of death had nothing revolting to them; and so little did the Egyptians object to have it brought before them that they even introduced the mummy of a deceased relative at their parties, and placed it at table as one of the guests—a fact which is recorded by Lucian, in his "Essay on Grief," and of which he declares himself to have been an eye-witness.

After dinner music and singing were resumed; hired men and women displayed feats of agility; swinging each other round by the hand; throwing up and catching the ball; or flinging themselves round backward head over heels, in imitation of a wheel, which was usually a performance of women. They also stood on each other's back and made a somersault from that position, and a necklace or other reward was given to the most successful tumbler.

The most usual games within-doors were odd and even, *mora* and draughts, for the first of which (called by the Romans "ludere par et impar") they used bones, nuts, beans, almonds or shells; and any indefinite number was held between the two hands.

The game of *mora* was common in ancient as well as modern Italy, and was played by two persons, who each simultaneously threw out the fingers of one hand, while one party guessed the sum of both. They were said in Latin, "micare digitis," and this game, still so common among the lower order of Italians, existed in Egypt about four thousand years ago, in the reigns of the Osirtasens.

The same, or even a greater, antiquity may be claimed for the game of draughts, or, as it has been erroneously called, chess. As in the two former, the players sat on the ground or on chairs, and the pieces or men, being ranged in line at either end of the tables, moved on a chequered board, as in our own chess and draughts.

The pieces were all of the same size and form, though they varied on different boards, some being small, others large with round summits; some were surmounted by human heads; and many were of a lighter and neater shape, like small nine-pins, probably the most fashionable kind, since they were used in the palace of King Remeses. These last seem to have been about one inch and a half high, standing on a circular base of half an inch in diameter, but some are only one inch and a quarter in height, and little more than half an inch broad at the lower end. Others have been found of ivory one inch and six-eighths high and one and an eighth in diam-

eter, with a small knob at the top, exactly like those represented at Beni Hassan and the tombs near the pyramids.

They were about equal in size upon the same board, one set black, the other white or red; or one with round, the other with flat heads, standing on opposite sides; and each player, raising it with the finger and thumb, advanced his piece toward those of his opponent; but though we are unable to say if this was done in a direct or diagonal line, there is reason to believe they could not take backward, as in the Polish game of draughts, the men being mixed together on the board.

It was an amusement common in the houses of the lower classes, as in the mansions of the rich; and King Remeses is himself portrayed on the walls of his palace at Thebes engaged in the game of draughts with the ladies of his household.

The modern Egyptians have a game of draughts very similar in the appearance of the men to that of their ancestors, which they call *dameh*, and play much in the same manner as our own.

Analogous to the game of odd and even was one in which two of the players held a number of shells or dice in their closed hands over a third person who knelt between them, with his face toward the ground, and who was obliged to guess the combined number ere he could be released from this position.

Another game consisted in endeavoring to snatch from each other a small hoop by means of hooked rods, probably of metal; and the success of a player seems to have depended on extricating his own from an adversary's rod, and then snatching up the hoop before he had time to stop it.

Other games are represented in the paintings, but not in a manner to render them intelligible; and many which were doubtless common in Egypt are omitted both in the tombs and in the writings of ancient authors.

The dice discovered at Thebes and other places may not be of a Pharaonic period, but from the simplicity of their form we may suppose them similar to those of the earliest age in which too the conventional number of six sides had probably always been adopted. They were marked with small circles, representing units, generally with a dot in the centre, and were of bone or ivory, varying slightly in size.

Plutarch shows that dice were a very early invention in Egypt, and acknowledged to be so by the Egyptians themselves, since they were introduced into one of their oldest mythological fables, Mercury being represented as playing at dice with the Moon previous to the birth of Osiris, and winning from her the five days of the epact which were added to complete the three hundred and sixty-five days of the year.

It is probable that several games of chance were known to the Egyptians besides dice and *mora*, and as with the Romans, that many a doubtful mind sought relief in the promise of success by having recourse to fortuitous combinations of various kinds; and the custom of drawing or casting lots was common at least as early as the period of the Hebrew exodus.

The games and amusements of children were such as tended to promote health by the exercise of the body, and to divert the mind by laughable entertainments. Throwing and catching the ball, running, leaping and similar feats, were encouraged as soon as their age enabled them to indulge in them; and a young child was amused with painted dolls whose hands and legs, moving on

pins, were made to assume various positions by means of strings. Some of these were of rude form, without legs, or with an imperfect representation of a single arm on one side. Some had numerous beads, in imitation of hair, hanging from the doubtful place of the head; others exhibited a nearer approach to the form of a man; and some, made with considerable attention to proportion, were small models of the human figure. They were colored according to fancy, and the most shapeless had usually the most gaudy appearance, being intended to catch the eye of an infant. Sometimes a man was figured washing or kneading dough, who was made to work by pulling a string; and a typhonian monster or a crocodile amused a child by its grimaces or the motion of its opening mouth. In the toy of the crocodile we have sufficient evidence that the notion of this animal, "not moving its lower jaw, and being the only creature which brings the upper one down to the lower," is erroneous. Like other animals, it moves the lower jaw only; but when seizing its prey, it throws up its head, which gives an appearance of motion in the upper jaw and has led to the mistake.

The game of ball was of course generally played out of doors. It was not confined to children nor to one sex, though the mere amusement of throwing and catching it appears to have been considered more particularly adapted to women. They had different modes of playing. Sometimes a person unsuccessful in catching the ball was obliged to suffer another to ride on her back, who continued to enjoy this post until she also missed it, the ball being thrown by an opposite player, mounted in the same manner and placed at a certain distance, according to the space previously agreed upon; and from the beast-of-burden office of the person who had failed, the same name was probably applied to her as to those in the Greek game, "who were called asses, and were obliged to submit to the commands of the victor."

Sometimes they caught three or more balls in succession, the hands occasionally crossed over the breast; they also threw it up to a height and caught it, like the Greek *orpavia*, our "sky ball;" and the game described by Homer to have been played by Halius and Laodamus in the presence of Alcinous was known to them; in which one party threw the ball as high as he could, and the other, leaping up, caught it on its fall, before his feet again touched the ground.

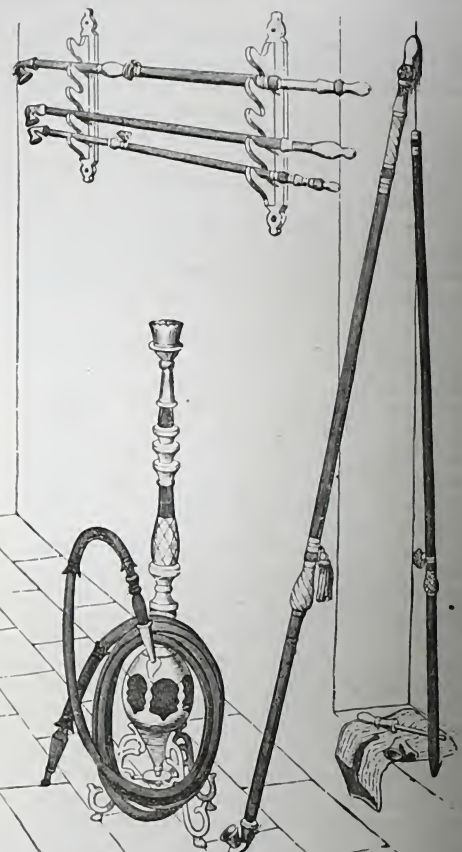
When mounted on the backs of the losing party, the Egyptian women sat sidewise. Their dress consisted merely of a short petticoat, without a body, the loose upper robe being laid aside on these occasions; it was bound at the waist with a girdle, supported by a strap over the shoulder, and was nearly the same as the undress garb of mourners, worn during the funeral lamentation on the death of a friend.

The balls were made of leather or skin, sewed with string, crosswise, in the same manner as our own, and stuffed with bran or husks of corn; and those which have been found at Thebes are about three inches in diameter. Others were made of string or of the stalks of rushes, platted together, so as to form a circular mass, and covered, like the former, with leather. They appear also to have had a smaller kind of ball, probably of the same materials, and covered, like many of our own,

with slips of leather of a rhomboidal shape, sewed together longitudinally and meeting in a common point at both ends, each alternate slip being of a different color; but these have only been met with in pottery.

In one of their performances of strength and dexterity two men stood together side by side, and placing one arm forward and the other behind them, held the hands of two women, who reclined backward in opposite directions, with their whole weight pressed against each other's feet, and in this position were whirled around, the hands of the men who held them being occasionally crossed in order more effectually to guarantee the steadiness of the centre on which they turned.

Sometimes two men, seated back to back on the



EGYPTIAN HOOKAH AND TOBACCO PIPES.

ground, at a given signal tried who should rise first from that position without touching the ground with the hand. And in this, too, there was probably the trial who should first make good his seat upon the ground from a standing position.

Another game consisted in throwing a knife or pointed weapon into a block of wood, in which each player was required to strike his adversary's, or more probably to fix his own in the centre or at the circumference of a ring painted on the wood; and his success depended on being able to ring his weapon most frequently or approach most closely to the line.

Conjuring appears also to have been known to them, at least thimble-rig, or the game of cups, under which a ball was put, while the opposite party guessed under which of four it was concealed.

The Egyptian grandees frequently admitted dwarfs and deformed persons into their household,



originally, perhaps, from a humane motive, or from some superstitious regard for men who bore the external character of one of their principal gods, Pthah-Sokari-Osiris, the misshapen deity of Memphis; but whatever may have given rise to the custom, it is a singular fact that already as early as the age of Osirtasen, or about four thousand years ago, the same fancy of attaching these persons to their suite existed among the Egyptians as at Rome, and even in modern Europe, till a late period.

The games of the lower orders, and of those who sought to invigorate the body by active exercises, consisted of feats of agility and strength. Wrestling was a favorite amusement, and the paintings at Beni Hassan present all the varied attitudes and modes of attack and defence of which it is susceptible. And in order to enable the spectator more readily to perceive the position of the limbs of each combatant, the artist has availed himself of a dark and light color, and even ventured to introduce alternately a black and red figure. The subject covers a whole wall, but the selection of a few groups will suffice to convey an idea of the principal positions of the combatants.

It is probable that, like the Greeks, they anointed the body with oil when preparing for these exercises, and they were entirely naked, with the exception of a girdle, apparently of leathern thongs.

The two combatants generally approached each other holding their arms in an inclined position before the body, and each endeavored to seize his adversary in the manner best suited to his mode of attack. It was allowable to take hold of any part of the body, the head, neck or legs, and the struggle was frequently continued on the ground after one or both had fallen—a mode of wrestling common also to the Greeks.

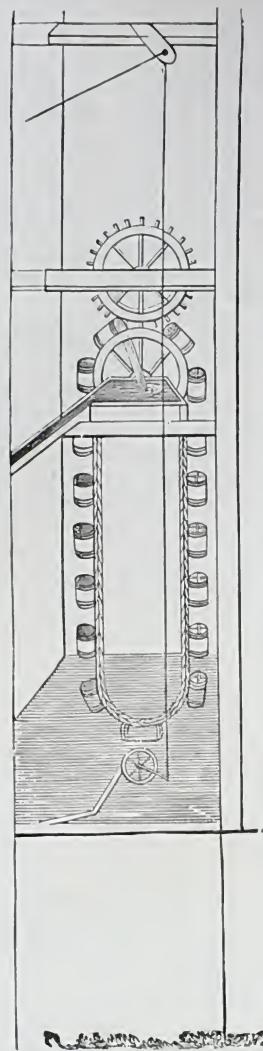
They also fought with the single stick, the hand being apparently protected by a basket or guard projecting over the knuckles; and on the left arm they wore a straight piece of wood bound on with straps, serving as a shield to ward off their adversary's blow. They do not, however, appear to have used the *cestus*, nor to have known the art of boxing, though in one group, at Beni Hassan, the combatants appear to strike each other. Nor is there an instance in any of these contests of the Greek sign of acknowledging defeat, which was by holding up a finger in token of submission; and it was probably done by the Egyptians with a word. It is also doubtful if throwing the discus, or quoit, was an Egyptian game; but there appears to be one instance of it in a king's tomb of the nineteenth dynasty.

One of their feats of strength or dexterity was lifting weights; and bags full of sand were raised with one hand from the ground and carried with a straight arm over the head, and held in that position.

Mock fights were also an amusement, particularly among those of the military class, who were trained to the fatigues of war by these manly recreations. One party attacked a temporary fort and brought up the battering-ram under cover of the testudo; another defended the walls and endeavored to repel the enemy; others, in two parties of equal numbers, engaged in single-stick, or the more usual *nebót*, a pole wielded with both hands; and the pugnacious spirit of the people is frequently alluded to in the scenes portrayed by their artists.

The use of the *nebót* seems to have been as

common among the ancient as among the modern Egyptians; and the quarrels of villages were often decided or increased, as at present, by this efficient weapon. Crews of boats are also represented attacking each other with the earnestness of real strife. Some are desperately wounded, and being felled by their more skillful opponents, are thrown headlong into the water; and the truth of Herodotus' assertion that the heads of the Egyptians were harder than those of other people seems fully justified by the scenes described by their own draughtsmen. It is fortunate that their suc-



EGYPTIAN ENDLESS CHAIN.—See IRRIGATION.

cessors have inherited this peculiarity, in order to bear the violence of the Turks and their own combats.

Many singular encounters with sticks are mentioned by ancient authors, among which may be noticed one at Papremis, the city of Mars, described by Herodotus. When the votaries of the deity presented themselves at the gates of the temple, their entrance was obstructed by an opposing party; and all being armed with sticks, they commenced a rude combat, which ended not merely in the infliction of a few severe wounds, but even, as the historian affirms, in the death of many persons on either side.

Bull-fights were also among their sports, which

were sometimes exhibited in the dromos or avenue leading to the temples, as at Memphis before the temple of Vulcan, and prizes were awarded to the owner of the victorious combatant. Great care was taken in training them for this purpose, Strabo says as much as is usually bestowed on horses, and herdsmen were not loth to allow or encourage an occasional fight for the love of the exciting and popular amusement.

They did not, however, condemn culprits or captives taken in war to fight with wild beasts for the amusement of an unfeeling assembly. Nor did they compel gladiators to kill each other and gratify a depraved taste by exhibitions revolting to humanity. Their great delight was in amusements of a lively character, as music, dancing, buffoonery and feats of agility, and those who excelled in gymnastic exercises were rewarded with prizes of various kinds.

#### IV. Animals. — Birds. — Fishing. — The Hippopotamus. — Crocodile. — Animals of Egypt. — Birds. — Plants. — Emblems. — Offerings. — Ceremonies.

Among the various pastimes of the Egyptians, none was more popular than the chase, and the wealthy aristocracy omitted nothing that could promote their favorite amusement. They hunted the numerous wild animals in the desert; they had them caught with nets, to be turned out on some future day, and some very keen sportsmen took long journeys to spots noted for abundance of game.

The taste, as far as it could be indulged, was general with all classes, and the peasants hunted down the wild beasts that lived on the borders of the desert and invaded the flocks and fields at night with the same alacrity as the priestly and military grandes or other wealthy land-owners chased the game in their preserves. Some shot them with arrows, others laid traps for them, and various methods were devised for securing the enemies of the farm-yard. Watchers and dogs were always on the alert against wolves and jackals, the poachers of their flocks and poultry; and when the peasants heard the melancholy howls and yelping bark of the large packs of jackals collecting every evening in anticipation of a foray among the geese, they waited for their well-known passage through a ravine on the desert's edge, or longed that some, in spite of Anubis, might fall into their traps.

The hyena, an enemy of flocks and herds, a gourmand in the flesh of the peasant's very useful donkey, and when none of these could be had a very destructive devourer of the crops, was especially hateful; and the agricultural heart rejoiced when a hyena, caught in a trap, was brought home muzzled, as a harmless spectacle to the children of the village and a triumph among the neighbors.

When a grand chase took place in the domain of some grandee or in the extensive tracts of the desert, a retinue of huntsmen, beaters and others in his service attended, to manage the hounds, to carry the game baskets and hunting poles, to set the nets and to make other preparations for a good day's sport. Some took a fresh supply of arrows, a spare bow and various requisites for remedying accidents; some were merely beaters, others were to assist in securing the large animals caught by the lasso, others had to mark or turn the game, and some carried a stock of provisions for the chasseur and his friends. These last were borne upon the usual wooden yoke across the shoulders, and consisted of a skin of water and jars of good

wine placed in wicker baskets, with bread, meats and other eatables. The skin used for holding water was precisely the same as that of the present day, being of a goat or a gazelle, stripped from the body by a longitudinal opening at the throat, the legs serving as handles, to which ropes for slinging them were attached, and a soft pendent tube of leather sewed to the throat in the place of the head formed the mouth of the water-skin, which was secured by a thong fastened round it.

Sometimes a portion of the desert of considerable extent was enclosed by nets, into which the animals were driven by beaters, and the place chosen for fixing them was, if possible, across narrow valleys or torrent beds lying between some rocky hills. Here a sportsman on horseback or in a chariot could waylay them or get within reach with a bow; for many animals, particularly gazelles, when closely pressed by dogs, fear to take a steep ascent, and are easily overtaken or shot as they double back.

The spots thus enclosed were usually in the vicinity of the water-brooks, to which they were in the habit of repairing in the morning and evening; and having awaited the time when they went to drink, and ascertained it by their recent tracks on the accustomed path, the hunters disposed the nets, occupied proper positions for observing them unseen and gradually closed in upon them. Such are the scenes partially portrayed in the Egyptian paintings, where long nets are represented surrounding the space they hunted in, and the hyenas, jackals and various wild beasts unconnected with the sport are intended to show that they have been accidentally enclosed within the same line of nets with the antelopes and other animals.

The long net was furnished with several ropes, and was supported on forked poles, varying in length to correspond with the inequalities of the ground, and was so contrived as to enclose any space by crossing hills, valleys or streams and encircling woods or whatever might present itself.

Besides the portions of the open desert and the valleys which were enclosed for hunting, the parks and covers on their own domains in the valley of the Nile, though of comparatively limited dimensions, offered ample space and opportunity for indulging in the chase; and a quantity of game was kept there, principally the wild goat, oryx and gazelle.

They had also fishponds, and spacious poultry-yards set apart for keeping geese and other wild fowl, which they fattened for the table.

It was the duty of the huntsmen or the game-keepers to superintend the preserves; and at proper periods of the year wild fawns were obtained to increase the herds of gazelles and other animals, which always formed part of the stock of a wealthy Egyptian.

Being fed within pastures enclosed with fences, they were not marked in any particular way like the cattle, which, being let loose in open meadows, and frequently allowed to mix with the herds of the neighbors, required some distinguishing sign by which they might be recognized. These last were, therefore, branded on the shoulder with a hot iron engraved with the owner's name; and the paintings of Thebes represent the cattle lying on the ground with their feet tied, while one person heats an iron on the fire and another applies it to the shoulder of the prostrate animal.

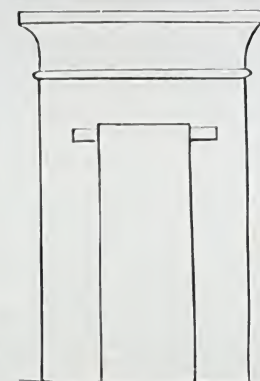
The Egyptians frequently coursed with dogs in the open plains, the chasseur following in his chariot and the huntsmen on foot. Sometimes he

only drove to cover in his car, and having alighted, shared in the toil of searching for the game, his attendants keeping the dogs in slips, ready to start them as soon as it appeared. The more usual custom, when the dogs threw off in a level plain of great extent, was for him to remain in his chariot, and urging his horses to their full speed, endeavor to turn or intercept them as they doubled, discharging a well-directed arrow whenever they came within its range.

The noose, or lasso, was also employed to catch the wild ox, the antelope and other animals; but this could only be thrown by lying in ambush for the purpose, and was principally adopted when they wished to secure them alive.

Besides the bow, the hounds and the noose, they hunted with lions, which were trained expressly for the chase, like the cheeta or hunting leopard of India, being brought up from cubs in a tame state, and many Egyptian monarchs were accompanied in battle by a favorite lion. But there is no instance of hawking.

The bow used for the chase was very similar to that employed in war; the arrows were generally the same, with metal heads, though some were only tipped with stone. The mode of draw-



FORM OF AN EGYPTIAN DOOR.

ing the bow was also the same; and if the chasseurs sometimes pulled the string only to the breast, the more usual method was to raise it, and bring the arrow to the ear; and occasionally one or more spare arrows were held in the hand, to give greater facility in discharging them with rapidity on the antelopes and wild oxen.

The animals they chiefly hunted were the gazelle, wild goat or ibex, the oryx, wild ox, stag, kesh or wild sheep, hare and porcupine, of all of which the meat was highly esteemed among the delicacies of the table, the fox, jackal, wolf, hyena and leopard and others being chased as an amusement, for the sake of their skins or as enemies of the farm-yard. For though the fact of the hyena being sometimes bought with the ibex and gazelle might seem to justify the belief that it was also eaten, there is no instance of its being slaughtered for the table. The ostrich held out a great temptation to the hunter from the value of its plumes. These were in great request among the Egyptians for ornamental purposes; they were also the sacred symbol of truth, and the members of the court on grand occasions decked themselves with the feathers of the ostrich. The labor endured during the chase of this swift-footed bird was amply repaid; even its eggs were required for some ornamental or for some religious use (as with the modern Copts), and with the plumes formed part of the tribute imposed

by the Egyptians on the conquered countries where it abounded. Lion-hunting was a favorite amusement of the kings, and the deserts of Ethiopia always afforded good sport, abounding as they did with lions; their success on those occasions was a triumph they often recorded; and Amunoph III. boasted having brought down in one battue no less than one hundred and two head, either with the bow or spear. For the chase of elephants they went still farther south, and in after times the Ptolemies had hunting-palaces in Abyssinia.

Many other animals are introduced in the sculptures besides those already noticed, some of which are well worthy of heraldry, as winged quadrupeds with the heads of hawks or of a snake, and a crocodile with a hawk's head, with others equally fanciful, and were it not for their great antiquity (as early as the twelfth dynasty) might be supposed to derive their origin from Asia.

The Egyptian sphinx was usually an emblematic figure, representative of the king, and may be considered, when with the head of a man and the body of a lion, as the union of intellect and physical force; it is therefore scarcely necessary to observe that it is not female, as that of the Greeks. Besides the ordinary sphinx, compounded of a lion and a man, was one with the head of a ram, another with the hawk's head and lion's body, and the asp-headed and the hawk-headed sphinx with wings.

The wild animals now most noted in Egypt, either in the valley of the Nile or in the desert, are the gazelle, ibex, kesh, hare, fox, jackal, wolf, hyena, jerboa, hedgehog and iehneumon.

The oryx is a native of Ethiopia, as is the spotted hycna or marafeen, which last is once represented in the Egyptian sculptures. The oryx has long annulated horns, tapering to a sharp point, and nearly straight, with a slight curve or inclination backward. It frequently occurs in the sculptures, being among the animals tamed by the Egyptians and kept in great numbers in their preserves.

The beisa is very like the oryx, except in the black marks upon its face and a few other points; and the *addax*, another antelope, inhabiting Upper Ethiopia, differs principally from the oryx in its horns, which have a waving or spiral form. It appears to be represented in the sculptures of Beni Hassan.

The wild ox, which is also of the genus antelope, the *défassa* of modern zoologists, though not a native of Egypt, is found in the African desert, and I believe in Eastern Ethiopia; it is of a reddish sandy and gray color, with a black tuft terminating its tail, and stands about four feet high at the shoulder. At Beni Hassan it is made too much to resemble a common ox, but it is more correctly represented in the Theban sculptures.

The stag with branching horns, figured at Beni Hassan, is also unknown in the valley of the Nile; but it is still seen in the vicinity of the natron lakes, as about Tinnis, though not in the desert between the river and the Red Sea.

The ibex, which is common in the Eastern desert, is very similar to the bouquetin of the Alps, and is called in Arabic *Beddan* or *Tūyal*. The former appellation is exclusively applied to the male, which is readily distinguished by a beard and large knotted horns, curving backward over its body, the female having short erect horns, scarcely larger than those of the gazelle, and being of a much smaller and lighter structure.



The kebsh, or wild sheep, is found in the eastern desert, principally in the ranges of primitive mountains, which, commencing about latitude 28° 40', at the back of the limestone hills of the valley of the Nile, extend thence into Ethiopia and Abyssinia. The female kebsh is between two and three feet high at the shoulder, and its total length from the tail to the end of the nose is a little more than four feet; but the male is larger and is provided with stronger horns, which are about five inches in diameter at the roots, and are curved backward on each side of the neck. The whole body is covered with hair, like many of the Ethiopian sheep, and the throat and thighs of the fore legs are furnished with a long pendent mane—a peculiarity not omitted in the sculptures, and which suffices to prove the identity of the kebsh, wherever its figure is represented.

The porcupine is no longer a native of Egypt, nor is the leopard met with on this side of Upper Ethiopia. Bears are altogether unknown; and if they occur twice in the paintings of the Theban tombs, they are only brought by foreigners, together with the productions of their country which were deemed rare and curious to the Egyptians.

The wolf is common, and, as Herodotus says, "scarcely larger than a fox," and the tombs in the mountain above Lycopolis, the modern O'Sioot,



AN EGYPTIAN COFFEE-SERVICE.

contain the mummies of wolves, which were the sacred animals of the place.

The Egyptian hare is a native of the valley of the Nile, as well as of the two deserts, and is remarkable for the length of its ears, which the Egyptians have not failed to indicate in their sculptures. It is a smaller species than those of Europe, which accords with Denon's remark on the comparative size of animals common to Egypt and Europe—that the former are always smaller than our own.

The wabber or hyrax, though a native of the eastern desert of Egypt, is not represented in the sculptures, but this is probably owing to its habits and to their hunting principally in the valleys of the secondary mountains, the wabber only venturing a short distance from its burrow in the evening, and living in the primitive ranges where the *scäleh* or *acaia* grows. It was probably the saphan of the Bible, as Bruce has remarked, and that enterprising traveler is perfectly correct in placing it among ruminating animals. The hedgehog was always common, as at present, in the valley of the Nile.

The lion is now unknown to the north of Upper Ethiopia; there, however, it is common, as well as the leopard and other carnivorous beasts; and the abundance of sheep in those districts amply supplies them with food and has the happy tendency of rendering them less dangerous to man. In ancient times, however, the lion inhabited the deserts of Egypt, and Athenæus mentions one killed

by the emperor Adrian while hunting near Alexandria. They are even said, in former times, to have been found in Syria and in Greece.

Among the animals confined to the valley of the Nile and its vicinity may be mentioned the ichneumon, which lives principally in Lower Egypt and the Fyoom, and which, from its enmity to serpents, was looked upon by the Egyptians with great respect. Its dexterity in attacking the snake is truly surprising. It seizes the enemy at the back of the neck as soon as it perceives it rising to the attack, one firm bite sufficing to destroy it; and when wounded by the venomous fangs of its opponent, it is said by the Arabs to have recourse to some herb which checks the effect of the deadly poison.

The ichneumon is easily tamed and is sometimes seen in the houses of Cairo, where, in its hostility to rats, it performs all the duties of a cat; but from its indiscriminate fondness for eggs, poultry and many other requisites for the kitchen, it is generally reckoned troublesome, and I have often found reason to complain of those I kept.

Eggs are its favorite food, and it is said to have been greatly venerated by those who held the crocodile in abhorrence, in consequence of its destroying the eggs of that hateful animal; but it is now rarely met with in places where the crocodile abounds; and at all periods its principal recommendation was its hostility to serpents. It is frequently seen in the paintings, where its habits are distinctly alluded to by the Egyptian artists, who represent it in search of eggs among the bushes and the usual resorts of the feathered tribe.

The wild cat, the *Felis chaus* of Linnaeus, is common in the vicinity of the pyramids and Heliopolis, but it does not occur among the pictured animals of ancient Egypt. Nor is the jerboa, so frequently met with both in the upper and lower country, represented in the sculptures.

The giraffe was not a native of Egypt, but of Ethiopia, and is only introduced in subjects which relate to that country, where it is brought, with apes, rare woods and other native productions, as part of the tribute annually paid to the Pharaohs.

The Egyptians had several breeds of dogs, some solely used for the chase, others admitted into the parlor, or as companions of their walks, and some, as at the present day, were chosen for their peculiar ugliness. The most common kinds were a sort of fox-dog and a hound; they had also a short-legged dog, not unlike our turnspit, which was a great favorite, especially in the reigns of the Osirtasens, and, as in later days, the choice of a king or some noted personage brought a particular breed into fashion.

Mummies of the fox-dog are common in Upper Egypt; and this was doubtless the parent stock of the modern red wild dog of Egypt, so common in Cairo and other parts of the lower country.

Pigs, though an abomination to the Egyptians, formed part of a farmer's stock; but attentive to the habits of animals, they allowed them to range and feed out of doors, under the care of a herdsman, knowing that cleanliness is as beneficial for, as the confinement in a sty is contrary to, the nature of a pig.

Their cattle were of different kinds, the most common being the short- and long-horned varieties and the Indian or humped ox; and the last two, though no longer natives of Egypt, are common in Abyssinia and Upper Ethiopia. The buffalo, which abounds in Abyssinia and in modern Egypt, is never represented on the monuments.

Horses and asses were abundant, and the latter

were employed as beasts of burden, for treading out corn (particularly in Lower Egypt) and for many other purposes. Like those of the present day, they were small, active and capable of bearing great fatigue; and as these hardy animals were maintained at a very trifling expense, their numbers in the agricultural districts were very great, and one individual had as many as seven hundred and sixty employed on different parts of his estate.

Egyptian horses were greatly esteemed; they were even exported to the neighboring countries, and Solomon bought them at a hundred and fifty shekels of silver from the merchants who traded with Egypt by the Syrian desert.

It is remarkable that the camel, though known in Egypt as early at least as the time of Abraham (being among the presents given by Pharaoh to the patriarch), has never been met with, even in the latest paintings or hieroglyphics. Yet this does not prove it was even rare in the country, since the same would apply to fowls and pigeons, of which no instance occurs on the monuments among the stock of the farm-yard. Coeks and hens, however, as well as horses, appear to have come originally from Asia.

The birds of Egypt were very numerous, especially wild fowl, which abounded on the lakes and marsh-land of the Delta; they also frequented the large pieces of water on the estates of the rich landed proprietors in all parts of the country.

Large flights of quails afforded excellent sport at certain seasons, and the bustard and other birds, found on the edge of the desert, were highly prized for the table.

Many are represented by the Egyptian sculptures, some sacred, others that served for food; and in the tombs of Thebes and Beni Hassan the Egyptians have not omitted to notice bats, and even some of the insects that abound in the valley of the Nile; and the well-known locust, the butterfly and the beetle are introduced in the fowling and fishing scenes and in sacred subjects.

Fowling was one of the great amusements of all classes. Those who followed this sport for their livelihood used nets and traps; but the amateur sportsman pursued his game in the thickets and felled them with the throw-stick, priding himself on his dexterity in its use. The bow was not employed for this purpose, nor was the sling adopted, except by gardeners and peasants, to frighten the birds from the vineyards and fruit. The throw-stick was made of heavy wood, and flat, so as to offer little resistance to the air in its flight; and the distance to which an expert arm could throw it was considerable, though they always endeavored to approach the birds as near as possible under cover of the bushes and reeds. It was from one foot and a quarter to two feet in length, and about one and a half inch in breadth, slightly curved at the upper end, but in no instance had it the round shape and flight of the Australian boomerang.

On their fowling excursions they usually proceeded with a party of friends and attendants, sometimes accompanied by the members of their family, and even by their young children, to the jungles and thickets of the marsh-lands or to the lakes of their own grounds, which, especially during the inundation, abounded with wild fowl; and seated in punts made of the papyrus, they glided, without disturbing the birds, amidst the lofty reeds that grew in the water and masked their approach. This sort of boat was either towed, pushed by a pole or propelled by paddles, and the Egyptians fancied that persons who used it were secure from the attacks of crocodiles.

Fishing was also a favorite pastime of the Egyptian gentleman, both in the Nile and in the spacious "sluices or ponds for fish" constructed within his grounds, where they were fed for the table, and where he amused himself by angling and the dexterous use of the bident. These favorite occupations were not confined to young persons nor thought unworthy of men of serious habits; and an Egyptian of rank, and of certain age, is frequently represented in the sculptures catching fish in a canal or lake with the line, or spearing them as they glided past the bank. Sometimes the angler posted himself in a shady spot by the water's edge, and having ordered his servants to spread a mat upon the ground, sat upon it as he threw his line; and some, with notions of elegance and comfort, used a chair, as effeminate gentlemen sometimes do in our modern civilization.

The rod was short, and apparently of one piece; the line usually single, though instances occur of a double line, each with its own hook, which was of bronze. In all cases they adopted a ground bait, as is still the custom in Egypt, without any float; and though several winged insects are represented in the paintings hovering over the water, it does not appear that they ever put them to the hook, and still less that they had devised any method similar to our artificial-fly fishing, which is still as unknown to the unsophisticated modern Egyptians as to their fish.

To spear them with the bident was thought the most sportsmanlike way of killing fish. In throwing it they sometimes stood on the bank, but generally used the papyrus punt, gliding smoothly over the water of a lake on their grounds without disturbing the fish as they lay beneath the broad leaves of the lotus. Those who were very keen sportsmen even made parties to the lowlands of the Delta, as they did at other times for shooting to the highlands of the desert.

The bident was a spear with two barbed points, which was either thrust at the fish with one or both hands as they passed by, or was darted to a short distance, a long line fastened to it preventing its being lost, and serving to recover it with the fish when struck. It was occasionally furnished with feathers like an arrow, and sometimes a common spear was used for the purpose, but in most cases it was provided with a line, the end of which was held by the left hand or wound upon a reel. This mode of fishing is still adopted in many countries; and the fish-spears of the South Sea Islanders have two, three and four points, and are thrown nearly in the same manner as the bident of the ancient Egyptians. Their attendants or their children assisted in securing the fish, which, when taken off the barbed point of the spear, were tied together by the stalk of a rush passed through the gills.

The chase of the hippopotamus was a favorite amusement of the sportsman, for it then frequented Lower Egypt, though now confined to Upper Ethiopia. Like the crocodile, it was looked upon as an enemy, from the ravages it committed at night in the fields, and was also killed for its hide, of which they made shields, whips, javelins and helmets.

The whips, known by the name of corbag (corbag), are still very generally used in Egypt and Ethiopia, in riding the dromedary or for chastising a delinquent peasant, for which purposes it was applied by the ancient Egyptians; and an attendant sometimes followed the steward of an estate with this implement of punishment in hand.

The mode of attacking and securing the hippopotamus appears, from the sculptures of Thebes, to have been very similar to that now adopted about Sennar, where, like the ancient Egyptians, they prefer chasing it in the river to an open attack on shore; and the modern Ethiopians are contented to frighten it from the corn-fields by the sound of drums and other noisy instruments.

It was entangled by a running noose, at the extremity of a long rope wound upon a reel, at the same time that it was struck by a spear. This weapon consisted of a broad flat blade, furnished with a deep tooth, or barb, at the side, having a strong line of considerable length attached to its upper end and running over the notched summit of a wooden shaft, which was inserted into the head or blade like a common javelin. It was thrown in the same manner, but, on striking, the shaft fell and the iron head alone remained in the body of the animal, which, on receiving a wound, plunged into deep water, the line having been immediately let out. When fatigued by exertion, the hippopotamus was dragged to the boat, from which it again plunged, and the same was repeated till it became perfectly exhausted, frequently receiving additional wounds and being entangled by other nooses, which the attendants held in readiness, as it was brought within their reach.

The line attached to the blade was also wound upon a reel, generally carried by some of the attendants, which was of very simple construction, consisting of a half ring of metal as a handle, and the bar turning on it, on which the line was wound.

Neither the hippopotamus nor the crocodile was used as food by the ancient Egyptians, but the people of Apollinopolis ate the crocodile upon a certain occasion, in order to show their abhorrence of Typho, the evil genius, of whom it was an emblem. "They had also a solemn hunt of this animal upon a particular day, set apart for the purpose, at which time they killed as many of them as they could, and afterward threw their dead bodies before the temple of their god, assigning this reason for their practice, that it was in the shape of a crocodile Typho eluded the pursuit of Orus."

In some parts of Egypt it was sacred, "while in other places they made war upon it, and those who lived about Thebes and the Lake Mæris (in the Arsinoite nome) held it in great veneration."

It was there treated with the most marked respect and kept at a considerable expense; it was fed and attended with the most scrupulous care; geese, fish and various meats were dressed purposely for it; they ornamented its head with earrings, its feet with bracelets, and its neck with necklaces of gold and artificial stones; it was rendered perfectly tame by kind treatment; and after death its body was embalmed in a most sumptuous manner. This was particularly the case in the Theban, Ombite and Arsinoite nomes; and at a place now called Maabdeh, opposite the modern town of Manfaloot, are extensive grottoes, cut far into the limestone mountain, where numerous crocodile mummies have been found, perfectly preserved and evidently embalmed with great care.

The people of Apollinopolis, Tentyris, Heracleopolis and other places, on the contrary, held the crocodile in abhorrence, and lost no opportunity of destroying it; and the Tentyrites were so expert, from long habit, in catching and even in overcoming this powerful animal in the water

that they were known to follow it into the Nile and bring it by force to the shore. Pliny and others mention the wonderful feats performed by them, not only in their own country, but in the presence of the Roman people; and Strabo says that on the occasion of some crocodiles being exhibited at Rome the Tentyrites who were present fully confirmed the truth of the report of their power over those animals; for having put them into a spacious tank of water, with a shelving bank artificially constructed at one side, the men boldly entered the water, and entangling them in a net, dragged them to the bank and back again into the water, which was witnessed by numerous spectators.

The crocodile is, in fact, a timid animal, flying on the approach of man, and little danger need be apprehended from it, except by any one incautiously standing on a sloping bank of sand near the river, when it can approach unseen. Egypt produces two varieties, distinguished by the number and position of the scales on the neck, and by one being black, the other of a greener color. They do not exceed eighteen or twenty feet, though travelers have mentioned some of awful size. The story of the "trochilus" entering its mouth as it sleeps on the sandbanks, and relieving it of the leeches in its throat, would be "remarkable, if true" that any leeches existed in the Nile, but



BEARING BURDENS.

the friendly offices of this winged toothpick may have originated in the habits of the small "running bird," a species of *claradrius* or *dotrel*, so common there, which, by its shrill cry on the approach of man, warns the crocodile (quite unintentionally) of its danger. And its proximity to the crocodile is readily explained by its seeking the flies and other insects that are attracted to the sleeping beast.

The eggs of the crocodile are remarkably small—only three inches long by two in breadth, or diameter—being less than those of a goose. They are equally thick at each end. They are laid in the sand till hatched by the warmth of the sun; and the small crocodile, curled up with its tail to its nose, awaits the time for breaking the shell. But the ichneumon is far more dangerous to the eggs than the trochilus is useful to their parents, and its destruction of the unhatched young obtained for it great veneration in those places where the crocodile was not held sacred.

There were various modes of catching it. One was "to fasten a piece of pork to a hook and throw it into the middle of the stream as a bait; then standing near the water's edge, they beat a young pig, and the crocodile, being enticed to the spot by its cries, found the bait on its way, and swallowing it, was caught by the hook. It was then pulled ashore; and its eyes being quickly covered up with mud, it was easily overcome."

It is singular that the wild boar is never represented among the animals of Egypt, though a



native of the country and still frequenting the Fyoom and the Delta. It is even eaten at the present day, in spite of the religious prejudices of the Moslems, by some of the people about Damietta. Even if it never inhabited Upper Egypt, it ought to be figured in some of the fowling and hunting scenes which relate to the marsh-lands of the Delta; and the fabled chase of it by Typho shows it was known in Egypt at the earliest times. Nor is the wild ass met with in the paintings either of Upper or Lower Egypt, though it is common in the deserts of the Thebaid; and other animals have already been shown to be wanting in the sculptures. We are, therefore, more reconciled by these omissions to the absence of several from the monuments which appear in all probability to have existed in the country.

And here it may not be out of place to give a list of the different animals, birds, reptiles, fish and plants, noticing at the same time those that were sacred, and adding an account of the emblems connected with the religion. Among the Egyptians different animals, birds, reptiles, fishes and plants were sacred, and among the long list the following may be enumerated. Thus of animals the following were sacred, viz.: The ape, green monkey, shrew-mouse, dog, wolf, the jackal, ichneumon, cat, lion, goat, sheep and ram, and the cow. Among the sacred birds were classed the vulture



ANCIENT EGYPTIAN FLINT KNIVES.

Nubicus, or Nisser, the sacred hawk, fowls, cocks, the goose. Of reptiles, the tortoise was dedicated to a tortoise-headed god, and the crocodile was sacred to Savak. The little egret was sacred to Osiris; the asp was dedicated to Neph and Ranno; and the frog was the emblem of Pthah. At Syenite the eel was sacred, and the scorpion was sacred generally to the goddess Selk. Very celebrated was the scarabæus and different genera and species of beetles; they were used as emblems of the world, and were dedicated to the sun and to Pthah. Among vegetables, the pomegranate, vine, fig, acanthus, tamarisk, lotus, garlic, onion, leek, palm branch and the papyrus were all placed in the category of sacred offices, and were under the tutelage of special gods, to whom they were considered appropriate offerings.

Among the ancient Egyptians almost everything in nature had some emblematic or symbolic use. The remains of their monuments are covered with illustrations of their remarkable fertility of thought in this department. They had emblems of their deities, of life, of goodness, of power, of majesty and dominion, of authority, of royalty, of stability, while long lists of other attributes were symbolized, as may be seen in the chambers of Osiris at Philæ and in the coronation ceremony at Medinet Haboo.

The sign of Life is held by the gods in one hand and the sceptre of Power (or Purity) generally in the other. The lotus was always a favorite symbol; the palm branch was the sign of "the

year;" and a frog with the young palm leaf, as it springs from the date stone, rising from its back, was the type of man in embryo. The eye of Osiris was sometimes a representation of "Egypt," and was placed at the head of their boats; and numerous other emblems occur in the sacred subjects represented on the monuments. Among flowers two frequently occur, the papyrus head and another water plant, which were the emblems of Lower and Upper Egypt.

Flowers were presented in different ways, either loosely, tied together by the stalks, or in carefully formed bouquets, without any other gifts. Sometimes those of a particular kind were offered alone, the most esteemed being the lotus, papyrus, convolvulus and other favorite productions of the garden; and a bouquet of peculiar form was occasionally presented, or two smaller ones, carried in each of the donor's hands.

Chaplets and wreaths of flowers were also laid upon the altars and offered to the deities, whose statues were frequently crowned with them. In the selection of them, as of herbs and roots, those most grateful or useful to man were chosen as most acceptable to the gods; and it was probably the utility rather than the flavor that induced them to show a marked preference for the onion, the *raphanus*, and cucurbitaceous plants which so generally found a place amongst the offerings.

Of fruits, the sycamore, fig and grapes were the most esteemed for the service of the altar. They were presented on baskets or trays, frequently covered with leaves to keep them fresh; and sometimes the former were represented placed in such a manner on an open basket as to resemble the hieroglyphic signifying "wife."

Ointment often formed part of a large donation, and always entered into the list of those things which constituted a complete set of offerings. It was placed before the deity in vases of alabaster or other materials, the name of the god to whom it was vowed being frequently engraved upon the vase that contained it. Sometimes the king or priest took out a certain portion to anoint the statue of the deity, which was done with the little finger of the right hand.

Ointment was presented in different ways, according to the ceremony performed in honor of the gods, and the various kinds of sweet-scented ointments used by the Egyptians were liberally offered at every shrine. According to Clemens, the *psugda* of Egypt were among the most noted; and Pliny and Athenæus both bear testimony to the variety of Egyptian ointments, as well as the importance attached to them, which is confirmed by the sculptures, and even by the vases discovered in the tombs.

Rich vestments, necklaces, bracelets, jewelry of various kinds and other ornaments, vases of gold, silver and porcelain, bags of gold and numerous gifts of the most costly description, were also presented to the gods. They constituted the riches of the treasury of the temple; and the spoils taken from conquered nations were deposited there by a victorious monarch as a votive gift for the success of his arms or as a token of gratitude for favors already received. Tables of the precious metals and rare woods were among the offerings, and an accurate catalogue of his votive presents was engraved on the walls of the temple to commemorate the piety of the donor and the wealth of the sanctuary. They do not, however, properly come under the denomination of offerings to the gods, but are rather dedications to

their temples; and it was in presenting them that some of the grand processions took place.

But it was not only customary to deposit the necklaces and other "precious gifts" collectively in the temple; the kings frequently offered each singly to the gods, decorating their statues with them and placing them on their altars.

They also presented numerous emblems connected with the vows they had made, the favors they desired or the thanksgivings they returned to the gods, among which the most usual were a small figure of truth; the symbol of the assemblies; the cow of Athor; the hawk-headed necklace of Sokari; a cynocephalus; parts of dress; ointment; gold and silver in bags or in rings; three feathers or heads of reeds, the emblem of a field; a scribe's tablet and inkstand; a garland or wreath; and an emblem of pyramidal form, perhaps a particular kind of "white" cake.

Thanksgivings for the birth of a child, escape from danger or other marks of divine favor were offered by individuals through the medium of the priests. The same was also done in private; and secret as well as public vows were made in the hope of future favors, the quality of these oblations depending on the god to whom presented or the occupation of the donor, a shepherd bringing from his flocks, a husbandman from his fields, and others according to their means, provided the offering was not forbidden by the rites of the deity.

Though the Egyptians considered certain oblations suited to particular gods, others inadmissible to their temples, and some more peculiarly adapted to prescribed periods of the year, the greater part of the deities were invoked with the same offerings, the most usual of which were fruit, flowers, vegetables, ointment, incense, grain, wine, milk, beer, oil, cakes and the sacrifice of animals and birds. These last were either offered whole, with the feathers, or plucked and trussed; and when presented alone, they were sometimes placed upon a portable stand furnished with spikes, over which the bird was laid.

The bronze instruments with long curved spikes found in the Etruscan tombs were probably intended for a similar purpose, though they were once thought to be for torturing Christian martyrs.

Even oxen and other animals were sometimes offered entire, though generally after the head had been taken off, and it does not appear that this depended on any particular ceremony.

In slaying a victim the Egyptians suffered the blood to flow upon the ground, or over the altar if placed upon it; and the mode of cutting it up appears to have been the same as when killed for the table. The head was first taken off, and after the skin had been removed they generally cut off the right leg and shoulder, and the other legs and parts in succession, which, if required for the table, were placed on trays and carried to the kitchen, or if intended for sacrifice were deposited on the altar, with fruit, cakes and other offerings.

The joints and parts most readily distinguished in the sculptures are the head, the fore leg, with the shoulder, which was styled *sapt*, "the chosen part," the upper joint of the hind leg, the kidneys, the ribs, the heart and the rump; and those most commonly seen on the altars are the head, the leg and the ribs. When the Egyptians offered a holocaust, they commenced with a libation of wine—a preliminary ceremony common, according to Herodotus, to all their sacrifices—and after it had been poured upon the altar, the victim was slain. They first removed the head and skin (a

statement, as has already been shown, fully confirmed by the sculptures. They then took out the stomach, leaving only the entrails and the fat, after which the thighs, the upper part of the haunches, the shoulders and the neck were cut off in succession. Then, filling the body with cakes of pure flour, honey, dried raisins, figs, incense, myrrh and other odoriferous substances, they burnt it on the fire, pouring over it a considerable quantity of oil. The portions which were not consumed were afterward given to the votaries who were present on the occasion, no part of the offering being left; and it was during the ceremony of burning the sacrifice at the fête of Isis that they beat themselves in honor of Osiris.

The ordinary subjects in the interior of the temples represent the king presenting offerings to the deities worshiped there, the most remarkable of which are the sacrifices already mentioned, incense, libation, and several emblematic figures or devices connected with religion. He sometimes made an appropriate offering to the presiding deity of the sanctuary and to each of the contemplar gods, as Diodorus says Osymandyas was represented to have done, the memorial of which act of piety was preserved in the sculptures of his tomb.

Incense was presented to all the gods and introduced on every grand occasion, when a complete oblation was made; for they sometimes merely offered a libation of wine, oil and other liquids, or a single gift, a necklace, a bouquet of flowers or whatever they had vowed. Incense was also presented alone, though more usually accompanied by a libation of wine. It consisted of various ingredients, according to circumstances; and in offerings to the sun, Plutarch says that resin, myrrh and a mixture of sixteen ingredients called kuphi were adapted to different times of the day.

In offering incense the king held in one hand the censer, and with the other threw balls or pastiles of incense into the flame. Then, addressing the god before whose statue he stood, with a suitable prayer to invoke his aid and favor, he begged him to accept the incense he presented, in return for which the deity granted him "a long, pure and happy life," with other favors accorded by the gods to men.

A libation of wine was frequently offered, together with incense, or two censers of incense, with several oxen, birds and other consecrated gifts. And that it was customary to present several of the same kind is shown by the ordinary formula of presentation, which says, "I give you a thousand cakes, a thousand vases of wine, a thousand head of oxen, a thousand geese, a thousand vestments, a thousand censers of incense, a thousand libations, a thousand boxes of ointment." The cakes were of various kinds. Many were round, oval or triangular, and others had the edges folded over like the fateerh of the present day. They also assumed the shape of leaves or the form of an animal, a crocodile's head or some capricious figure, and it was frequently customary to sprinkle them (particularly the round and oval cakes) with seeds.

Wine was presented in two cups. It was not then a libation, but merely an offering of wine; and since the pouring out of wine upon the altar was a preliminary ceremony, as Herodotus observes common to all their sacrifices, we find that the king is often represented making a libation upon an altar covered with offerings of cakes, flowers and the joints of a victim killed for the occasion.

Two kinds of vases were principally used for libations, but that used on great occasions, and

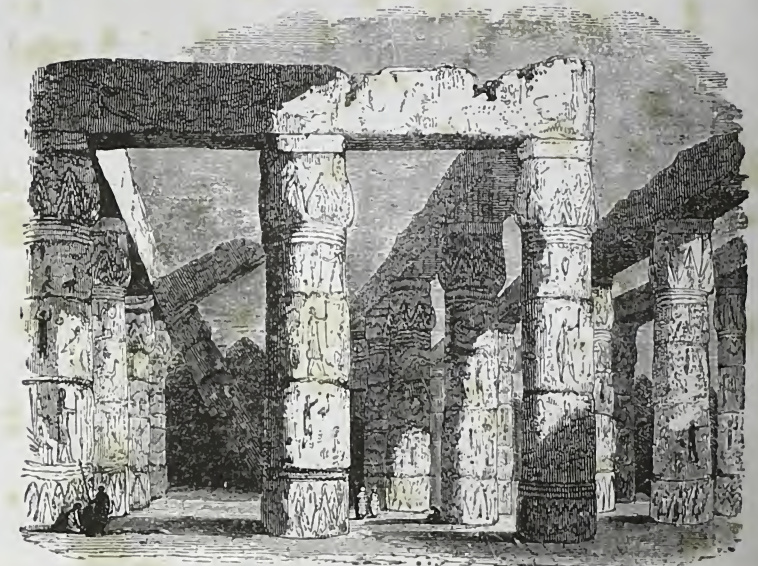
carried in procession by the prophet or by the king, was of long shape, with the usual spout.

The various kinds of wine were indicated by the names affixed to them. White and red wines, those of the upper and lower country, grape juice or wine of the vineyard (one of the most delicious beverages of a hot climate, and one which is commonly used in Spain and other countries at the present day), were the most noted.

Beer and milk, as well as oils of various kinds for which Egypt was famous, were also common among the offerings.

No people had greater delight in ceremonies and religious pomp than the Egyptians; and grand processions constantly took place to commemorate some legendary tale connected with superstition. Nor was this tendency of the Egyptian mind neglected by the priesthood, whose influence was greatly increased by the importance of the post they held on those occasions; there was no ceremony in which they did not participate,

The number of shrines in the processions, and the splendor of the ceremony performed on the occasion, depended on the particular festival they intended to commemorate. In many instances the shrine of the deity of the temple was carried alone, sometimes that of other deities accompanied it and sometimes that of the king was added—a privilege granted as a peculiar mark of esteem for some great benefit conferred by him upon his country, or for his piety in having beautified the temples of the gods. Such is the motive mentioned in the description of the Rosetta Stone, which, after enumerating the benefits conferred upon the country by Ptolemy, decrees, as a return for them, "that a statue of the king shall be erected in every temple, in the most conspicuous place; that it shall be called the statue of Ptolemy, the defender of Egypt, and that near it shall be placed the presiding deity, presenting to him the shield of victory. Moreover, that the priests shall minister three times every day to the



PILLARS AND BEAMS OF THE GREAT TEMPLE OF KARNAK.

and even military regulations were subject to their influence.

One of the most important ceremonies was "the procession of shrines," which is mentioned in the Rosetta Stone, and is frequently represented on the walls of the temples. The shrines were of two kinds, the one a sort of canopy, the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who, supporting it on their shoulders by means of long staves passing through metal rings at the side of the sledge on which it stood, brought it into the temple, where it was placed upon a stand or table, in order that the prescribed ceremonies might be performed before it.

The stand was also carried in the procession by another set of priests, following the shrine, by means of similar staves, a method usually adopted for transporting large statues and sacred emblems too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions, as in carrying the ark "to its place, into the oracle of the house, to the most holy place," when the temple was built by Solomon.

statues and prepare for them the sacred dress, and perform the accustomed ceremonies, as in honor of other gods at feasts and festivals; that there shall be erected an image and golden shrine of King Ptolemy in the most honorable of the temples, to be set up in the sanctuary among the other shrines; and that on the great festivals, when the procession of shrines takes place, that of the god Epiphanes shall accompany them, ten royal golden crowns being deposited upon the shrine, with an asp attached to each, and the (double) crown Pschent, which he wore at his coronation, placed in the midst."

It was also usual to carry this statue of the principal deity in whose honor the procession took place, together with that of the king and the figures of his ancestors, borne in the same manner on men's shoulders, like the gods of Babylon mentioned by Jeremiah.

Diodorus speaks of an Ethiopian festival of Jupiter, when his statue was carried in procession, probably to commemorate the supposed refuge of the gods in that country, which may have been a memorial of the flight of the Egyptians with their gods at the time of the shepherd invasion, mentioned by Josephus on the authority of Manetho.



Diodorus also says, "Homer derived from Egypt his story of the embraces of Jupiter and Juno and their traveling into Ethiopia, because the Egyptians every year carry Jupiter's shrine over the river into Africa, and a few days after bring it back again, as if the gods had returned out of Ethiopia. The fiction of their nuptials was taken from the solemnization of these festivals, at which time both their shrines, adorned with all sorts of flowers, are carried by the priests to the top of a mountain."

The usual number of priests who performed the duty of bearers was generally twelve or sixteen to each shrine. They were accompanied by another of a superior grade, distinguished by a lock of hair pendant on one side of his head and clad in a leopard skin, the peculiar badge of his rank, who, walking near them, gave directions respecting the procession, its position in the temple and whatever else was required during the ceremony, which agrees well with the remark of Herodotus, that "each deity had many priests and one high-priest." Sometimes two priests of the same peculiar grade attended, both during the procession and after the shrine had been deposited in the temple. These were the pontiffs, or highest order of priests; they had the title of "Sem," and enjoyed the privilege of offering sacrifice on all grand occasions.

When the shrine reached the temple, it was received with every demonstration of respect by the officiating priest, who was appointed to do duty upon the day of the festival; and if the king happened to be there, it was his privilege to perform the appointed ceremonies. These consisted of sacrifices and prayers, and the shrine was decked with fresh-gathered flowers and rich garlands. An endless profusion of offerings was placed before it on several separate altars, and the king, frequently accompanied by his queen, who held a sistrum in one hand and in the other a bouquet of flowers made up into the particular form required for these religious ceremonies, presented incense and libation. This part of the ceremony being finished, the king proceeded to the presence of the god (represented by his statue), from whom he was supposed to receive a blessing, typified by the sacred *tau*, the sign of life. Sometimes the principal contemporary deity was also present, usually the second member of the triad of the place, and it is probable that the position of the statue was near to the shrine alluded to in the inscription of the Rosetta Stone.

Some of the sacred boats or arks contained the emblems of life and stability, which, when the veil was drawn aside, were partially seen; others, the figure of the divine spirit Nef or Nou, and some presented the sacred beetle of the sun overshadowed by the wings of two figures of the goddess Thmet or Truth, which call to mind the cherubim of the Jews.

The dedication of the whole or part of a temple was, as may be reasonably supposed, one of the most remarkable solemnities at which the king presided. And if the actual celebration of the rites practiced on the occasion, the laying of the foundation stone or other ceremonies connected with it, are not represented on the monuments, the importance attached to it is shown by the conspicuous manner in which it is recorded in the sculptures, the ostentation with which it is announced in the dedicatory inscriptions of the monuments themselves, and the answer returned by the god in whose honor it was erected.

Another striking ceremony was the transport of

the dedicatory offerings made by the king to the gods, which were carried in great pomp to their respective temples. The king and all the priests attended the procession, clad in their robes of ceremony, and the flag-staffs attached to the great towers of the façade were decked, as on other grand festivals, with banners.

The coronation of the king was a peculiarly imposing ceremony. It was one of the principal subjects represented in the court of the temples, and some idea may be formed of the pomp displayed on the occasion even from the limited scale on which the monuments are capable of describing it. It is thus represented at Medeenet Haboo.

First comes the king, borne in his shrine or canopy, and seated on a throne ornamented with the figures of a lion and a sphinx, which is preceded by a hawk. Behind him stand two figures of Truth and Justice with outspread wings. Twelve Egyptian princes, his sons, bear the shrine; officers wave flabella around the monarch, and others of the sacerdotal order attend on either side, carrying his arms and insignia. Four others follow; then six of the king's sons, behind whom are two scribes and eight attendants of the military class, bearing stools and the steps of the throne.

In another line are members of the sacerdotal order, four others of the king's sons, fan-bearers and military scribes, a guard of soldiers bringing up the rear of the procession. Before the shrine, in one line, march six officers bearing sceptres and other insignia; in another a scribe reads aloud the contents of a scroll he holds unfolded in his hand, preceded by two of the king's sons and two distinguished persons of the military and priestly orders. The rear of both these lines is closed by a pontiff, who, turning round toward the shrine, burns incense before the monarch, and a band of music, composed of the trumpet, drum, double pipe and other instruments, with choristers, forms the van of the procession.

The king, alighted from his throne, officiates as priest before the statue of Amun-Khem, or Amun-Re, *generator*; and still wearing his helmet, he presents libations and incense before the altar, which is loaded with flowers and other suitable offerings. The statue of the god, attended by officers bearing flabella, is carried on a palanquin covered with rich drapery by twenty-two priests; behind it follow others, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the "Lower country." Apart from the procession itself stands the queen, as a spectator of the ceremony, and before her a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull; and another, clapping his hands, brings up the rear of a long procession of *hieraphori*, carrying standards, images and other sacred emblems; and the foremost bear the statue of the king's ancestors.

In the next compartment, the president of the assembly reads a long invocation, the contents of which are contained in the hieroglyphic inscription above; and the six ears of corn which the king, once more wearing his helmet, has cut with a golden sickle are held out by a priest toward the deity. The white bull and images of the king's ancestors are deposited in his temple, in the presence of Amun-Khem, the queen still witnessing the ceremony, which is concluded by an offering of incense and libation made by Remeses to the statue of the god.

With the Egyptians, as with the Jews, the investiture into any sacred office, as that of king or

priest, was confirmed by this external sign; and as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high-priest after he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings after they were attired in their full robes, with the cap and crown upon their head. Some of the sculptures introduce a priest pouring oil over the monarch in the presence of Thoth, Hor-Hat, Seth and Nilus, which may be considered a representation of the ceremony before the statues of those gods. The functionary who officiated was the high-priest or prophet, clad in a leopard skin, the same who attended on all occasions which required him to assist or assume the duties of the monarch in the temple.

The custom of anointing was not confined to the appointment of kings and priests to the sacred offices they held; it was the ordinary token of welcome to guests in every party at the house of a friend; and in Egypt, no less than in Judaea, the metaphorical expression, "anointed with the oil of gladness," was fully understood, and applied to the ordinary occurrences of life. It was not confined to the living; the dead were made to participate in it, as if sensible of the token of esteem thus bestowed upon them; and a grateful survivor, in giving an affectionate token of gratitude to a regretted friend, neglected not this last unction of his mortal remains. Even the head of the bandaged mummy, and the case which contained it, were anointed with oils and the most precious ointments.

Another ceremony represented in the temples was the blessing bestowed by the gods on the king at the moment of his assuming the reins of government. They laid their hands upon him; and presenting him with the symbol of life, they promised that his reign should be long and glorious, and that he should enjoy tranquillity, with certain victory over his enemies. If about to undertake an expedition against foreign nations, they gave him the falchion of victory to secure the defeat of the people whose country he was about to invade, saying, "Take this weapon and smite with it the heads of the impure Gentiles."

To show the special favor he enjoyed from heaven, the gods were even represented admitting him into their company and communing with him; and sometimes Thoth, with other deities, taking him by the hand, led him into the presence of the great triad, or of the presiding divinity of the temple. He was welcomed with suitable expressions of approbation; and on this, as on other occasions, the sacred *tau*, or sign of life, was presented to him—a symbol which, with the sceptre of purity, was usually placed in the hands of the gods. These two were deemed the greatest gifts bestowed by the deity on man.

The origin of the *tau* cannot be precisely determined, but this remarkable fact is connected with it in later times—that the early Christians of Egypt adopted it in lieu of the cross, which was afterward substituted for it, prefixing it to inscriptions in the same manner as the cross in later times; and numerous inscriptions headed by the *tau* are preserved to the present day in early Christian sepulchres at the Great Oasis.

The triumph of the king was a grand solemnity. Flattering to the national pride of the Egyptians, it awakened those feelings of enthusiasm which the celebration of victory naturally inspires, and led them to commemorate it with the greatest pomp. When the victorious monarch, returning

to Egypt after a glorious campaign, approached the cities which lay on his way, from the confluents of the country to the capital, the inhabitants flocked to meet him, and with welcome acclamations greeted his arrival and the success of his arms. The priests and chief people of each place advanced with garlands and bouquets of flowers; the procession entered the temple, where sacrifice was offered to the deity; the deeds of the monarch were recited; and the ceremony of laying the captives before the feet of the god was an imposing spectacle. The whole land was excited on the joyous occasion.

Of the fixed festivals, one of the most remarkable was the celebration of the grand assemblies or panegyrics, held in the great halls of the principal temples, at which the king presided in person. That they were of the greatest importance is abundantly proved by the frequent mention of them in the sculptures; and that the post of president of the assemblies was the highest possible honor may be inferred, as well from its being enjoyed by the sovereign alone of all men as from its being assigned to the deity himself in these legends: "Phrah (Pharaoh), lord of the panegyrics, like Re," or "like his father Phrah," which so frequently occur on the monuments of Thebes and Memphis.

Their celebration was fixed to certain periods of the year, as were the festivals of the new moons and those recorded in the great calendar, sculptured on the exterior of the south-west wall of Medeenet Haboo, which took place during several successive days of each month, and were even repeated in honor of different deities every day during some months, and attended by the king in person.

Another important religious ceremony is often alluded to in the sculptures which appears to be connected with the assemblies just mentioned. In this the king is represented running, with a vase or some emblem in one hand and the flagellum of Osiris, a type of majesty, in the other, as if hastening to enter the hall where the panegyrics were held; and two figures of him are frequently introduced, one crowned with the cap of the Upper, the other with that of the Lower country, as they stand beneath a canopy indicative of the hall of assembly. The same deities who usually preside on the anointing of the king present him with the sign of life and bear before him the palm branch on which the years of the assemblies are noted. Before him stands the goddess Milt, bearing on her head the water-plants, her emblem, and around are numerous emblems appropriated to this subject. The monarch sometimes runs into the presence of the god bearing two vases, which appears to be the commencement of, or connected with, this ceremony; and the whole may be the anniversary of the foundation of the temple or of the sovereign's reign. An ox (or cow) is in some instances represented running with the king, on the same occasion.

The birthdays of the kings were celebrated with great pomp. They were looked upon as holy; no business was done upon them, and all classes indulged in the festivities suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour, of his birth; and it is probable that, as in Persia, each individual kept his birthday with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of the delicacies of the table.

They had many other public holidays, when the

court of the king and all public offices were closed. This was sometimes owing to a superstitious belief of their being unlucky; and such was the prejudice against the "third day of the epoch, the birthday of Typho, that the sovereign neither transacted any business upon it, nor even suffered himself to take any refreshment till the evening." Other fasts were also observed by the king and the priesthood, out of respect to certain solemn purifications they deemed it their duty to undergo for the service of religion.

Among the ordinary rites the most noted, because the most frequent, were the daily sacrifices offered in the temple by the sovereign pontiff. It was customary for him to attend there early every morning, after he had examined and settled his epistolary correspondence relative to the affairs of state, and the service began by the high-priest reading a prayer for the welfare of the monarch in the presence of the people.

Of the anniversary festivals one of the most remarkable was the Niloo, or invocation of the blessings of the inundation, offered to the tutelar deity of the Nile. According to Heliodorus, it was one of the principal festivals of the Egyptians. It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation induced them to celebrate it with more than usual honor. Libanius asserts that these rites were deemed of so much importance by the Egyptians that unless they were performed at the proper season, and in a becoming manner by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival. Music, the dance and appropriate hymns marked the respect they felt for the deity; and a wooden statue of the river god was carried by the priests through the villages in solemn procession that all might appear to be honored by his presence while invoking the blessings he was about to confer.

Another festival particularly welcomed by the Egyptian peasants, and looked upon as a day of great rejoicing, was (if it may be so called) the harvest home, or the close of the labors of the year and the preparation of the land for its future crops by the inundation, when, as Diodorus tells us, the husbandmen indulged in recreations of every kind, and showed their gratitude for the benefits the deity had conferred upon them by the blessings of the inundation.

Games were also celebrated in honor of certain gods, in which wrestling and other gymnastic exercises were practiced.

The investiture of a chief was a ceremony of considerable importance, when the post conferred was connected with any high dignity about the person of the monarch, in the army or the priesthood. It took place in the presence of the sovereign seated on his throne; and two priests, having arrayed the candidate in a long loose vesture, placed necklaces round his neck. One of these ceremonies frequently occurs in the monuments, which was sometimes performed immediately after a victory, in which case we may conclude that the honor was granted in return for distinguished services in the field; and as the individual, on all occasions, holds the flabella, crook and other in-

signia of the office of fan-bearer, it appears to have been either the appointment to that post or to some high command in the army.

A similar mode of investiture appears to have been adopted in all appointments to the high offices of state, both of a civil and military kind. In this, as in many customs detailed in the sculptures, we find an interesting illustration of a ceremony mentioned in the Bible, which describes Pharaoh taking a ring from his hand and putting it on Joseph's hand, arraying him in vestures of fine linen and putting a gold chain about his neck.

In a tomb opened at Thebes by Mr. Hoskins another instance occurs of this investiture to the post of fan-bearer, in which the two attendants, or inferior priests, are engaged in clothing him with the robes of his new office. One puts on the necklace, the other arranges his dress, a fillet being already bound round his head, and he appears to wear gloves upon his uplifted hands. In the next part of the same picture (for, as is often the case, it presents two actions and two periods of time) the individual holding the insignia of fan-bearer, and followed by the two priests, presents himself before the king, who holds forth his hand to him to touch, or perhaps to kiss.

At Medeenet Haboo is a remarkable instance of the ceremony of carrying the sacred boat of Pthah-Sokari-Osiris, which may represent the funeral of Osiris. It is frequently introduced in the sculptures; and in one of the tombs of Thebes this solemnity occurs, which, though on a smaller scale than on the walls of Medeenet Haboo, offers some interesting peculiarities. First comes the boat, carried as usual by several priests, superintended by the pontiff, clad in a leopard skin; after which two hieraphori, each bearing a long staff surmounted by a hawk; then a man beating the tambourine, behind whom is a flower with the stalk bound round with ivy (or the periploca, which so much resembles it). These are followed by two hieraphori (or bearers of holy emblems), carrying each a staff with a jackal on the top, and another carrying a flower, behind whom is a priest turning round to offer incense to the emblem of Nofre-Atmoo. The latter is placed horizontally upon six columns, between each of which stands a human figure with uplifted arms, either in the act of adoration or aiding to support the sacred emblem; and behind it is an image of the king kneeling, the whole borne on the usual staves by several priests, attended by a pontiff in his leopard-skin dress. In this ceremony, as in some of the tales related of Osiris, we may trace those analogies which led the Greeks to suggest the resemblance between that deity and their Bacchus, as the tambourine, the ivy-bound flower or thyrsus and the leopard skin, which last recalls the leopards that drew his car. The spotted skin of the nebris, or fawn, may also be traced in that suspended near Osiris in the region of Amenti.

At Medeenet Haboo the procession is on a more splendid scale; the ark of Sokari is borne by sixteen priests accompanied by two pontiffs, one clad in the usual leopard skin, and Remeses himself officiates on the occasion. The king also performs the singular ceremony of holding a rope at its centre, the two ends being supported by four priests, eight of his sons and four other chiefs, before whom two priests turned round to offer incense, while a sacred scribe reads the contents of a papyrus he holds in his hands. These are preceded by one of the hieraphori bearing the hawk on a staff decked with banners (the standard of



the king or of Horus), and by the emblem of Nofre-Atmoo borne by eighteen priests, the figures standing between the columns over which it is laid being of kings, and the columns themselves being surmounted by the heads of hawks.

Many of the religious festivals were indicative of some peculiar attribute or supposed property of the deity in whose honor they were celebrated. One mentioned by Herodotus was emblematic of the generative principle, and the same that appears to be alluded to by Plutarch under the name of Pamyliia, which he says bore a resemblance to one of the Greek ceremonies. The assertion, however, of these writers, that such figures belonged to Osiris, is contradicted by the sculptures, which show them to have been emblematic of the god Khem or Pan; and this is confirmed by another observation of the latter writer, that the leaf of the fig tree represented the deity of that festival as well as the land of Egypt. The tree does indeed represent Egypt, and always occurs on the altar of Khem, but it is not in any way connected with Osiris, and the statues mentioned by Plutarch evidently refer to the Egyptian Pan.

According to Herodotus, the only two festivals in which it was lawful to sacrifice pigs were those of the Moon and Bacchus (or Osiris), the reason of which restriction he attributes to a sacred reason which he does not think it right to mention. "In sacrificing a pig to the moon they killed it; and when they had put together the end of the tail, the spleen and the caul, and covered them with all the fat from the inside of the animal, they burnt them, the rest of the victim being eaten on the day of the full moon, which was the same on which the sacrifice was offered, for on no other day were they allowed to eat the flesh of the pig. Poor people who had barely the means of subsistence made a paste figure of a pig, which, being baked, they offered as a sacrifice." The same kind of substitute was doubtless made for other victims by those who could not afford to purchase them, and some of the small glass and clay figures of animals found in the tombs have probably served for this purpose. "On the fête of Bacchus every one immolated a pig before the door of his house at the hour of dinner; he then gave it back to the person of whom it had been bought." "The Egyptians," adds the historian, "celebrate the rest of this fête nearly in the same manner as the Greeks, with the exception of the sacrifice of pigs."

The procession on this occasion was headed as usual by music, a flute player, according to Herodotus, leading the van; and the first sacred emblem they carried was a hydria or water-pitcher. A festival was also held on the seventeenth of Athyr and three succeeding days in honor of Osiris, during which they exposed to view a gilded ox, the emblem of that deity, and commemorated what they called the "loss of Osiris." Another followed in honor of the same deity after an interval of six months or one hundred and seventy-nine days, "upon the 19th of Pachon, when they marched in procession toward the seaside, whither, likewise, the priest and other proper officers carried the sacred chest, enclosing a small boat or vessel of gold, into which they first poured some fresh water, and then all present cried out with a loud voice, 'Osiris is found.' This ceremony being ended, they threw a little fresh mould, together with rich odors and spices, into the water, mixing the whole mass together, and working it up into a little image in the shape of a crescent. The image was afterward dressed and adorned with a proper

habit, and the whole was intended to intimate that they looked upon these gods as the essence and power of earth and water."

Among the ceremonies connected with Osiris the fête of Apis holds a conspicuous place.

For Osiris was also worshiped under the form of Apis, the sacred bull of Memphis, or as a human figure with a bull's head, accompanied by the name "Apis-Osiris." According to Plutarch, Apis was a fair and beautiful image of the soul of Osiris, and the same author tells us that Mnevis, the sacred ox of Heliopolis, was also dedicated to Osiris, and honored by the Egyptians with a reverence next to that paid to Apis, whose sire some pretend him to be. This agrees with the statement of Diodorus, who says Apis and Mnevis were both sacred to Osiris, and worshiped as gods throughout the whole of Egypt; and Plutarch suggests that from these well-known representations of Osiris the people of Elis and Argos derived the idea of Bacchus with an ox's head, Bacchus being reputed to be the same as Osiris. Herodotus, in describing him, says, "Apis, also called Epaphus, is a young bull whose mother can have no other offspring, and who is reported by the Egyptians to conceive from lightning sent from heaven, and thus to produce the god Apis. He is known by certain marks; his hair is black. On his forehead is a white triangular spot, on his back an eagle, and a beetle under his tongue, and the hair of his tail is double." Ovid represents him of various colors. Strabo says his forehead and some parts of his body are of a white color, the rest being black, "by which signs they fix upon a new one to succeed the other when he dies;" and Plutarch thinks that "on account of the great resemblance they imagine between Osiris and the moon, his more bright and shining parts being shadowed and obscured by those that are of a darker hue, they call the Apis the living image of Osiris, and suppose him begotten by a ray of generative light flowing from the moon and fixing upon his mother at a time when she was strongly disposed for it."

It is difficult to decide if Herodotus is correct respecting the peculiar marks of Apis. There is, however, evidence from the bronzes found in Egypt that the vulture (not eagle) on his back was one of his characteristics, supplied, no doubt, like many others, by the priests themselves, who probably put him to much inconvenience, and pain too, to make the marks and hairs conform to his description.

To Apis belonged all the clean oxen chosen for sacrifice; the necessary requisite for which, according to Herodotus, was that they should be entirely free from black spots, or even a single black hair, though, as I shall have occasion to remark in treating of the sacrifices, this statement of the historian is far from accurate. It may also be doubted if the name Epaphus, by which he says Apis was called by the Greeks in their language, was of Greek origin.

He is called in the hieroglyphic legends Hapi; and the bull, the demonstrative and figurative sign following his name, is accompanied by the crux ansata, or emblem of life. It has seldom any ornament on its head; but the figure of Apis- (or Hapi-) Osiris generally wears the globe of the sun, and the asp, the symbol of divine majesty, which are also given to the bronze figures of this bull.

Memphis was the place where Apis was kept and where his worship was particularly observed. He was not merely looked upon as an emblem, but, as Pliny and Cicero say, was deemed "a god

by the Egyptians;" and Strabo calls "Apis the same as Osiris." Psammaticus there erected a grand court (ornamented with figures in lieu of columns twelve cubits in height, forming an inner peristyle), in which he was kept when exhibited in public. Attached to it were the two stables ("delubra," or "thalami") mentioned by Pliny; and Strabo says, "Before the enclosure where Apis is kept is a vestibule, in which also the mother of the sacred bull is fed, and into this vestibule Apis is introduced in order to be shown to strangers. After being brought out for a little while, he is again taken back; at other times he is only seen through a window." "The temple of Apis is close to that of Vulcan, which last is remarkable for its architectural beauty, its extent and the richness of its decoration."

The festival in honor of Apis lasted seven days, on which occasion a large concourse of people assembled at Memphis. The priests then led the sacred bull in solemn procession, all people coming forward from their houses to welcome him as he passed; and Pliny and Solinus affirm that children who smelt his breath were thought to be thereby gifted with the power of predicting future events.

Diodorus derives the worship of Apis from the belief of "the soul of Osiris having migrated into this animal, who was thus supposed to manifest himself to man through successive ages, though some report that the members of Osiris, when killed by Typho, having been deposited in a wooden box, enveloped in byssine cloths, gave the name to the city of Busiris and established its worship there."

When the Apis died, certain priests chosen for this duty went in quest of another, who was known from the signs mentioned in the sacred books. As soon as he was found they took him to the city of the Nile, preparatory to his removal to Memphis, where he was kept forty days, during which period women alone were permitted to see him. These forty days being completed, he was placed in a boat, with a golden cabin prepared to receive him, and he was conducted in state upon the Nile to Memphis.

When the Apis died a natural death, his obsequies were celebrated on the most magnificent scale; and to such extravagance was this carried that those who had the office of taking charge of him were often ruined by the heavy expenses entailed upon them. On one occasion, during the reign of the first Ptolemy, upward of fifty talents were borrowed to defray the necessary cost of his funeral; "and in our time," says Diodorus, "the curators of other sacred animals have expended one hundred talents in their burial."

As soon as he was buried permission was given to the priests to enter the temple of Sarapis, though previously forbidden during the whole festival.

The burial-place of the Apis bulls has lately been discovered by M. Mariette, near Memphis. It consists of an arched gallery hewn in the rock, about twenty feet in height and breadth, and two thousand feet in length (besides a lateral gallery). On each side is a series of chambers or recesses, which might be called sepulchral stalls, every one containing a large sarcophagus of granite, fifteen feet by eight, in which the body of a sacred bull was deposited; and when visited by Mr. Harris (in March, 1852), thirty sarcophagi had been already found. One only had an inscription, with the blank oval of a king; but on the walls were several tablets, and fragments of others lay on the

ground, containing dedications to Apis in behalf of some person deceased, one with the name of Amasis and another of Ptolemaic time. Mention was also made of the birth, death and burial of the bulls. They mostly lived seventeen to twenty years (twenty-five being the prescribed limit of their life), so that the thirty would only go back to about the beginning of the twenty-sixth dynasty. Many more have, therefore, to be discovered.

Before this is a paved road, with lions ranged on each side, about eight feet high, which forms the approach; and before this again is a temple, supposed to be the Sarapeum, with a sort of vestibule; and at the doorway, between these two, are, on either side, a crouched lion and a tablet, on one of which King Nectanebo, followed by a priest of Apis-Osiris (Sarapis?), is represented making an offering; and in the upper line are eight deities, with an altar before them—Amunra, Mant, Khons, Horus, Athor, Mandoo (Month), Khem and Osiris. In the vestibule are statues of eleven divinities, of Greek form (one of whom is Jupiter), seated in a half circle. These are of Greek or Roman time; but near the spot have been found the names of Amyrteus and of some late unknown Egyptian kings, and that of the second Remeses on the surface of the ground above.

From whatever cause the death of Apis took place, the people performed a public lamentation, as if Osiris himself had died; and this mourning lasted until the other Apis, his successor, had been found. They then commenced the rejoicings, which were celebrated with an enthusiasm equal to the grief exhibited during the previous mourning.

The Egyptians not only paid divine honors to the bull Apis, but, considering him the living image and representative of Osiris, they consulted him as an oracle, and drew from his actions good or bad omens. They were in the habit of offering him any kind of food with the hand; if he took it, the answer was considered favorable; if he refused, it was thought to be a sinister omen. Pliny and Ammianus observe that he refused what the unfortunate Germanicus presented to him; and the death of that prince, which happened shortly after, was thought to confirm most unequivocally the truth of these presages. The Egyptians also drew omens respecting the welfare of their country according to the stable in which he happened to be. To these two stables he had free access, and when he spontaneously entered one it foreboded benefits to Egypt, as the other the reverse; and many other tokens were derived from accidental circumstances connected with this sacred animal.

Pausanias says that those who wished to consult Apis first burnt incense on an altar, filling the lamps with oil which were lighted there, and depositing a piece of money on the altar to the right of the statue of the god. Then placing their mouth near his ear, in order to consult him, they asked whatever question they wished. This done, they withdrew, covering their two ears until they were outside the sacred precincts of the temple, and there, listening to the first expression any one uttered, they drew from it the desired omen.

Children, also, according to Pliny and Solinus, who attended in great numbers during the processions in honor of the divine bull, received the gift of foretelling future events; and the same authors mention a superstitious belief at Memphis of the influence of Apis upon the crocodile during the seven days when his birth was celebrated. On

this occasion a gold and silver patera was annually thrown into the Nile at a spot called from its form the "Bottle;" and while this festival was held no one was in danger of being attacked by crocodiles, though bathing carelessly in the river. But it could no longer be done with impunity after the sixth hour of the eighth day. The hostility of that animal to man was then observed invariably to return, as if permitted by the deity to resume its habits.

Apis was usually kept in one or other of the two stables—seldom going out, except into the court attached to them, where strangers came to visit him. But on certain occasions he was conducted through the town with great pomp. He was then escorted by numerous guards, who made a way amidst the crowd, and prevented the approach of the profane, and a chorus of children singing hymns in his honor headed the procession.

The greatest attention was paid to the health of Apis; they took care to obtain for him the most wholesome food, and they rejoiced if they could preserve his life to the full extent prescribed by law. Plutarch also notices his being forbidden to drink the water of the Nile in consequence of its having a peculiarly fattening property. "For," he adds, "they endeavor to prevent fitness, as well in Apis as in themselves; always studious that their bodies may sit as light about their souls as possible, in order that their mortal part may not oppress and weigh down the more divine and immortal."

Many fêtes were held at different seasons of the year; for as Herodotus observes, far from being contented with one festival, the Egyptians celebrate annually a very great number, of which that of Diana (Pasht), kept at the city of Bubastis, holds the first rank and is performed with the greatest pomp. Next to it is that of Isis, at Busiris, a city situated in the middle of the Delta, with a very large temple consecrated to that goddess, the Ceres of the Greeks. The third in importance is the fête of Minerva (Neith), held at Sais; the fourth, of the Sun, at Heliopolis; the fifth, of Latona, in the city of Buto; and the sixth is that performed at Papremis in honor of Mars.

In going to celebrate the festival of Diana at Bubastis it was customary to repair thither by water, and parties of men and women were crowded together on that occasion in numerous boats, without distinction of age or sex. During the whole of the journey several women played on *crotala* (clappers) and some men on the flute, others accompanying them with the voice and the clapping of hands, as was usual at musical parties in Egypt. Whenever they approached a town, the boats were brought near to it, and while the singing continued, some of the women, in the most abusive manner, scoffed at those on the shore as they passed by.

Arrived at Bubastis, they performed the rites of the festival by the sacrifice of a great number of victims, and the quantity of wine consumed on the occasion was said to be more than during all the rest of the year. The number of persons present was reckoned by the inhabitants of the place to be seven hundred thousand, without including children; and it is probable that the appearance presented by this concourse of people, the scenes which occurred and the picturesque groups they presented were not altogether unlike those witnessed at the modern fêtes of Tanta and Dessook, in the Delta, in honor of the Sayd el Beddawe and Sheikh Ibrahim el Dessooke.

The number stated by the historian is beyond all probability, notwithstanding the population of ancient Egypt, and cannot fail to call to mind the seventy thousand pilgrims reported by the Moslems to be annually present at Mecca, whose explanation of the mode adopted for keeping up that exact number is very ingenious, every deficiency being supplied by a mysterious complement of angels obligingly presenting themselves for the purpose; and some contrivance of the kind may have suggested itself to the ancient Egyptians at the festival of Bubastis.

The fête of Isis was performed with great magnificence. This festival was celebrated at Busiris, to commemorate the death of Osiris, who was reported to have been buried there, as well as in other places, and whose tomb gave the name to the city. It was probably on this occasion that the branch of absinthium, mentioned by Pliny, was carried by the priests of Isis, and dogs were made to head the procession, to commemorate the recovery of his body.

Another festival of Isis was held at harvest-time, when the Egyptians throughout the country offered the first-fruits of the earth, and with doleful lamentations presented them at her altar. On this occasion she seems to answer to the Ceres of the Greeks (as has been observed by Herodotus); and the multiplicity of names she bore may account for the different capacities in which she was worshiped, and remove the difficulty any change appears to present in the wife and sister of Osiris. One similarity is observable between this last and the fête celebrated at Busiris—that the votaries presented their offerings in the guise of mourners; and the first-fruits had probably a direct reference to Osiris, in connection with one of those allegories which represented him as the beneficent property of the Nile.

The festival of Minerva at Sais was performed on a particular night, when every one who intended to be present at the sacrifice was required to light a number of lamps in the open air around his house. They were small vases filled with salt and oil, on which a wick floated, and being lighted, continued to burn all night. They called it the Festival of Burning Lamps. It was not observed at Sais alone; every Egyptian who could not attend in person was required to observe the ceremony of lighting lamps, in whatever part of the country he happened to be; and it was considered of the greatest consequence to do honor to the deity by the proper performance of this rite.

On the sacred Lake of Sais they represented, probably on the same occasion, the allegorical history of Osiris, which the Egyptians deemed the most solemn mystery of their religion, and which Herodotus always mentions with great caution.

The Lake of Sais still exists near the modern town of Sa-el-Hagar, and the walls and ruins of the town stand high above the level of the plain.

Those who went to Heliopolis and to Buto merely offered sacrifices. At Papremis the rites were much the same as in other places; but when the sun went down, a body of priests made certain gestures about the statue of Mars, while others, in greater numbers, armed with sticks, then presented themselves with a view of performing their vows; but no sooner did the priests proceed to draw for-



ward the statue, which had been placed in a small wooden gilded shrine, upon a four-wheeled car, than they were opposed by those in the vestibule, who endeavored to prevent their entrance into the temple. Each party attacked its opponent with sticks, when an affray ensued, which, as Herodotus observes, must, in spite of all the assertions of the Egyptians to the contrary, have been frequently attended with serious consequences, and even with loss of life. There were several festivals in honor of Re, or the Sun. Plutarch states that a sacrifice was performed to him on the fourth day of every month, as related in the books of the genealogy of Horus, by whom that custom was said to have been instituted; and so great was the veneration paid to the sun that they burnt incense to him three times a day—resin at his “first rising, myrrh when in the meridian, and a mixture called kuphi” at the time of setting. The principal worship of Re was at Heliopolis, of which he was the presiding deity; and every city had certain holy days peculiarly consecrated to its patron, besides those common to the whole country.

Another festival in honor of the sun was held on the 30th day of Epiphi, called the birthday of Horus’ eyes, when the sun and moon were in the same right line with the earth; and “on the 22d day of Phaophi, after the autumnal equinox, was a similar one, to which, according to Plutarch, they gave the name of ‘the nativity of the staves of the sun,’ intimating that the sun was then removing from the earth, and as its light became weaker and weaker that it stood in need of a staff to support it. In reference to which notion,” he adds, “about the winter solstice they lead the cow seven times in procession around her temple, calling this the searching after Osiris, that season of the year standing most in need of the sun’s warmth.”

Clemens mentions the custom of carrying four golden figures in the festivals of the gods. They were two dogs, a hawk and an ibis, which, like the number four, had a mysterious meaning. The dogs represented the hemispheres, the hawk the sun and the ibis the moon, but he does not state if this was usual at all festivals or confined to those in honor of particular deities.

In their religious solemnities music was permitted, and even required, as acceptable to the gods, except, if we may believe Strabo, in the temple of Osiris at Abydos. It probably differed much from that used on ordinary festive occasions, and was, according to Apuleius, of a lugubrious character. But this I have already mentioned in treating of the music of the Egyptians.

**V. Origin of the Egyptians.—Population of Egypt.—History.—The King.—Priests.—Their System.—Religion.—Triads.—Dresses and Mode of Life of the Priests.—Soldiers.—Arms.—Chariots.—Ships and Navy.**

Having mentioned those customs particularly connected with the private life of the Egyptians, I proceed to notice their early history, government and institutions, as well as the occupations of the different classes of the community.

The origin of the Egyptians is enveloped in the same obscurity as that of most people, but they were undoubtedly from Asia, as is proved by the form of the skull, which is that of a Caucasian race, by their features, hair and other evidences; and the whole valley of the Nile throughout Ethiopia, all Abyssinia and the coast to the south were peopled by Asiatic immigrations. Nor are the

Kafirs a negro race. Pliny is therefore right in saying that the people on the banks of the Nile, south of Syene, were Arabs (or a Semitic race) “who also founded Heliopolis.”

At the period of the colonization of Egypt the aboriginal population was doubtless small, and the change in the peculiarities of the new-comers was proportionately slight, little variation being observable in the form of the skull from the Caucasian original. Still, there was a change; and a modification in character as well as conformation must occur, in a greater or less degree, whenever a mixture of races has taken place.

I may even venture to suggest that, while the present races in Europe are all traceable to an Asiatic origin, there must there have found at the period of their immigration an indigenous population, which, though small, had its influence upon them. And this conclusion is confirmed by the fact that, while in North America the people who have become its new inhabitants are (as they always will continue to be) essentially European, the Europeans are decidedly not Asiatics, and differ entirely from them in character, habits and appearance. The difference between all Europeans and the Asiatics is as palpable as the identity of the new American race and their European ancestors; and this is readily explained by the Asiatic tribes who peopled Europe having



EGYPTIAN IDOLS.

mixed with the indigenous races of our continent, while the Europeans who colonized America have kept themselves distinct from the aborigines. It is not necessary that the primitive Europeans should, as some have thought, be traceable in the Basques or any other people, and the absorption of all of them is rather to be expected after so many ages.

The Egyptians probably came to the valley of the Nile as conquerors. Their advance was through Lower Egypt southward; and the extraordinary notion that they descended and derived their civilization from Ethiopia has long since been exploded. Equally obsolete is the idea that the Delta occupies a tract once covered by the sea, even after Egypt was inhabited; and the argument derived from Homer’s “Isle of Pharos” having been a day’s sail “from Egyptus” has failed before the fact of his “Egyptus” being the name he applies to the Nile, not to the coast of Egypt, which, being rock in that part, is exactly the same distance from the Pharos now as at any previous period, though the intermediate channel has been filled up by a causeway that unites it to the shore. The oldest towns, too, on the coast of the Delta occupy the same site, close to the sea, as of old; and whatever may be the accumulation of soil, it is counterbalanced by a sinking of the land, from subterranean agency, along the whole of the northern coast of Egypt.

Though a country which played a distinguished part in the early history of the world, its extent

was very limited, Egypt itself consisting merely of the narrow strip of land between the Mediterranean and the first cataract, about seven degrees and a half of latitude. For, with the exception of the northern part about the Delta, the average width of the valley of the Nile, between the eastern and western hills, is only about seven miles, and that of the cultivable land scarcely more than five and a half, being in the widest part ten and three-quarters, and in the narrowest two miles, including the river. And that portion between Edfoo and Asouan, at the first cataract, is still narrower, barely leaving room for any soil, so that those sixty miles do not enter into the general average.

The extent in square miles of the northernmost district, between the pyramids and the sea, is considerable; and that of the Delta alone, which forms a portion of it, may be estimated at nineteen hundred and seventy-six square miles; for though it is very narrow about the apex at the junction of the modern Rosetta and Damietta branches, it gradually widens on approaching the coast, where the base of this somewhat irregular triangle is eighty-one miles. And as much irrigated land stretches on either side east and west of the two branches, the northern district, with the intermediate Delta included, will be found to contain about four thousand five hundred square miles, or double the whole arable land of Egypt, which may be computed at two thousand five hundred and fifty-five square miles, exclusive of the Fyoom, a small province consisting of about three hundred and forty.

The number of towns and villages reported to have stood on this tract, and in the upper parts of the valley of the Nile, appears incredible; and Herodotus affirms that twenty thousand populous cities existed in Egypt during the reign of Amasis. Diodorus calculates eighteen thousand large villages and towns, and states that under Ptolemy Lagus they amounted to upward of thirty thousand, a number which remained even at the period when he wrote, or about forty-four years before our era. But the population was already greatly reduced, and of the seven millions who once inhabited Egypt about three only remained in the time of the historian, so that Josephus must overstate it when, in the reign of Vespasian, he still reckons seven millions and a half in the valley of the Nile, besides the population of Alexandria, which amounted to more than three hundred thousand souls. To such an extent has the population of Egypt diminished that it now scarcely amounts to two millions; but this decrease is not peculiar to Egypt; and other countries, once more remarkable for their populousness, have undergone a similar change, while others, then scantily peopled, now teem with inhabitants.

Besides the inhabitants of the country between the first cataract and the sea, Egypt included those of the neighboring districts under her sway, who greatly increased her power, and in her flourishing days the Ethiopians, Libyans and others united with her and formed part of her permanent dominions.

The produce of the land was doubtless much greater in the earlier periods of its history than at the present day, owing as well to the superior industry of the people as to a better system of government, and sufficed for the support of a very dense population; yet Egypt, if well cultivated, could now maintain many more inhabitants than at any former period, owing to the increased extent of the irrigated land; and if the ancient

Egyptians enclosed those portions of the uninhabited edge of the desert which were capable of cultivation, the same expedient might still be resorted to, and a larger proportion of soil now overflowed by the rising Nile offers additional advantages. That the irrigated part of the valley was much less extensive than at present, at least wherever the plain stretches to any distance east and west, or to the right and left of the river, is evident from the fact of the alluvial deposit constantly encroaching in a horizontal direction upon the gradual slope of the desert; and as a very perceptible elevation of the river’s bed, as well as of the land of Egypt, has always been going on, it requires no argument to prove that a perpendicular rise of the water must cause it to flow to a greater distance over an open space to the east and west.

Thus the plain of Thebes, in the time of Amnoph III., or about fourteen hundred years before our era, was not more than two-thirds of its present breadth; and the statues of that monarch, around which the alluvial mud has accumulated to the height of nearly seven feet, are based on the sand that once extended some distance before them. This at once explains why the ancient Egyptians were constantly obliged to raise mounds round the old towns to prevent their being overwhelmed by the inundation of the Nile, the increased height of its rise which took place after a certain number of years keeping pace with the gradual elevation of the bed of the river. How erroneous, then, is it to suppose that the drifting sands of the encroaching desert threaten the welfare of this country or have in any way tended to its downfall! and how much more reasonable is it to ascribe the degraded condition to which Egypt is reduced to causes of a far more baneful nature—foreign despotism, the insecurity of property and the effects of that old age which is the fate of every country as well as of every individual to undergo! For though the sand has encroached in a few places on the west side, from the Libyan desert, the general encroachment is vastly in favor of the alluvial deposit of the Nile.

Besides the numerous towns and villages in the plain, many were prudently placed by the ancient Egyptians on the slope of the desert, at a short distance from the irrigated land, in order not to occupy more than was necessary of the soil so valuable for its productions, and frequently with a view of encouraging some degree of cultivation in the desert plain, which, though above the reach of the inundation, might be irrigated by artificial ducts or by water raised from inland wells. Mounds and ruined walls still mark the sites of those villages in different parts of Egypt; and in a few instances the remains of magnificent temples or the authority of ancient authors attest the existence of large cities in similar situations. Thus Abydos, Athribis, Tentyris, parts of Memphis, and Oxyrhynchus stood on the edge of the desert, and the town that once occupied the vicinity of Kasr Kharoon, at the western extremity of the Fyoom, was far removed from the fertilizing influence of the inundation. This province, formerly the nome of Crocodilopolis, or Arsinoë, was indebted entirely for its fertility to artificial irrigation, and a supply of water was conducted to it by a canal from the Nile and kept up all the year in the immense reservoir made there by King Meris.

The Egyptians seem at first to have had a hierarchical form of government, which lasted a long time, until Menes was chosen king, probably be-

tween two thousand and three thousand years before our era. Menes was of This, in Upper Egypt, and at his death, or that of his son, the country was divided into the southern and northern kingdoms, a Thinite and Memphite dynasty ruling at the same time. Other independent kingdoms or principalities also started up and reigned contemporaneously in different parts of Egypt. The Memphite kings of the third and fourth, who built the pyramids, and Osirtasen I., the leader of the twelfth, or second Theban, dynasty, were the most noted among them. The latter was the original Sesostris; but his exploits having been, many generations afterward, eclipsed by those of Remeses the Great, they were transferred, together with the name of Sesostris, to the later and more glorious conqueror, and Remeses II. became the traditional Sesostris of Egyptian history. Osirtasen, who seems to have ruled all Egypt as lord paramount, ascended the throne about 2080 B.C.; but the contemporaneous kingdoms continued till a new one arose which led to the subjugation of the country and to the expulsion of the native princes from Lower, and apparently for a time from Upper, Egypt also, when they were obliged to take refuge in Ethiopia. The dominion of the Shepherd kings lasted upward of half a century. At length, about 1530 B.C., Amosis, the leader of the eighteenth dynasty, having united in his own hands the previously divided power of the kingdom, drove the Shepherds out of the country, and Egypt was thenceforth governed by one king,



EGYPTIAN FRUIT BASKETS.

bearing the title of “Lord of the Upper and Lower Country.” Toward the latter end of this dynasty some “stranger kings” obtained the sceptre, probably by right of marriage with the royal family of Egypt—a plea on which the Ethiopian princes and others obtained the crown at different times—and Egypt again groaned under a hateful tyranny. They even introduced very heretical changes into the religion; they expelled the favorite god Amun from the Pantheon and introduced a sun worship unknown in Egypt. Their rule was not of very long duration; and having been expelled, their monuments, as well as every record of them, were purposely defaced.

The kings of the eighteenth dynasty had extended the dominion of Egypt far into Asia and the interior of Africa, as the sculptures of the Thothmes, the Amunophs and others show; but Sethos and his son Remeses II., of the nineteenth, who reigned from about 1370 to 1270 B.C., advanced them still farther. The conquests of the Egyptians had been pushed into Mesopotamia as early as the reign of Thothmes III., about 1445 B.C.; the strong fortress of Carhemish remained in their hands nearly all the time till the reign of Necho; and whenever the Egyptians boasted in after ages of the power of their country, they referred to the glorious era of the eighteenth and nineteenth dynasties. Remeses III., of the twentieth dynasty, also carried his victorious arms into Asia and Africa, about a century after his namesake, enforcing the tributes previously levied by Thothmes III. and his successors from many countries that formed part of the Assyrian empire.

But little was done by the kings who followed him until the time of Sheshonk (Shishak), who pillaged the temple of Jerusalem and laid Judea under tribute, B.C. 971. The power of the Pharaohs was on the decline, and Assyria, becoming the dominant kingdom, threatened to wrest from Egypt all the possessions she had obtained during a long career of conquest. Tirhaka (Tehrak), who with the Sabacos composed the twenty-fifth Ethiopian dynasty, checked the advance of the Assyrians, and forcing Sennacherib to retire from Judea, restored the influence of Egypt in Syria. The Saite kings of the twenty-sixth dynasty continued to maintain it, though with doubtful success, until the reign of Necho, when it was entirely lost; for soon after Necho had defeated and killed Josiah, king of Judah, the “king of Babylon” “smote” his army “in Carhemish,” and took from the Egyptians “all that pertained to the king of Egypt,” from the boundary torrent on the Syrian confines “unto the river Euphrates.”

No permanent conquests of any extent were henceforth made, “out of his land,” by the Egyptian king; and though Apries sent an expedition against Cyprus, defeated the Syrians by sea, besieged and took Gaza and Sidon, and recovered much of the influence in Syria which had been taken from Egypt by Nebuchadnezzar, these were only temporary successes; the prestige of Egyptian power had vanished; it had been found necessary to employ Greek mercenaries in the army; and in the reign of Amasis, another still greater power than Assyria, or Babylon, arose to threaten and complete the downfall of Egypt. In the reign of his son Psammenitus, B.C. 525, Cambyses invaded the country, and Egypt submitted to the arms of Persia.

Several attempts were made by the Egyptians to recover their lost liberty; and at length, the Persian garrison having been overpowered, and the troops sent to reconquer the country having been defeated, the native kings were once more established (B.C. 414). These formed the twenty-eighth, twenty-ninth and thirtieth dynasties; but the last of the Pharaohs, Nectanebo II., was defeated by Oehus, or Artaxerxes III., B.C. 340, and Egypt again fell beneath the yoke of Persia. Eight years after this, Alexander the Great liberated it from the Persians, and Ptolemy and his successors once more erected it into an independent kingdom, though governed by a foreign dynasty which lasted until it became a province of the Roman empire.

Though far better pleased with the rule of the Macedonian kings than of the Persians, the Egyptians were never thoroughly satisfied to be subject to foreigners whose manners and customs were so different from their own; and however much the Ptolemies courted their good will, consulted their prejudices and flattered their priesthood, they never ceased to be discontented, and occasionally showed their impatience by sudden and ill-judged outbreaks. To the Romans they were equally troublesome; but they had then ceased to be the Egyptians of bygone days, and oppression under the Persians, and loss of independence, had changed their character, and introduced the bad qualities of cunning, deceit, perverseness and insubordination, which a shrewd and vain people often have recourse to as their offensive and defensive weapons against an unwelcome master.

Proud of the former greatness of their nation, they could never get over the disgrace of their fallen condition; and so strong was their bias toward their own institutions and ancient form of



government that no foreign king whose habits differed from their own could reconcile them to his rule. For no people were more attached to their own country, to their own peculiar institutions and to their own reputation as a nation; and the sentiments of attachment that their ancestors had always felt for their kings, never lost an opportunity of displaying themselves, as was shown by the repeated and almost hopeless efforts they made to expel the Persians, as well as by the delight they manifested in once more re-establishing a native dynasty.

The king was to them the representative of the deity; his name, Phrah (Pharaoh), signifying "the sun," pronounced him the emblem of the god of light, and his royal authority was directly derived from the gods. He was the head of the religion and of the state; he was the judge and lawgiver; and he commanded the army and led it to war. It was his right and his office to preside over the sacrifices and pour out libations to the gods; and whenever he was present, he had the privilege of being the officiating high priest.

The sceptre was hereditary; but, in the event of a direct heir failing, the claims for succession were determined by proximity of parentage, or by right of marriage. The king was always either of the military or priestly class, and the princes also belonged to one of them. The army or the priesthood were the two professions followed by all men of rank, the navy not being an exclusive service; and the "long ships of Sesostris" and other kings were commanded by generals and officers taken from the army, as was the custom of the Turks and some others in modern Europe to a very recent time. The law too was in the hands of the priests, so that there were only two professions. Most of the kings, as might be expected, were of the military class, and during the glorious days of Egyptian history the younger princes generally adopted the same profession. Many held offices also in the royal household, some of the most honorable of which were fan-bearers on the right of their father, royal scribes, superintendents of the granaries or of the land, and treasurers of the king; and they were generals of the cavalry, archers and other corps, or admirals of the fleet.

Princes were distinguished by a badge hanging from the side of the head, which enclosed or represented the lock of hair emblematic of a "son," in imitation of the youthful god "Horus, the son of Isis and Osiris," who was held forth as the model for all princes and the type of royal virtue. For though the Egyptians shaved the head, and wore wigs and other coverings to the head, children were permitted to leave certain locks of hair; and if the sons of kings, long before they arrived at the age of manhood, had abandoned this youthful custom, the badge was attached to their head as a mark of their rank as princes, or to show that they had not, during the lifetime of their father, arrived at kinghood—on the same principle that a Spanish prince, of whatever age, continues to be styled an "infant."

When the sovereign was a military man, it was his duty, as well as his privilege, on ascending the throne, to be instructed in the mysteries of the religion and the various offices of a pontiff. He learnt all that related to the gods, the service of the temple, the laws of the country and the duties of a king; and in order to prevent any intercourse with improper persons, who might instill into his mind ideas unworthy of a prince, it was carefully provided that no slave or hired servant should hold any office about his person, and that the

children of the first families who had arrived at man's estate, and were remarkable for their ability and piety, should alone be permitted to attend him, from the persuasion that no monarch gives way to evil passions unless he finds those about him ready to serve as instruments to his caprices, and to encourage his excesses. His conduct and mode of life were regulated by prescribed rules, and care was taken to protect the community from the caprices of an absolute monarch, laws being laid down in the sacred books for the order and nature of his occupations. He was forbidden to commit excesses; even the kind and quality of his food were settled with precision; and he was constantly reminded of his duties, both in public and in private. At break of day public business commenced; all the epistolary correspondence was examined and despatched; the ablutions for prayer were then performed, and the monarch, having put on his robes of ceremony, and attended by proper officers with the insignia of royalty, repaired to the temple to superintend the customary sacrifices to the gods of the sanctuary. The victims being brought to the altar, it was usual for the high-priest to place himself close to the king, while the whole congregation present on the occasion stood round at a short distance from them, and to offer up prayers for the monarch, beseeching the gods to bestow on him "health, victory, power and all other blessings," and to "establish the kingdom unto him and his children for ever." His qualities were then separately enumerated, and the high-priest particularly noticed his piety towards the gods and his conduct toward men. He lauded his self-command, his justice, his magnanimity, his love of truth, his munificence and generosity, and, above all, his entire freedom from envy and covetousness. He exalted his moderation in awarding the most lenient punishment to those who had transgressed, and his benevolence in requiting with unbounded liberality those who had merited his favors. These and other similar encomiums having been passed on the character of the monarch, the priest proceeded to review the general conduct of kings, and to point out those faults which were the result of ignorance and misplaced confidence. And it is a curious fact that this ancient people had already adopted the principle that the king "could do no wrong," and while he was exonerated from blame, every curse and evil was denounced against his ministers, and those advisers who had given him injurious counsel. The idea, too, of the king "never dying" was contained in their common formula of "life having been given him for ever."

Love and respect were not merely shown to the sovereign during his lifetime, but were continued to his memory after his death; and the manner in which his funeral obsequies were celebrated tended to show that, though their benefactor was no more, they retained a grateful sense of his goodness and admiration for his virtues. And what, says the historian, can convey a greater testimony of sincerity, free from all color of dissimulation, than the cordial acknowledgment of a benefit, when the person who conferred it no longer lives to witness the honor done to his memory?

On the death of every Egyptian king, a general mourning was instituted throughout the country for seventy days, hymns commemorating his virtues were sung, the temples were closed, sacrifices were no longer offered, and no feasts or festivals were celebrated during the whole of that period. The people tore their garments, and covering their heads with dust and mud, formed a procession of two hundred or three hundred persons of

both sexes, who met twice a day in public to sing the funeral dirge. A general fast was also observed, and they neither allowed themselves to taste meat nor wheat bread, and abstained, moreover, from wine and every kind of luxury.

In the mean time the funeral was prepared, and on the last day the body was placed in state within the vestibule of the tomb, and an account was then given of the life and conduct of the deceased.

The Egyptians are said to have been divided into castes similar to those of India; but though a marked line of distinction was maintained between the different ranks of society, they appear rather to have been classes than castes, and a man did not necessarily follow the precise occupation of his father. Sons, it is true, usually adopted the same profession or trade as their parent, and the rank of each depended on his occupation; but the children of a priest frequently chose the army for their profession, and those of a military man could belong to the priesthood.

The priests and military men held the highest position in the country after the family of the king, and from them were chosen his ministers and confidential advisers, "the wise counselors of Pharaoh," and all the principal officers of state.

The priests consisted of various grades—as the chief priests or pontiffs; the prophets; judges; sacred scribes; the sphragistæ, who examined the victims for sacrifice; the stolistæ, dressers or keepers of the sacred robes; the bearers of the shrines, banners and other holy emblems; the sacred sculptors, draughtsmen and masons; the embalmers; the keepers of sacred animals; and various officers employed in the processions and other religious ceremonies; under whom were the beadles and inferior functionaries of the temple. There was also the king's own priest; and the royal scribes were chosen either from the sacerdotal or the military class.

Women were not excluded from certain offices in the temple; there were priestesses of the gods, of the kings and queens, and they had many employments connected with religion. They even attended in some religious processions, as well as at the funeral of a deceased relation, and an inferior class of women acted as hired mourners on this occasion. The queens, indeed, and other women of high rank held a very important post in the service of the gods; and an instance occurs of the title "pourer out of libations" being applied to a queen, which was only given to the priests of the altar. They usually accompanied their husbands as they made offerings in the temple, holding two sistra or other emblems before the statue of the deity. This was the office of those "holy women" whose duties in the temple of the Theban Jupiter led to the strange mistake respecting the "Pellices Jovis," or Pallacides, of Amun; but its dignity and importance is sufficiently shown by its having been filled by women of the first families in the country and by the wives and daughters of the kings. They were of various grades; the highest of them were the queens, princesses and the wives and daughters of the high-priests, who held the sistra. Others praised the deity with various instruments, and from being often called "minstrels" of the god their office seems to have been particularly connected with the sacred music of the temple. The institution may have been a sort of college or convent; but as married women, and even young children, might belong to it, they were evidently not immured within the precincts of any place resembling a modern nunnery; and if they were obliged to

take certain vows and attend to the duties attached to their honorable office, nothing prevented their performing all others of a public and social kind. It was not forbidden to strangers naturalized in Egypt to belong to it, and one instance occurs on a papyrus of a "foreign" woman having the same holy office in the service of Amun.

The priests enjoyed great privileges. They were exempt from taxes, they consumed no part of their own income in any of their necessary expenses, and they had one of the three portions into which the land of Egypt was divided free from all duties. They were provided for from the public stores, out of which they received a stated allowance of corn and all the other necessities of life; and we find that when Pharaoh, by the advice of Joseph, took all the land of the Egyptians in lieu of corn, the priests were not obliged to make the same sacrifice of their landed property, nor was the tax of the fifth part of the produce entailed upon it, as on that of the other people.

In the sacerdotal as among the other classes, a great distinction existed between the different grades, and the various orders of priests ranked according to their peculiar office. The chief or high priests held the first and most honorable station, but the one who offered sacrifice and libation in the temple had the highest post. He appears to have been called the prophet, and his title in the hieroglyphic legends is "Sem." He superintended the sacrifice of the victims, the processions of the sacred boats or arks, the presentation of the offerings at the altar and at funerals, and the anointing of the king, and the same office was held by the sovereign when he presented incense and libation to the gods. He was marked by a peculiar dress—a leopard skin fitting over his linen robes; and the same was worn by the king on similar occasions.

The duty of the prophet was to be fully versed in all matters relating to religion, the laws, the worship of the gods and the discipline of the whole order of the priesthood. He presided over the temple and the sacred rites, and directed the management of the priestly revenues. In the processions he bore the holy hydra or vase, which the king also carried on similar occasions; and when any new regulations were introduced in matters of religion, the prophets with the chief priests headed the conclave.

It was the great privilege of the priests to be initiated into the mysteries, though they were not all admitted indiscriminately to that honor; and "the Egyptians neither entrusted them to every one, nor degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir-apparent of the throne and for such priests as excelled in virtue and wisdom." The mysteries were also distinguished into the greater and the less, the latter preparatory to a fuller revelation of their secrets. This, and the superior knowledge they possessed, gave the priests a great ascendancy over the rest of the people; and though all might enjoy the advantages of education, some branches of learning were reserved for particular persons.

Diodorus says, "The children of the priests are taught two different kinds of writings, what is called the sacred and the more general, and they pay great attention to geometry and arithmetic. For the river, changing the appearance of the country very materially every year, causes many and various discussions among neighboring proprietors about the extent of their property; and it would be difficult for any person to decide upon their

claims without geometrical proof founded on actual observation.

They were not only scrupulous about the quantity, but the quality, of their food, and certain viands were alone allowed to appear at their table. Above all meats, that of swine was particularly obnoxious, and fish both of the sea and the Nile was forbidden them, though so generally eaten by the rest of the Egyptians. And indeed, on the ninth of the month Thoth, when a religious ceremony obliged all the people to eat a fried fish before the door of their houses, the priests were not even then expected to conform to the general custom, and they were contented to substitute the ceremony of burning theirs at the appointed time. Beans they held in utter abhorrence; and Herodotus affirms that "beans were never sown in the country; and if they grew spontaneously, they neither formed an article of food, nor even if cooked were ever eaten by the Egyptians." But this aversion, which originated in a supposed sanitary regulation, and which was afterward so scrupulously adopted by Pythagoras, did not prevent their cultivation, nor were the people obliged to abstain from them, and they were allowed to eat them in common with other pulse and vegetables which abounded in Egypt. Not only beans, but lentils, peas, garlic, leeks and onions, were forbidden to the priests, who were not permitted to eat them under any pretence. The prohibition, however, regarding them, as well as certain meats, was confined to the sacerdotal order, and even swine, if we may believe Plutarch, were not forbidden to the other Egyptians at all times, "for those who sacrificed a sow to Typho once a year at the full moon afterward ate its flesh."

It is a remarkable fact that onions, as well as the first fruits of their lentils, were admitted among the offerings placed upon the altars of the gods, together with gourds, figs, garlic, beef, goose or wild fowl, grapes, wine and the head of the victim. Onions were generally bound in a single bundle, seldom presented singly, and were sometimes arranged in a hollow circular bunch, which, descending upon the table or altar, enveloped and served as a cover to whatever was placed upon it. And the privilege of presenting them in this form appears to have been generally enjoyed by that class of priests who wore the leopard skin dress.

In general, the priests abstained from most sorts of pulse, from mutton and swine's flesh, and in their more solemn purifications even excluded salt from their meals, but some vegetables were considered lawful food, being remarkable for their wholesome nature, and many of the leguminous productions and fruits of Egypt represented on the tables placed before priests as part of the inferior offerings to the dead must have been acceptable to them while living.

In their ablutions, as in their diet, they were equally severe, and they maintained the strictest observance of numerous religious customs. They bathed twice a day and twice during the night, and some who pretended to a more rigid observance of religious duties washed themselves with water which had been tasted by the ibis, supposed in consequence to bear an unquestionable evidence of purity; and shaving the head and the whole body every third day, they spared no pains to promote the cleanliness of their persons, without indulging in the bath as a luxury. A grand ceremony of purification took place, previous and preparatory to their fasts, many of which lasted from seven to forty-two days, and sometimes even a longer period, during which time they abstained

entirely from animal food, from herbs and vegetables and from all extraordinary indulgences.

These "numerous religious observances," as well as the dependence of all classes upon them for instruction, and the possession of secrets known only to themselves, gave them that influence they so long possessed; but they had obtained a power which, while it raised their own class, could not fail to degrade the rest of the people, who, allowed to substitute superstition for religion and credulity for belief, were taught to worship the figures of imaginary beings, while they were excluded from a real knowledge of the deity and of those truths which constituted "the wisdom of the Egyptians." It was to liberate mankind from the dark superstition in which the selfish views of the priesthood of those days had kept the world that Moses received his grand and important mission. Men were by him taught to offer their prayers to the Deity, without the necessity of dependence on a frail mortal themselves for his pretended intercession with One equally accessible to all; and they learnt that heaven was not to be purchased by money paid to the cupidity of a privileged class, whose assumed right of pronouncing against a man his exclusion from future happiness was an unwarrantable assumption of divine authority and an attempt to fabricate a judgment in this world which alone belonged to the Deity.

Privilege and power the priests certainly did enjoy, when they could reach a man after his death by refusing him a passport to eternal happiness, and could still force his family to pay them for pretended prayers for their deceased relative, and nothing could be better devised to enforce obedience to their will. It must, however, be allowed that they deserved credit for setting a good example by their abstinence and moral conduct; their wisdom was shown by their tact and good policy in giving no occasion for scandal and discontent, and they did not affect to be superior to the world by disregarding all social ties. Thus, while performing the affectionate duties of fathers and husbands, they still kept up their influence over society, and ruled a flourishing country without prostrating its resources or checking the industry of the inhabitants; and though we may censure an artful piece of priestcraft, we must remember that it was established long before mankind enjoyed the advantages of a thorough revelation.

The long duration of their system, and the feeling with which it was regarded by the people, may also plead some excuse for it; and while the function of judges and the administration of the laws gave them unusual power, they had an apparent claim to those offices from having been the framers of the codes of morality and of the laws they superintended. Instead of setting themselves above the king, and making him succumb to their power, like the unprincipled Ethiopian pontiff, they acknowledged him as the head of the religion and the state; nor were they above the law; no one of them, nor even the king himself, could govern according to his own arbitrary will; his conduct was amenable to an ordeal of his subjects at his death, the people being allowed to accuse him of misgovernment and to prevent his being buried in his tomb on the day of his funeral.

But though the regulations of the priesthood may have suited the Egyptians in early times, certain institutions being adapted to men in particular states of society, they erred in encouraging a belief in legends they knew to be untrue, instead



of purifying and elevating the religious views of the people, and committed the fault of considering their unbending system perfect and suited to all times. Abuses therefore crept in; credulity, already shamefully encouraged, increased to such an extent that it enslaved the mind and paralyzed men's reasoning powers; and the result was that the Egyptians gave way to the grossest superstitions, which at length excited universal ridicule and contempt.

The religion of the Egyptians will be described at length in another section. All that need be said here is to state general principles. The fundamental doctrine was the unity of the deity, but this unity was not represented, and he was known by a sentence or an idea, being, as Jamblichus says, "worshiped in silence." But the attributes of this being were represented under positive forms; and hence arose a multiplicity of gods that engendered idolatry, and caused a total misconception of the real nature of the deity in the minds of all who were not admitted to a knowledge of the truth through the mysteries. The division of God into his attributes was in this manner. As soon as he thought to have any reference to his works or to man, he ceased to be quiescent; he became an agent; and he was no longer the one, but distinguishable and divisible, according to his supposed character, his actions and his in-



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fluence on the world. He was then the Creator, the divine goodness (or the abstract of good), wisdom, power and the like; and as we speak of him as the Almighty, the Merciful, the Everlasting, so the Egyptians gave to each of his various attributes a particular name. But they did more; they separated them, and to the uninitiated they became distinct gods. As one of these the deity was Amun, probably the divine mind in operation, the bringer to light of the secrets of its hidden will; and he had a complete human form, because man was the intellectual animal and the principal design of the divine will in the creation. As the "Spirit of God" that moved on the face of the waters, the deity was Nef, Nu or Num, over whom the asp, the emblem of royalty and of the good genius, spread itself as a canopy while he stood in his boat. As the Creator he was Pthah, and in this character he was accompanied by the figure of truth, a combination of it with the creative power which recalls this sentence in the Epistle of St. James: "Of his own will begat he us with the word of truth." As the principle of generation he was Khem, called "the father of his own father"—the abstract idea of father, as the goddess Maut was that of mother—who consequently "proceeded from herself;" and other attributes, characters and offices of the deity held a rank according to their closer or more distant relation to his essence and operations.

In order to specify and convey an impression

of these abstract notions to the eyes of men, it was thought necessary to distinguish them by some fixed representation; and the figures of Pthah, Osiris, Amun, Maut, Neith, and other gods or goddesses, were invented as the signs of the various attributes of the deity. But it did not stop there; and as the subtlety of philosophical speculation entered into the originally simple theory, numerous subdivisions of the divine nature were made; and at length anything which appeared to partake of or bear analogy to it was admitted to a share of worship. Hence arose the various grades of deities; and they were known as the gods of the first, second and third orders. But Herodotus is quite right in saying that the Egyptians gave no divine honors to heroes.

The Egyptian figures of gods were only vicarious forms, not intended to be looked upon as real personages, and no one was expected to believe that a being could exist with the head of an animal joined to a human body; but credulity will always do its work; the uneducated failed to take the same view of them as the initiated portion of the community; and mere emblems soon assumed the importance of the divine personages to which they belonged. These abuses were the natural consequences of such representations, and experience has often shown how readily the mind may be drawn away from the most spiritual worship to a

superstitious veneration for images, whether at first intended merely to fix the attention, or to represent some legendary tale or an abstract idea. The religion of the Egyptians was a pantheism rather than a polytheism, and their admitting the sun and moon to divine worship may rather be ascribed to this than to any admixture of Sabæism. The sun was thought to possess much of the divine influence in its vivifying power and its various other effects; and it was not only one of the grandest works, but was one of the direct agents, of the deity. The moon was in another similar capacity, and as the regulator of time and the messenger of heaven was figured as the Ibis-headed Thoth, the god of letters and the deity who registered man's actions and the events of his life.

They not only attributed to the sun and moon, and to other supposed agents, a participation in the divine essence, but even stones and plants were thought to have some portion of it; and certain peculiarities were often discovered in the habits or appearance of animals, which were supposed to bear a resemblance to the divine character. Even a king was sometimes represented making offerings to another figure of himself in the temples, signifying that his human did homage to his divine nature.

They also represented the same deity under different names and characters; Isis, from the number of her titles, was called "Myrionymus," or

"with ten thousand names." A god or goddess was also worshiped as residing in some particular place, or as gifted with some peculiar quality; like the Minerva Polias, and various Minervas, the several Venuses, the Jupiters and others; and modern custom has made a variety of Madonnas from the one Virgin.

Among other remarkable theories of the Egyptians was the union of certain attributes into triads, the third number of which proceeded from the other two; and in every city one of these combinations was the triad of the place. The first members were not always of the first order of gods, nor was it necessary they should be; and an attribute of the deity might be combined with some abstract idea to form a result.

This notion had been held by them at the earliest periods of the Egyptian monarchy; it is, therefore, an anachronism to derive this, and other Egyptian doctrines, from the peninsula of India, in which part of the country the Hindoos did not settle till long after the age of the eighteenth dynasty, when they gradually dispossessed, and confined to certain districts, those original populations who are supposed to be of Seythian origin; and if there is any connection between the two religions of Egypt and India, this must be ascribed to the period before the two races left Central Asia.

Certain innovations were introduced in early days into the religion of Egypt, but they were partial, and such as might be expected from the progress of superstition; and if instances occur of sudden and positive changes, there is reason to believe they were brought about by the influence of strangers; as the banishment of Amun from the Pantheon for a short time, through the usurpation of the stranger kings, toward the end of the eighteenth dynasty.

The expulsion of Seth, or Evil, seems also to have been the result of foreign influence. The children of Seb and Netpe (Saturn and Rhea) were Osiris, Seth, Aroeris, Isis and Nephtys. Osiris and Seth (or Typho) were brothers; the former represented "good," the latter "evil." In early times they were both adored as gods throughout Upper and Lower Egypt, and were considered part of the same divine system. For evil had not yet been confounded with sin or wickedness; and this last was figured as Apop (Apophis) "the giant," who, in the form of the "great serpent," the enemy of gods and of mankind, was pierced by the spear of Horus, Atmoo and other deities. Osiris and Seth were even placed synonymously in the names of some kings at the same period, and on the same monument; the latter was figured instructing the monarch in the use of the bow, being a cause of evil; and Seth's pouring from a vase, in conjunction with Horus, the emblems of life and power over the newly-crowned king, was intended to show that good and evil affected the world equally, as a necessary condition of human existence.

As soon as the change was resolved upon, the name and figure of the square-eared Seth were everywhere hammered out; he was braided as the enemy of Osiris—not merely opposed as a necessary consequence, but as if it were from his own agency, as Ahriman to Ormuzd, or the Manichæan Satan to God. The exact period when he was "expelled from Egypt" is uncertain. It may have been at the time of the twenty-second dynasty; and if Seshonk (Shishak), and the other kings of that dynasty, were Assyrians, as Mr. Birch supposes, the reason of it may be readily explained.

The conflict of wickedness and goodness was not, however, a novel theory with the Egyptians, as is shown by the most ancient representations of the snake-giant Apop, the symbol of sin; nor was the peculiar office of Osiris a late introduction, after Seth (or Typho) had been banished from the Pantheon. The unphilosophical innovation was in Seth being converted from evil into sin, and made the enemy instead of the necessary antagonistic companion of good.

The peculiar character of Osiris, his coming upon earth for the benefit of mankind, with the titles of "manifestor of good and truth," his being put to death by the malice of the evil one, his burial and resurrection and his becoming the judge of the dead are the most interesting features of the Egyptian religion. This was the great mystery; and this myth and his worship were of the earliest times, and universal in Egypt. He was to every Egyptian the great judge of the dead; and it is evident that Moses abstained from making any very pointed allusion to the future state of man, because it would have recalled the well-known Judge of the dead, and all the funeral ceremonies of Egypt, and have brought back the thoughts of the "mixed multitude," and of all whose minds were not entirely uncontaminated by Egyptian habits, to the very superstitions from which it was his object to purify them. Osiris was to every Egyptian the great deity of a future state; and though different gods enjoyed particular honors in their respective cities, the importance of Osiris was admitted throughout the country.

Certain cities and districts were appropriated to certain gods, who were the chief deities of the place; and while Amun had his principal temple at Thebes, Memphis was the great city of Pthah, as Heliopolis of Re or the Sun, and other cities of other divinities, no two neighboring districts or chief cities being given to the same god. But although Amun was the great god of Thebes, as Pthah was of Memphis, it is not to be supposed that their separate worship originated in two parts of Egypt, or that the religions of the upper and lower country were once distinct and afterward united into one. They were members of the same Pantheon.

"A balance of power," as of honor, was thus established for the principal gods—minor deities being satisfied with towns of minor importance. Other divinities shared the honors of the sanctuary; and different triads or single gods were admitted to a post in the various temples of Egypt: thus Pthah had a suitable position in the Theban adytum; Amun and Nef, or the triads of Thebes and of the cataracts, of which they were respectively the first persons, were figured on the temples at Memphis; and none were necessarily excluded, provided room could be found for them, except purely local deities. Those of a neighboring town were more readily admitted to a place among the contemplar gods; it was at least a neighborly compliment, and it suited the convenience of the priests quite as much as the gods themselves. Many minor divine beings, whose worship was ordained for some particular object, and certain emblems or sacred animals were admitted in one and excluded from another place. Thus the reverence for the crocodile, encouraged in some inland towns, in order that the canals might be properly kept up, was found unnecessary in places by the riverside, where he was probably held in abhorrence; and the same animal, which was highly regarded in one district, was a symbol of evil in another.

Still all was part of the same system; and however changed and perverted it afterward became, the original composition of the Pantheon dates from the most remote periods of Egyptian history; and the few innovations introduced in early times occasioned no real alteration in the principle of the religion itself. Changes certainly took place in the speculations of the Egyptians, as in their mode of representing them; and some foreign deities were occasionally admitted into their Pantheon; yet the original progress of their ideas may readily be traced from the one god to the deity in action under various characters, as well as numerous abstract ideas made into separate gods. Of these last, two are particularly worthy of notice from being common to many other religions, which have treated them according to their peculiar views. They are the Nature gods, sometimes represented as the sun and earth by people who were inclined to a physical rather than an ideal treatment of the subject, but which the speculative Egyptians considered as the vivifying or generative principle, the abstract idea of "father," and the producing principle of nature or "mother;" both consequent upon the creative action. Of these, the latter was originally (as one of the great deities) only the abstract idea of "mother," Maut, whose emblem was a vulture; and if another—Isis (sometimes identified with Athor, the Egyptian Venus), holding the

child Horus, her offspring—was a direct representation of the maternal office, she may be considered an offset of the myth. Two other goddesses also belonged to it, the one of parturition (Lucina), and the other of gestation; the former connected with the maternal idea by having the vulture as her emblem, the latter related to Isis as the "mother of the child;" and thus the analogies and relationships of various deities were kept up on one side, while on the other the subdivisions and minute shades of difference increased the number and complication of these ideal beings. Thus too the relationship of deities in many mythologies may be recognized, representing as they do the same original idea; and the Alitta or Mylitta—i. e., "the child-bearing" goddess—of the Arabs and Assyrians, the Anaitis of Persia, the Syrian Astarte, and Venus-Urania, Cybele and "the queen of heaven," the "mother of the child" found in Western Asia, Egypt, India, ancient Italy, and even in Mexico, the prolific Diana of Ephesus and others, are various characters of the nature goddess.

The dress of the priests was simple, but the robes of ceremony were grand and imposing, and besides the leopard-skin dress of the prophets were other peculiarities of costume that marked their respective grades. Necklaces, bracelets, garlands and other ornaments were also put on during the religious ceremonies in the temple. The material of their robes was linen, but they sometimes wore cotton garments, and it was lawful to have an upper one of wool, as a cloak, though they were not permitted to enter a temple with this last, nor to wear woolen garments next the skin. Nor could anybody be buried in bandages of that material.

Next in rank to the priests were the military. To them was assigned one of the three portions into which the land of Egypt was divided by an edict of Sesostris, in order, says Diodorus, "that those who exposed themselves to danger in the

field might be more ready to undergo the hazards of war, from the interest they felt in the country as occupiers of the soil, for it would be absurd to commit the safety of the community to those who possessed nothing which they were interested in preserving." Each soldier, whether on duty or no, was allowed twelve arouræ of land (a little more than eight English acres), free from all charge; and another important privilege was that no soldier could be east into prison for debt. Boechoris, the framer of this law, considering that it would be dangerous to allow the civil power the right of arresting those who were the chief defence of the state. They were instructed from their youth in the duties and requirements of soldiers, and trained in all the exercises that fitted them for an active career, and a sort of military school appears to have been established for the purpose.

Each man was obliged to provide himself with the necessary arms, offensive and defensive, and everything requisite for a campaign, and he was expected to hold himself in readiness for taking the field when required or for garrison duty. The principal garrisons were posted in the fortified towns of Pelusium, Marea, Eileithyas, Hieraconpolis, Syene, Elephantine and other intermediate places; and a large portion of the army was frequently called upon by their warlike mon-



SOWING AND PLOUGHING-IN THE GRAIN.

archs to invade a foreign country, or to suppress those rebellions which broke out in the conquered provinces.

Besides the native corps, they had mercenary troops, who were enrolled either from the nations in alliance with the Egyptians, or from those who had been conquered by them. They were divided into regiments, sometimes disciplined in the same manner as the Egyptians, though allowed to retain their arms and costume; but they were not on the same footing as the native troops; they had no land, and merely received pay, like other hired soldiers. Strabo speaks of them as mercenaries, and the million of men he mentions must have included these foreign auxiliaries. When formally enrolled in the army they were considered a part of it, and accompanied the victorious legions on their return from foreign conquest, and they sometimes assisted in performing garrison duty in Egypt in the place of those Egyptian troops which were left to guard the conquered provinces.

At Jacob's funeral a great number of chariots and horsemen are said to have accompanied Joseph; horsemen as well as chariots pursued the Israelites on their leaving Egypt; the song of Moses mentions in Pharaoh's army the "horse and his rider;" Herodotus also represents Amasis "on horseback" in his interview with the messenger of Apries; and Diodorus speaks of twenty-four thousand horse in the army of Sesostris, besides twenty-seven thousand war chariots.



Shishak, the Egyptian Sheshonk, had with him sixty thousand horsemen when he went to fight against Jerusalem; and mention is made of the Egyptian cavalry in other parts of sacred and profane history, as well as in the hieroglyphics, which show that the "command of the cavalry" was a very honorable and important post, and generally held by the most distinguished of the king's sons.

The Egyptian infantry was divided into regiments very similar, as Plutarch observes, to the discipline of the Greeks, and these were formed and distinguished according to the arms they bore. They consisted of bowmen, spearmen, swordsmen, clubmen, slingers and other corps, disciplined according to the rules of regular tactics; and the regiments being divided into battalions and companies, each officer had his peculiar rank and command, like the chiliarchs, hecatonarchs, decarchs and others among the Greeks, or the captains over thousands, hundreds, fifties and tens among the Jews. When in battle array, the heavy infantry, armed with spears and shields, and a falchion or other weapon, was drawn up in the form of an impregnable phalanx; and the bowmen as well as the light infantry were taught either to act in line or to adopt more open movements, according to the nature of the ground or the state of the enemy's battle. But the phalanx once formed was fixed and unchangeable, and the ten thousand Egyptians in the army of Cræsus could not be induced to oppose a larger front to the enemy, being accustomed always to form in a compact body, having one hundred men in each file. Such was the strength of this mass that no efforts of the Persians could avail against it; and Cyrus, being unable to break it, after he had defeated the rest of Cræsus' army, gave the Egyptians honorable terms, assigning them the cities of Larissa and Cyllene, near Cumæ and the sea, for an abode, where their descendants still lived in the time of Xenophon. In that battle the phalanx had adopted the huge shields, reaching to the soldiers' feet, and completely covering them from the enemy's missiles, which some of the Egyptian infantry are represented to have used at the period of the sixth dynasty.

The post of standard-bearer was at all times of the greatest importance. He was an officer and a man of approved valor, and in the Egyptian army he was sometimes distinguished by a peculiar badge suspended from his neck, which consisted of two lions, the emblems of courage, and other devices.

Besides the ordinary standards of regiments were the royal banners and those borne by the principal persons of the household near the king himself. The peculiar office of carrying these and the flabella was reserved for the royal princes or the sons of the nobility. They had the rank of generals, and were either despatched to take command of a wing or a division, and remained in attendance upon the monarch; and their post during the royal triumph, the coronation or other grand ceremonies was close to his person. Some bore the fans of state behind the throne, or supported the seat on which he was carried to the temple; others held the sceptre, and waved flabella before him; and the privilege of serving on his right or left hand depended on the grade they enjoyed. A wing was called "horn," as by the Greeks and Romans.

The troops were summoned by sound of trumpet—an instrument, as well as the long drum, used by the Egyptians at the earliest period; and the

trumpeters are represented in the battle-scenes of Thebes either standing still and summoning the troops to form or in the act of leading them to the charge.

The offensive weapons of the Egyptians were the bow, spear, two species of javelin, sling, a short and straight sword, dagger, knife, falchion, axe or hatchet, battle-axe, pole-axe, mace or club, and the lissan—a curved stick similar to that still in use among the modern Ethiopians. Their defensive arms consisted of a helmet of metal or a quilted headpiece; a cuirass, or coat of armor, made of metal plates or quilted with metal bands; and an ample shield. But they had no greaves; and the only coverings to the arms were a part of the cuirass, forming a short sleeve and extending about halfway to the elbow.

The soldier's chief defence was his shield, which in length was equal to about half his height, and generally double its own breadth. It was most commonly covered with bull's hide, having the hair outward, sometimes strengthened by one or more rims of metals, and studded with nails or metal pins, the inner part being a wooden frame. It was on this account that the shields of the Egyptians who had fallen in the battle between Artaxerxes and the younger Cyrus were collected by the Greeks for firewood, together with arrows, baggage-wagons and other things made of wood.

In shape the Egyptian shield resembled the ordinary funeral tablets found in the tombs, circular at the summit and squared at the base, frequently with a slight increase or swell toward the top, and near the upper part of the outer surface was a circular cavity in lieu of a boss, the use of which is not easily explained. To the inside of the shield was attached a thong by which they suspended it upon their shoulders, as described by Xenophon, and an incident occurs of a shield so supported, which is shown to be concave within, like that used in Assyria. It appears that the handle was so made that they might pass their arm through it and grasp a spear, but this may only be another mode of representing the shield sling at their back. The handle was sometimes placed horizontally across the shield, sometimes vertically, but the latter was its more usual position.

Some lighter bucklers, furnished with a wooden bar placed across the upper part, which was held with the hand, are represented at Beni-Hassan; but these appear to have belonged rather to foreigners than to Egyptian soldiers.

Some Egyptian shields were of extraordinary dimensions, and varied in form from those generally used, being pointed at the summit. They were of very early date, having been used before the shepherd invasion, and were the same that the Egyptian phalanx carried in the army of Cræsus, and again in that of Artaxerxes, mentioned by Xenophon. But they were not generally adopted by the Egyptian troops, who found the common shield sufficiently large and more convenient.

The Egyptian bow was not unlike that used in later times by European archers. The string was either fixed upon a projecting piece of horn or inserted into a groove or notch in the wood at either extremity, differing in this respect from that of the Koofa and some other Asiatic people, who secured the string by passing it over a small nut which projected from the circular ends of the bow.

The Ethiopians and Libyans, who were famed for their skill in archery, adopted the same method of fastening the string as the Egyptians, and their

bow was similar in form and size to that of their neighbors.

The Egyptian bow was a round piece of wood from five to five feet and a half in length, either almost straight and tapering to a point at both ends—some of which are represented in the sculptures and have even been found at Thebes—or curving inward in the middle when unstrung, as in the paintings of the tombs of the kings; and in some instances a piece of leather or wood was attached to or let into it above and below the centre.

In stringing it the Egyptians fixed the lower point in the ground; and standing, or seated the knee pressed against the inner side of the bow, they bent it with one hand, and then passed the string with the other into the notch at the upper extremity; and one instance occurs of a man resting the bow on his shoulder, and bracing it in that position. While shooting they frequently wore a guard on the left arm to prevent its being hurt by the string, and this was fastened round the wrist and secured by a thong tied above the elbow. Sometimes a groove of metal was fixed upon the fore knuckle, in which the arrow rested and ran when discharged; and the chasseur, whose bow appears to have been less powerful than those used in war, occasionally held spare arrows in his right hand while he pulled the string.

Their mode of drawing it was either with the forefinger and thumb or the two forefingers; and though in the chase they often brought the arrow merely to the breast—a sort of snap-shooting adopted in the buffalo-hunts of America—their custom in war, as with the old English archers, was to carry it to the ear, the shaft of the arrow passing very nearly in a line with the eye.

The Egyptian bow-string was generally of catgut, and so great was their confidence in the strength of it and of the bow that an archer from his car sometimes used them to entangle his opponent whilst he smote him with a sword.

Their arrows varied from twenty-two to thirty-four inches in length; some were of wood, others of reed, frequently tipped with a metal head, and winged with three feathers, glued longitudinally and at equal distances upon the other end of the shaft, as on our arrows. Sometimes, instead of the metal head, a piece of hard wood was inserted into the reed, which terminated in a long tapering point; but these were of too light and powerless a nature to be employed in war, and could only have been intended for the chase. In others the place of the metal was supplied by a small piece of flint or other sharp stone, secured by a firm black paste; and though used occasionally in battle, they appear from the sculptures to have belonged more particularly to the huntsmen. The arrows of archers are generally represented with bronze heads, some barbed, others triangular, and many with three or four projecting blades placed at right angles and meeting in a common point. Stone-tipped arrows were not confined to an ancient era, nor were they peculiar to the Egyptians; the Persians and other Eastern people frequently used them, even in war, and recent discoveries have ascertained that they were adopted by the Greeks themselves, several having been found in places unvisited by the troops of Persia, as well as on the plain of Marathon and other fields of battle where they fought.

Each Bowman was furnished with a capacious quiver; and they had also a case for the bow, intended to protect it against the sun or damp and to preserve its elasticity, which was opened by drawing

off a movable cap of soft leather sewed to the upper end. It was always attached to the war-chariots; and across it, inclined in an opposite direction, another large case, containing two spears and an extra supply of arrows; and besides the quiver he wore, the warrior had frequently three others attached to his car.

Archers of the infantry were furnished with a smaller sheath for the bow, of which it covered the centre, leaving the two ends exposed; and being of a pliable substance, probably leather, it was put around the bow as they held it in their hand during a march. Besides the bow, their principal weapon of offence, they, like the mounted archers who fought in cars, were provided with a falchion, dagger, curved stick, mace or battle-axe, for close combat when their arrows were exhausted; and their defensive arms were the helmet or quilted headpiece and a coat of the same materials; but they had no shield, that being an impediment to the free use of the bow.

The spear, or pike, was of wood, between five and six feet in length, with a metal head, into which the shaft was inserted and fixed with nails. The head was of bronze or iron, often very large, and with a double edge; but the spear does not appear to have been furnished with a metal point at the other extremity, which is still adopted in Turkish, modern Egyptian and other spears, in order to plant them upright in the ground, as the spear of Saul was fixed near his head while he "lay sleeping within the trench." Spears of this kind may sometimes come under the denomination of javelins, the metal being intended as well for a counterpoise in their flight as for the purpose above mentioned; but such an addition to those of the heavy-armed infantry was neither requisite nor convenient.

The javelin, lighter and shorter than the spear, was also of wood, and similarly armed with a strong two-edged metal head of an elongated diamond or leaf shape, either flat or increasing in thickness at the centre, and sometimes tapering to a very long point; and the upper extremity of its shaft terminated in a bronze knob surmounted by a ball with two thongs or tassels, intended both as an ornament and a counterpoise to the weight of its point. It was used like a spear, for thrusting, being held with one or with two hands; and occasionally, when the adversary was within reach, it was darted, and still retained in the warrior's grasp, the shaft being allowed to pass through his hand till stopped by the blow or by the fingers suddenly closing on the band of metal at the end, a custom still common among the modern Nubians and Ababdeh.

Another inferior kind of javelin was made of reed, with a metal head; but this can scarcely be considered a military weapon, nor would it hold a high rank among those employed by the Egyptian chasseur, most of which were of excellent workmanship.

The sling was a thong of leather or string plaited, broad in the middle and having a loop at one end by which it was fixed upon and firmly held with the hand, the other extremity terminating in a lash which escaped from the finger as the stone was thrown; and when used, the slinger whirled it two or three times over his head to steady it and increase the impetus.

It was an arm looked upon by many of the Greeks with great contempt; but when exposed to the missiles of the Persians, the "ten thousand" found the necessity of adopting it; and the leaden bullet of the Rhodian slingers proved, by

its greater range, its superiority over the large stones thrown by the enemy. Other Greeks were also skillful with the sling, as the Achæans and Acarnanians; but the people most renowned for it were the natives of the Balearic Islands, who considered the sling of so much importance that the principal care of a parent was to instruct a boy in its use, and he was not permitted to have his breakfast until he had dislodged it from a beam with the sling. This unpleasant alternative does not appear to have been imposed on the more fortunate sons of an Egyptian family, nor was the same consequence attached to the sling as to the bow and many other weapons.

The Egyptian sword was straight and short, from two and a half to three feet in length, having generally a double edge and tapering to a sharp point. It was used for cut and thrust. They had also a dagger, the handle of which, hollowed in the centre and gradually increasing in thickness at either extremity, was inlaid with costly stones, precious woods or metals, and the pommel of that worn by the king in his girdle was frequently surmounted by one or two heads of a hawk, the symbol of Phraoh or the Sun, the title given to the monarch of the Nile.

Officers as well as privates carried the falchion, and the king himself is frequently represented in close combat with the enemy armed with it, or with the hatchet, battle-axe, pole-axe or mace. A simple stick is more usually seen in the hand of officers commanding corps of infantry; but they had also other weapons, and, in leading their troops to the charge, they were armed in the same manner as the king when he fought on foot.

The axe, or hatchet, was small and simple, seldom exceeding two, or two feet and a half, in length. It had a single blade, and no instance is met with of a double axe resembling the *bipennis* of the Romans. It was of the same form as that used by the Egyptian carpenters, and served for close combat as well as for breaking down the gates of a town and felling trees to construct engines for an assault. Independent of the bronze pins which secured the blade, the handle was bound in that part with thongs of hide, in order to prevent the wood, grooved to admit the metal, from splitting when a blow was struck.

The axe was less ornamented than other weapons. Some bore the figure of an animal, a boat or fancy device engraved upon the blade; and the handle, frequently terminating in the shape of a gazelle's foot, was marked with circular and diagonal lines, representing hands, as on the projecting tors of an Egyptian temple, or like the ligature of the Roman fasces.

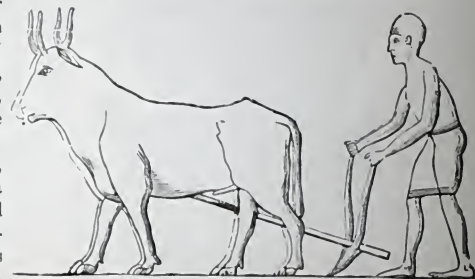
The blade of the battle-axe was, in form, not unlike the Parthian shield—a segment of a circle, divided at the back into two smaller segments whose three points were fastened to the handle with metal pins. It was of bronze, and sometimes (as the color of those in the paintings shows) of steel, and the length of the handle was equal to, or more than, double that of the blade. In the British Museum is a portion of one of these weapons. Its bronze blade is thirteen inches and a half long and two and a half broad, inserted into a silver tube and secured with nails of the same metal. The wooden handle once fixed into this tube is wanting; but judging from those represented at Thebes, it was considerably longer than the tube, and even protruded a little beyond the extremity of the blade, where it was sometimes

ornamented with the head of a lion or other device, receding slightly, so as not to interfere with the blow. The total length of these battle-axes may have been from three to four feet, and sometimes much less, and their blades varied slightly in shape.

The pole-axe was about three feet in length, but apparently more difficult to wield than the preceding, owing to the great weight of a metal ball to which the blade was fixed, and required, like the mace, a powerful as well as a skillful arm. The handle was generally about two feet in length—sometimes much longer; the ball four inches in its greatest diameter, and the blade varied from ten to fourteen inches, by two and three in breadth.

The mace was very similar to the pole-axe, without a blade. It was of wood, bound with bronze, about two feet and a half in length, and furnished with an angular piece of metal, projecting from the handle, which may have been intended as a guard, though in many instances they represent the hand placed above it while the blow was given.

In ancient times, when the fate of a battle was frequently decided by personal valor, the dextrous management of such arms was of great importance; and a band of resolute veterans, headed by a gallant chief, spread dismay among the ranks of an enemy.



THE MOST ANCIENT EGYPTIAN PLOUGH.

They had another kind of mace, sometimes of uniform thickness through its whole length, sometimes broader at the upper end, without either the ball or guard; and many of their allies carried a rude, heavy club; but no body of native troops was armed with this last, and it cannot be considered an Egyptian weapon.

The curved stick, or club (now called *lissan* tongue), was used by heavy- and light-armed troops as well as by archers; and if it does not appear a formidable arm, yet the experience of modern times bears ample testimony to its efficacy in close combat. To the Bisharieen it supplies the place of a sword; and the Ababdeh, content with this, their spear and shield, fear not to encounter other tribes armed with the matchlock and the *yatagan*. In length it is about two feet and a half, and is made of a hard acacia wood.

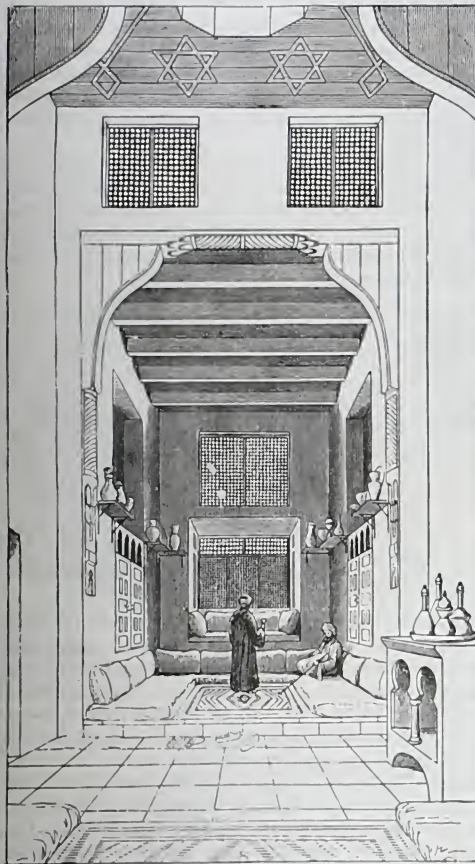
The helmet was usually quilted; and though bronze helmets are said to have been worn by the Egyptians, they generally adopted the former, which, being thick and well padded, served as an excellent protection to the head without the inconvenience of metal in so hot a climate. Some of them descended to the shoulder, others only a short distance below the level of the ear; and the summit, terminating in an obtuse point, was ornamented with two tassels. They were of a green, red or black color; and a longer one, which fitted less closely to the back of the head, was fringed at the lower edge with a broad border, and in some instances consisted of two parts, or an upper and



under fold. Another, worn by the spearmen and many corps of infantry and charioteers, was also quilted, and descended to the shoulder with a fringe; but it had no tassels, and fitting close to the top of the head, it widened toward the base, the front, which covered the forehead, being made of a separate piece and attached to the other part.

There is no representation of an Egyptian helmet with a crest; but that of the Shaietana, once enemies and afterward allies of the Pharaohs, shows they were used long before the Trojan war.

The outer surface of the corselet of mail, or coat of scale-armor, consisted of about eleven horizontal rows of metal plates, well secured by bronze pins; and at the hollow of the throat a narrower range of plates was introduced, above which were



A KA-AH, OR PRIVATE APARTMENT IN A MODERN EGYPTIAN HOUSE.

two more, completing the collar or covering of the neck. The breadth of each plate or scale was little more than an inch—eleven or twelve of them sufficing to cover the front of the body—and the sleeves, which were sometimes so short as to extend less than halfway to the elbow, consisted of two rows of similar plates. Many—indeed, most—of the corselets were without collars. In some the sleeves were rather longer, reaching nearly to the elbow, and they were worn both by heavy infantry and bowmen. The ordinary corselet may have been little less than two feet and a half in length. It sometimes covered the thighs nearly to the knees, and in order to prevent its pressing heavily upon the shoulder, they bound their girdle over it and tightened it at the waist. But the thighs and that part of the body below the girdle were usually covered by a kelt, or other robe, detached from the corselet, and many of the light and heavy infantry

were clad in a quilted vest of the same form as the coat of armor, for which it was a substitute; and some wore corselets, reaching only from the waist to the upper part of the breast, and supported by straps over the shoulder, which were faced with bronze plates. A portion of one is in Dr. Abbott's collection. It is made of bronze plates, in the form of Egyptian shields, overlapping each other, and sewed upon a leathern doublet—two of which have the name of Sheshonk (Shishak), showing it belonged either to that king or to some great officer of his court.

Among the arms painted in the tomb of Remeses III., at Thebes, is a corselet made of rich stuff, with the figures of lions and other animals worked upon it and edged with a neat border, terminating below in a fringe; evidently the same kind of corselet, "ornamented with animals embroidered upon it," which was sent by Amasis as a present to Minerva in Lindus.

Heavy-armed troops were furnished with a shield and spear; some with a shield and mace; and others, though rarely, with a battle-axe, or a pole-axe and shield. They also carried a sword, falchion, curved stick or lis-sán, simple mace or hatchet, which may be looked upon as their side-arms.

The light troops had nearly the same weapons, but their defensive armor was lighter; and the slingers and some others fought, like the archers, without shields.

The chariot corps constituted a very large and effective portion of the Egyptian army. Each car contained two persons, like the diphros of the Greeks. On some occasions it carried three, the charioteer or driver and two chiefs; but this was rarely the case, except in triumphal processions, when two of the princes accompanied the king in their chariot, bearing the regal sceptre, or the flabella, and required a third person to manage the reins. In the field each had his own car, with a charioteer; and the insignia of his office being attached behind him by a broad belt, his hands were free for the use of the bow and other arms. The driver generally stood on the off-side, in order to have the whip-hand free; and this interfered less with the use of the bow than the Greek custom of driving on the near-side, which last was adopted in Greece as being more convenient for throwing the spear. When on an excursion for pleasure, or on a visit to a friend, an Egyptian gentleman mounted alone and drove himself, footmen and other attendants running before and behind the car, and sometimes an archer used his bow and acted as his charioteer.

In the battle scenes of the Egyptian temples the king is represented alone in his car, unattended by any charioteer, with the reins fastened round his body, while engaged in bending his bow against the enemy, though it is possible that the driver was omitted in order not to interfere with the principal figure. The king had always a "second chariot," in order to provide against accidents, as Josiah is stated to have had when defeated by Necho, and the same was in attendance on state occasions.

The cars of the whole chariot corps contained each two warriors, comrades of equal rank; and the charioteer who accompanied a chief was a person of confidence, as we see from the familiar manner in which one of them is represented conversing with a son of the great Remeses.

In driving the Egyptians used a whip, like the heroes and charioteers of Homer; and this, or a short stick, was generally employed even for beasts of burden and for oxen at the plough, in preference to the goad. The whip consisted of a smooth round wooden handle, and a single or double thong; it sometimes had a lash of leather, or string, about two feet in length, either twisted or plaited; and a loop being attached to the lower end, the archer was enabled to use the bow while it hung suspended from his wrist.

When a hero encountered a hostile chief, he sometimes dismounted from his car, and substituting for his bow and quiver the spear, battle-axe or falchion, he closed with him hand to hand, like the Greeks and Trojans described by Homer; and the lifeless body of the foe, being left upon the field, was stripped of its arms by his companions. Some a wounded adversary, incapable of further resistance, having claimed and obtained the mercy of the victor, was carried from the field in his chariot; and the ordinary captives, who laid down their arms and yielded to the Egyptians, were treated as prisoners of war, and were sent bound to the rear under an escort, to be presented to the monarch, and to grace his triumph after the termination of the conflict. The hands of the slain were then counted before him; and this return of the enemy's killed was duly registered to commemorate his success and the glories of his reign.

The Egyptian chariots had no seat; but the bottom part consisted of a frame interlaced with thongs or ropes, forming a species of network, in order, by its elasticity, to render the motion of a carriage without springs more easy; and this was also provided for by placing the wheels as far back as possible, and resting much of the weight on the horses, which supported the pole.

That the chariot was of wood is sufficiently proved by the sculptures, wherever workmen are seen employed in making it; and the fact of their having more than three thousand years ago already invented and commonly used a form of pole, only introduced into our own country between forty and fifty years, is an instance of the truth of Solomon's assertion, "there is no new thing under the sun," and shows the skill of their workmen at that remote time.

The body of the car was exceedingly light, consisting of a painted wooden framework, strengthened and ornamented with metal and leather binding, like many of those mentioned by Homer; the bottom part rested on the axle-tree and lower extremity of the pole, which was itself inserted into the axle, or a socket attached to it; and some chariots are shown by the monuments to have been "inlaid with silver and gold, others painted," the latter, as might be expected, the most numerous, sixty-one of them being mentioned to nine of the former. The upper rim of its front was fastened to the pole by a couple of thongs or straps, to steady it, like the straps at the back of our modern chariots and coaches; and when the horses were taken out, the pole was supported on a crutch, or the wooden figure of a man, representing a captive or enemy who was considered fitted for this degrading office.

The greater portion of the sides and the whole of the back were open, the latter indeed entirely so, without any rim or framework above, and the hinder part of the lateral framework commenced nearly in a line with the centre of the wheel, and rising perpendicularly, or slightly inclined backward, from the base of the car, extended with a

curve, at the height of about two feet and a half, serving as well for a safeguard to the driver as a support for his quivers and bow-case. To strengthen it, three thongs of leather were attached at either side, and an upright of wood connected it with the base of the front part immediately above the pole, where the straps before mentioned were fastened.

The bow-case, frequently richly ornamented with the figure of a lion or other device, was placed in an inclined position, pointing forward, its upper edge, immediately below the flexible leather cover, being generally on a level with the summit of the framework of the chariot, so that when the bow was drawn out the leather cover fell downward and left the upper part on an uninterrupted level. In battle this was of course a matter of no importance, but in the city, where the bow-case was considered an elegant part of the ornamental hangings of a car, and continued to be attached to it, they paid some attention to the position and fall of the pendent cover, deprived, as it there was, of its bow; for as I have observed, the civilized state of Egyptian society required the absence of all arms, except when on service. The quivers and spear-cases were suspended in a contrary direction, pointing backward; sometimes an additional quiver was attached to the bow-case, with a mace and other arms, and every war-chariot containing two men was furnished with the same number of bows.

The processes of making the pole, wheels and other parts of the chariot are often represented, and even the mode of bending the wood for the purpose. In the ornamental trappings, hangings and binding of the framework and cases, leather was principally used dyed of various hues, and afterward adorned with metal edges and studs; and the wheels, strengthened at the joints of the felly with bronze or brass bands, were bound with a hoop of metal. The Egyptians themselves have not failed to point out what parts were the peculiar province of the carpenter and of the currier. The body and framework of the car, the pole, yoke and wheels, were the work of the former, the cases for the bows and other arms, the saddle and harness, the binding of the framework and the coverings of the body were finished by the currier; and lest it should not be sufficiently evident that they are engaged in cutting or bending the leather for this purpose, the artist has distinctly pointed out the nature of the substance they employed by figuring an entire skin and the soles of a pair of shoes or sandals suspended in the shop; and we find a semicircular knife used by the Egyptians to cut leather precisely similar to our own, even in the remote age of King Amunoph II., who lived fourteen centuries before our era.

In war-chariots the wheels had six spokes, generally round; in many curricles or private cars employed in towns only four; and the wheel was fixed to the axle by a small linch-pin sometimes surmounted with a fanciful head, and secured by a thong which passed through the lower end.

The harness of curricles and war-chariots was nearly similar, and the pole in either case was supported on a curved yoke fixed to its extremity by a strong pin and bound with straps or thongs of leather. The yoke, resting upon a small, well-padded saddle, was firmly fitted into a groove of metal, and the saddle, placed upon the horses' withers, and furnished with girths and a breast-band, was surmounted by an ornamental knob, and in front of it a small hook secured the bearing-rein. The other reins passed through a thong or ring at the side of the saddle, and thence over the

projecting extremity of the yoke; and the same thong secured the girths, and even appears in some instances to have been attached to them. In the war-chariots a large ball placed upon a shaft projected above the saddle, which was either intended to give a greater power to the driver by enabling him to draw the reins over a groove in its centre or was added solely for an ornamental purpose, like the fancy headdresses of the horses, and fixed to the yoke immediately above the centre of the saddle, or rather to the head of a pin which connected the yoke to the pole.

The traces were single, one only on the inner side of each horse, fastened to the lower part of the pole and thence extending to the saddle, but no exterior trace was thought necessary, and no provision was made for attaching it to the car. Indeed, the yoke sufficed for all the purposes of draught as well as for backing the chariot, and being fixed to the saddle, it kept the horses at the same distance and in the same relative position, and prevented their breaking outward from the line of draught. In order to render this more intelligible, I shall introduce a pair of horses yoked to a chariot according to the rules of European drawing, derived from a comparison of the numerous representations in the sculptures, omitting only their housings and headdress, which may be readily understood in an Egyptian picture. I have also followed the Egyptian fashion of putting a chestnut and a grey together, which was thought quite as correct in ancient Egypt as it now is in England.

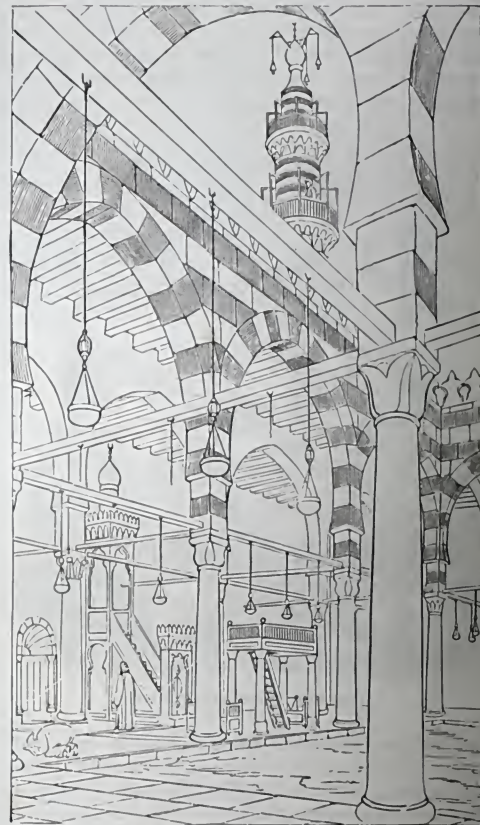
On grand occasions the Egyptian horses were decked with fancy ornaments; a rich striped or checkered housing trimmed with a broad border and large pendent tassels covered the whole body, and two or more feathers inserted in lions' heads, or some other device of gold, formed a crest upon the summit of the head-stall. But this display was confined to the chariots of the monarch or the military chiefs, and it was thought sufficient in the harness of other cars and in the town curricles to adorn the bridles with rosettes, which resemble those used at the present day.

The traveling carriage drawn by two oxen was very like the common chariot, but the sides appear to have been closed. It had also one pair of wheels with six spokes and the same kind of pole and harness. An umbrella was sometimes fixed over it when used for women of rank, as over the king's chariot on certain occasions; and the how-case with the bow in it shows that a long journey from Ethiopia required arms, the lady within being on her way to pay a visit to the Egyptian king. She has a very large retinue with her, bringing many presents, and the whole subject calls to mind the visit of the queen of Sheba to Solomon.

The chariots used by contemporary Eastern nations with whom the Egyptians were at war were not dissimilar in their general form, or in their mode of yoking the horses (even if they differed in the number of persons they contained, having usually three instead of the two in Egyptian and Greek cars), as may be seen from that which is brought with its two unyoked horses as a present to the Egyptian monarch by the conquered people of Ret-n-n, and one found in Egypt and now in the museum at Florence. This last is sup-

posed to have been taken in war from the Scythians; but it appears rather to be one of those brought to Egypt with the rest of a tribute as a token of submission, being too slight for use.

In Solomon's time chariots and horses were exported from Egypt and supplied Judæa, as well as "the kings of the Hittites and of Syria," but in early times they appear not to have been used in Egypt, and they are not found on the monuments before the eighteenth dynasty. For though the Egyptian name of the horse was lithor, the mare was called, as in Hebrew, "sus" (pl. "susim"), which argues its Semitic origin, faras, "the mare," being still the generic name of the Arab horse; and if its introduction was really owing to the invasion of the Shepherds, they thereby benefited Egypt as much as by causing the union of the whole country under one king.



INTERIOR OF A MOSQUE OF MODERN EGYPT.

The Egyptians sometimes drove a pair of mules instead of horses in the chariots used in towns or in the country, an instance of which occurs in a painting now in the British Museum.

The Egyptian chariot corps, like the infantry, were divided into light and heavy troops, both armed with bows, the former chiefly employed in harassing the enemy with missiles, and in evolutions requiring rapidity of movement; the latter called upon to break through opposing masses of infantry, after having galled them during their advance with a heavy shower of arrows; and in order to enable them to charge with greater security, they were furnished with a shield, which was not required for the other mounted archers, and a long spear was substituted on these occasions for the missiles they had previously employed. The light-armed chariot corps were also supplied with weapons adapted to close combat, as the



sword, club and javelin; but they had neither spear nor shield. The heavy infantry and light troops employed in the assault of fortified towns were all provided with shields, under cover of which they made approaches to the place; and so closely was the idea of a siege connected with this arm, that a figure of a king, who is sometimes introduced in the sculptures as the representative of the whole army, advancing with the shield before him is intended to show that the place was taken by assault.

In attacking a fortified town they advanced under cover of the arrows of the bowmen, and either instantly applied the scaling-ladder to the ramparts, or undertook the routine of a regular siege, in which case, having advanced to the walls, they posted themselves under cover of testudos, and shook and dislodged the stones of the parapet with a species of battering-ram, directed and impelled by a body of men expressly chosen for this service; but when the place held out against these attacks, and neither a coup de main, the ladder nor the ram was found to suc-



A MODERN EGYPTIAN DINNER.

ceed, they used the testudo for concealing and protecting the sappers while they mined the place; and certainly, of all people, the Egyptians were the most likely to have recourse to this stratagem of war from the great practice they had in underground excavations, and in directing shafts through the solid rock.

The testudo was a frame-work, sometimes supported by poles having a forked summit, and covered in all probability with hides; it was sufficiently large to contain several men, and so placed that the light troops might mount upon the outside, and thus obtain a footing on more elevated ground, apply the ladders with greater precision, or obtain some other important advantage; and each party was commanded by an officer of skill, and frequently by those of the first rank.

They also endeavored to force open the gates of the town or hew them down with axes; and when the fort was built upon a rock, they escalated the precipitous part by means of the testudo, or by short spikes of metal, which they forced into the crevices of the stone, and then applied the ladder to the ramparts.

They had several other engines for sieges not

represented in the sculptures; and the bulwarks used by the Jews on their march to the promised land were doubtless borrowed from those of Egypt, where they had lived until they became a nation. The bulwarks, or movable towers, were of wood, and made on the spot during the siege, the trees of the neighboring country being cut down for the purpose; but the Jews were forbidden to fell the fruit-tree for the construction of warlike engines, or any except those which grew wild or in an uncultivated spot.

The northern and eastern tribes, against whom the Egyptians fought, were armed in many instances with the same weapons as the disciplined troops of the Pharaohs, as bows and spears; they had besides long swords, rude massive clubs and knives; and their coats of mail, helmets and shields varied in form according to the custom of each nation. They also used stones, which were thrown with the hand while defending the walls of a besieged town; but it does not appear that either the Egyptians or their enemies threw them on any other occasions except with a sling.

After the accession of the eighteenth dynasty the practice of fortifying towns seems to have been discontinued, and fortresses or walled towns were not then used, except on the edge of the desert and on the frontiers where large garrisons were required. To supply their place the temples were provided with lofty pyramidal stone towers, which, projecting beyond the walls, enabled the besieged to command and rake them, while the parapet-wall over the gateway shielded the soldiers who defended the entrance; and the whole plan of an outer wall of circumvallation was carried out by the large crude brick enclosure of the temenos, within which the temple stood. Each temple was thus a detached fort, and was thought as sufficient a protection for itself and for the town as a continuous wall, which required a large garrison to defend it; and neither Thebes nor Memphis, the two capitals, were walled cities.

The field encampment was either a square or a parallelogram, with a principal entrance in one of the faces; and near the centre was the general's tent and those of the principal officers. The general's tent was sometimes surrounded by a double rampart or fosse, enclosing two distinct areas, the outer one containing three tents, probably of the next in command, or of the officers on the staff; and the guards slept or watched in the open air. Other tents were pitched outside these enclosures; and near the external circuit a space was set apart for feeding horses and beasts of burthen, and another for ranging the chariots and baggage. It was near the general's tent, and within the same area, that the altars of the gods, or whatever related to religious matters, the standards and the military chest were kept; and the sacred emblems were deposited beneath a canopy, within an enclosure similar to that of the general's tent.

When compared with the Assyrians and other Asiatic conquerors, the Egyptians hold a high position among the nations of antiquity from their conduct to their prisoners; and the cruel custom of flaying them alive, and the tortures represented in the sculptures of Nineveh, show the Assyrians were guilty of barbarities at a period long after the Egyptians had been accustomed to the refinements of civilized communities.

The captives, too, represented on the façades of

their temples, bound at the feet of the king, who holds them by the hair of the head, and with an uplifted arm appears about to immolate them in the presence of the deity, are merely an emblematical record of his successes over the enemies of Egypt, as is shown by the same subject being represented on monuments erected by the Ptolemies and Cæsars.

The sailors of the "king's ships," or royal navy, were part of the military class, a certain number of whom were specially trained for the sea, though all the soldiers were capable of handling galleys, from their constant practice at the oar on the Nile. The Egyptian troops were therefore employed on board ship by Xerxes in his war against Greece, "being," as Herodotus says, "all sailors." And as ships of war then depended on the skill of their crews in the use of the oar, the employment of the Egyptian soldiers in a sea-fight is not so extraordinary. Many, too, of the Nile boats were built purposely for war, and were used in the expeditions of the Pharaohs into Ethiopia; officers who commanded them are often mentioned on the monuments; and chief or captain of the king's ships is not an uncommon title.

Herodotus and Diodorus both mention the fleet of long vessels or ships of war fitted out by Sesostris on the Arabian Gulf. They were four hundred in number; and there is every reason to believe that the trade, and the means of protecting it by ships of war, existed there at least as early as the twelfth dynasty, about two thousand years before our era.

The galleys or ships of war used in their wars out of Egypt differed from those of the Nile. They were less raised at the head and stern; and on each side, throughout the whole length of the vessel, a wooden bulwark, rising considerably above the gunwale, sheltered the rowers, who sat behind it, from the missiles of the enemy, the handles of the oars passing through an aperture at the lower part.

The ships in the sea-fight represented at Thebes fully confirm the statement of Herodotus that the Egyptian soldiers were employed on board them, as their arms and dress are exactly the same as those of the heavy infantry and archers of the army, and the quilted helmet of the rowers shows they also were part of the same corps. Besides the archers in the raised poop and fore-castle, a body of slingers was stationed in the tops, where they could with more facility manage that weapon and employ it with effect on the enemy.

On advancing to engage a hostile fleet, the sail was used till they came within a certain distance, when the signal or order having been given to clear for action, it was reefed by means of ropes running in pulleys or loops upon the yard. The ends of these ropes, which were usually four in number, dividing the sail as it rose into five folds, descended and were attached to the lower part of the mast, so as to be readily worked when the sail required to be pulled up at a moment's notice, either in a squall of wind or any other occasion; and in this respect, and in the absence of a lower yard, the sail of the war galley greatly differed from that of the boats on the Nile. Having prepared for the attack, the rowers, whose strength had been hitherto reserved, plied their oars; the head was directed toward an enemy's vessel, and showers of missiles were thrown from the fore-castle and tops as they advanced. It was of great importance to strike their opponent on the side; and when the steersman, by a skillful manœuvre, could

succeed in this, the shock was so great that they sank it, or obtained a considerable advantage by crippling the oars.

The small Egyptian galleys do not appear to have been furnished with a beak, like those of the Romans, which, being of bronze sharply pointed, and sometimes below the water's surface, often sank a vessel at once; but a lion's head fixed to the prow supplied its place, and being probably covered with metal, was capable of doing great execution when the galley was impelled by the force of sixteen or twenty oars. This head occasionally varied in form, and perhaps served to indicate the rank of the commander, the name of the commander, the name of the vessel or the deity under whose protection they sailed, unless indeed the lion was always chosen for their war-galleys, and the ram, oryx and others confined to the boats connected with the service of religion.

Some of the war-galleys on the Nile were furnished with forty-four oars, twenty-two being represented on one side, which, allowing for the steerage and prow, would require their total length to be about one hundred and twenty feet. They were furnished, like all the others, with one large square sail; but the mast, instead of being single, was made of two limbs of equal length, sufficiently open at the top to admit the yard between them, and secured by several strong stays, one of which extended to the prow and others to the steerage of the boat. Over the top of the mast a light rope was passed, probably intended for furling the sail, which last, from the horizontal lines represented upon it, appears to have been like those of the Chinese, and is a curious instance of a sail apparently made of the papyrus.

This double mast was common of old, during the fourth and other early dynasties, but it afterward gave place entirely to the single one, with bars or rollers at the upper part serving for pulleys, over which the ropes passed; and sometimes rings were fixed to it, in which the halliards worked.

In this, as in other Egyptian boats, the braces were fixed to the end of the yard, which, being held by a man seated in the steerage or upon the cabin, served to turn the sail to the right and left; they were common to all boats, and at the lower end of the sail (which in these boats had no yard) were the sheets, which were secured within the gunwale. The mode of steering is different from that usually described in the Egyptian paintings; and instead of a rudder in the centre of the stern or at either side, it is furnished with three on the same side, a peculiarity which, like the double mast and the folding sail, was afterward abandoned as cumbersome and imperfect. This boat shows satisfactorily their mode of arranging the oars while not required during a favorable wind; they were drawn up through the ring or band in which they turned, and they were probably held in that position by a thong or loop passing over the handle.

#### VI. The Different Classes of Egyptians. —Agriculture.—Productions of Egypt. —Festivals of the Peasants.—Gardeners, Huntsmen, Boatmen of the Nile.

The high estimation in which the priestly and military professions were held in Egypt placed them far above the rest of the community, but the other classes had also their degrees of consequence, and individuals enjoyed a position and importance in proportion to their respectability, their talents or their wealth.

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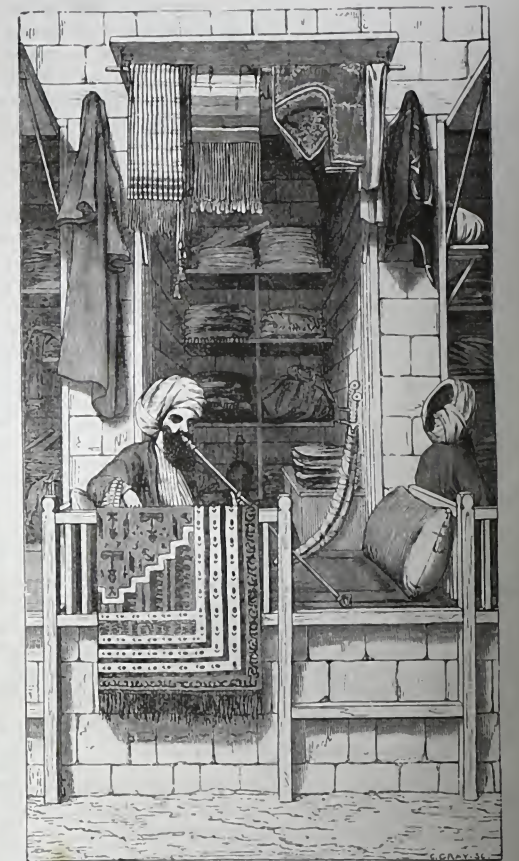
According to Herodotus, the whole Egyptian community was divided into seven tribes, one of which was the sacerdotal, another of the soldiers, and the remaining five of the herdsmen, swineherds, shopkeepers, interpreters and boatmen. Diodorus states that, like the Athenians, they were distributed into three classes—the priests, the peasants or husbandmen, from whom the soldiers were levied, and the artisans, who were employed in handicraft and other similar occupations, and in common offices among the people—but in another place he extends the number to five, and reckons the pastors, husbandmen and artificers independent of the soldiers and priests. Strabo limits them to three, the military, husbandmen and priests; and Plato divides them

into six bodies, the priests, artificers, shepherds, huntsmen, husbandmen and soldiers, each peculiar art or occupation, he observes, being confined to a certain subdivision of the caste, and every one being engaged in his own branch without interfering with the occupation of another. Hence it appears that the first class consisted of the priests, the second of the soldiers, the third of the husbandmen, gardeners, huntsmen, boatmen of the Nile and others, the fourth of artificers, tradesmen and shopkeepers, carpenters, boatbuilders, masons, and probably potters, public weighers and notaries, and in the fifth may be reckoned pastors, poulterers, fowlers, fishermen, laborers and, generally speaking, the common people. Many of these were again subdivided, as the artificers and tradesmen, according to their peculiar trade or occupation; and as the pastors, into oxherds, shepherds, goat herds and swineherds, which last were, according to Herodotus, the lowest grade, not only of the class, but of the whole community, since no one would either marry their daughters or establish any family connection with them. So degrading was the occupation of tending swine that they were looked upon as impure, and were even forbidden to enter a temple without previously undergoing a purification, and the prejudices of the Indians against this class of persons almost justify our belief in the statement of the historian.

Without stopping to inquire into the relative rank of the different subdivisions of the third class, the importance of agriculture in a country like Egypt, where the richness and productiveness of the soil have always been proverbial, suffices to claim the first place for the husbandmen.

The abundant supply of grain and other produce gave to Egypt advantages which no other country possessed. Not only was her dense population supplied with a profusion of the necessities of life, but the sale of the surplus conferred considerable benefits on the peasant, in addition to the profits which thence accrued to the state, for Egypt was a granary where from the earliest times all people felt sure of finding a plentiful store of corn; and some idea may be formed of the quantity produced from the circumstance of "seven plentiful years" affording, from the superabundance of the crops, a sufficiency of corn to supply the whole population during seven years of dearth, as well as "all countries" which sent to Egypt "to buy" it, when Pharaoh, by the advice of Joseph, laid up the annual surplus for that purpose.

The right of exportation and the sale of superfluous produce to foreigners belonged exclusively to the government, as is distinctly shown by the sale of corn to the Israelites from the royal stores, and the collection having been made by Pharaoh only; and it is probable that even the rich landowners were in the habit of selling to government whatever quantity remained on hand at the approach of each successive harvest, while the agricultural laborers, from their frugal mode of living, required very little wheat and barley, and were generally contented, as at the present day, with bread made of the doora flour, children, and even grown persons, according to Diodorus, often living on roots and esculent herbs, as the papyrus, lotus and others, either raw, roasted or boiled.



A MODERN EGYPTIAN BAZAAR, OR MARKET SHOP.

The government did not interfere directly with the peasants respecting the nature of the produce they intended to cultivate, and the vexations of later times were unknown under the Pharaohs. They were thought to have the best opportunities of obtaining from actual observation an accurate knowledge on all subjects connected with husbandry; and as Diodorus observes, "being from their infancy brought up to agricultural pursuits, they far excelled the husbandmen of other countries, and had become acquainted with the capabilities of the land, the mode of irrigation, the exact season for sowing and reaping, as well as all the most useful secrets connected with the harvest, which they had derived from their ancestors and had improved by their own experience." "They rented," says the same historian, "the arable lands belonging to the kings, the priests and the military class, for a small sum, and employed their whole



time in the tillage of their farms;" and the laborers who cultivated land for the rich peasants or other landed proprietors were superintended by the steward or owner of the estate, who had authority over them, and the power of condemning delinquents to the bastinado. This is shown by the paintings of the tombs, which frequently represent a person of consequence inspecting the tillage of the field, either seated in a chariot, walking or leaning on his staff, accompanied by a favorite dog.

Their mode of irrigation was the same in the field of the peasant as in the garden of the villa, and the principal difference in the mode of tilling the former consisted in the use of the plough.

The usual contrivance for raising water from the Nile for watering the crops was the shadoof, or pole and bucket, so common still in Egypt, and even the water-wheel appears to have been employed in more recent times.

The sculptures of the tombs frequently represent canals conveying the water of the inundation into



MODERN EGYPTIAN FISHERMAN.

the fields; and the proprietor of the estate is seen, as described by Virgil, plying in a light painted skiff or papyrus punt, and superintending the maintenance of the dykes or other important matters connected with the land. Boats carry the grain to the granary or remove the flocks from the lowlands; as the water subsides the husbandman ploughs the soft earth with a pair of oxen; and the same subjects introduce the offering of first-fruits to the gods, in acknowledgment of the benefits conferred by "a favorable Nile." The main canal was usually carried to the upper or southern side of the land, and small branches leading from it at intervals traversed the fields in straight or curving lines, according to the nature or elevation of the soil.

The inundation began about the end of May, sometimes rather later; but about the middle of June the gradual rise of the river was generally perceived; and the comparatively clear stream assumed a red and turbid appearance, caused by the floods of the rainy season in Abyssinia, the annual cause of the inundation. It next assumed a green appearance; and being unwholesome during that short period, care was taken to lay up in jars a sufficient supply

of the previous turbid but wholesome water, which was used until it reassumed its red color. This explains the remark of Aristides, "that the Egyptians are the only people who preserve water in jars, and calculate its age as others do that of wine;" and may also be the reason of water-jars being an emblem of the inundation, though the calculation of the "age" of the water is an exaggeration. Perhaps, too, the god Nilus being represented of a blue and a red color may allude to the two different appearances of the low and high Nile.

In the beginning of August the canals were opened and the waters overflowed the plain. That part nearest the desert, being the lowest level, was first inundated, as the bank itself, being the highest, was the last part submerged, except in the Delta, where the levels were more uniform, and where, during the high inundations, the whole land, with the exception of its isolated villages, was under water. As the Nile rose the peasants were careful to remove the flocks and herds from the lowlands; and when a sudden irruption of the water, owing to the bursting of a dyke, or an unexpected and unusual increase of the river, overflowed the fields and pastures, they were seen hurrying to the spot, on foot or in boats, to rescue the animals and to remove them to the high grounds above the reach of the inundation. Some, tying their clothes upon their heads, dragged the sheep and goats from the water and put them into boats; others swam the oxen to the nearest high ground; and if any corn or other produce could be cut or torn up by the roots in time to save it from the flood, it was conveyed on rafts or boats to the next village. And though some suppose the inundation does not now attain the same height as of old, those who have lived in the country have frequently seen the villages of the Delta standing, as Herodotus describes them, like islands in the Ægean Sea, with the same scenes of rescuing the cattle from the water.

Guards were placed to watch the dykes which protected the lowlands, and the utmost care was taken to prevent any sudden influx of water which might endanger the produce still growing there, the cattle or the villages. And of such importance was the preservation of the dykes that a strong guard of cavalry and infantry was always in attendance for their protection; certain officers of responsibility were appointed to superintend them, being furnished with large sums of money for their maintenance and repairs; and in the time of the Romans, any person found destroying a dyke was condemned to hard labor in the public works or in the mines, or was branded and transported to the oasis. According to Strabo, the system was so admirably managed "that art contrived sometimes to supply what nature denied, and, by means of canals and embankments, there was little difference in the quantity of land irrigated, whether the inundation was deficient or abundant." "If," continues the geographer, "it rose only to the height of eight cubits, the usual idea was that a famine would ensue, fourteen being required for a plentiful harvest; but when Petronius was prefect of Egypt, twelve cubits gave the same abundance, nor did they suffer from want even at eight;" and it may be supposed that long experience had taught the ancient Egyptians to obtain similar results from the same means, which, neglected at a subsequent period, were revived rather than, as Strabo thinks, first introduced by the Romans.

In some parts of Egypt the villages were liable

to be overflowed when the Nile rose to a more than ordinary height, by which the lives and property of the inhabitants were endangered; and when their crude brick houses had been long exposed to the damp, the foundations gave way, and the fallen walls, saturated with water, were once more mixed with the mud from which they had been extracted. On these occasions the blessings of the Nile entailed heavy losses on the inhabitants; for according to Pliny, "if the rise of the water exceeded sixteen cubits, a famine was the result, as when it only reached the height of twelve." In another place he says: "A proper inundation is of sixteen cubits; . . . in twelve cubits, the country suffers from famine, and feels a deficiency even in thirteen; fourteen cause joy, fifteen security, sixteen delight; the greatest rise of the river to this period being of eighteen cubits, in the reign of Claudius, the least during the Pharsalic war."

From all that can be learnt respecting the rise of the Nile, it is evident that the actual height of the inundation is the same now as in former times, and maintains the same proportion with the land it irrigates; and that, in order to arrive at great accuracy in its measurement, the scales of the Nilometers ought, after certain periods, to be raised in an equal ratio, as may be seen by any one who visits those of Cairo and Elephantine; for the bed of the river gradually rises from time to time, and the level of the land, which always keeps pace with that of the river, increases in a ratio of six inches in a hundred years in some places (as about Elephantine), and in others less, varying according to the distance down the stream. The consequence, and indeed the proof, of which is that the highest scale in the Nilometer at the island of Elephantine, which served to measure the inundation in the reigns of the early Roman emperors, is now far below the level of the ordinary high Nile; and the obelisk of Matareah or Heliopolis, the Colossi of the Theban plain, and other similarly situated monuments, are flooded to a certain height by the waters of the inundation and imbedded in a stratum of alluvial soil deposited around their base.

The continual increase in the elevation of the bed of the river naturally produced those effects mentioned by Herodotus and other writers, who state that the Egyptians were obliged from time to time to raise their towns and villages in order to secure them from the effects of the inundation; and that the same change in the levels of the Nile and the land took place in former ages as at the present day is shown by the fact of Sabaco having found it necessary to elevate the towns throughout the country, which had been previously protected by similar means in the reign of Sesostris. This was done by the inhabitants of each place who had been condemned for great crimes to the public works. Bubastis was raised more than any other city; and the lofty mounds of Tel Basta which mark its site fully confirm the observation of Herodotus, and show, from the height of those mounds above the present plain, after a lapse of seven hundred and seventy years, that "the Ethiopian monarch elevated the sites of the towns much more than his predecessor Sesostris had done" when that conqueror employed his captives in making the canals of Egypt. And if its height was in proportion to the number of its criminals, Bubastis could not boast of the morality of its inhabitants.

On a rough calculation, it may be said that the land about Elephantine has been raised about nine

feet in seventeen hundred years; at Thebes, about seven; and in a less degree toward the Delta and the sea, where the extensive surface of the land, compared to the narrow valley above Memphis, alters the proportions in its elevation until, at the mouths of the Nile, there is no perceptible rise of the soil from alluvial deposit.

There is another singular fact connected with the inundation in different places—that throughout the valley lying to the south of the Delta the actual banks of the Nile are much more elevated than the land of the interior at a distance from the river, and are seldom quite covered with water even during the highest inundations, though the bank then projects very little above the level of the stream; and in some places the peasant is obliged to keep out the water by temporary embankments. This difference of level may be accounted for partly by the continued cultivation of the soil by the river side, which, being more conveniently situated for artificial irrigation, has a constant succession of crops; for it is known that tillage has the effect of raising land, from the accumulation of decayed vegetable substances, the addition of dressing and other causes; and the greater depression of the plain in the interior is owing, in some degree, to the numerous channels in that direction and to the effect of the currents which pass over it as the water covers the land, though they are not sufficient to account for the great difference between the height of the bank and the land near the edge of the desert, which is often twelve or fifteen feet, as may be seen from the comparative height of the same horizontal dyke at those two points.

These elevated roads, the sole mode of communication by land from one village to another during the inundation, commence on a level with the bank of the river, and as they extend to the interior are there so much higher than the fields that room is afforded for the construction of arches to enable the water to pass through them, though the larger bridges are only built on those parts where ancient or modern canals have caused a still greater depression of the land.

The canals, like the dykes, were the constant care of the magistrates in old times, and they were furnished with sluices and other appliances to regulate the supply of water and to turn the fisheries to good account.

The water of the inundation was differently managed in various districts. This depended either on the relative levels of the adjacent lands or on the crops they happened to be cultivating at the time. When a field lay fallow or the last crop had been gathered, the water was permitted to overflow it as soon as its turn came to receive it from the nearest sluices, or in those parts where the levels were low and open to the ingress of the rising stream as soon as the Nile had arrived at a sufficient height; but when the last autumn crop was in the ground every precaution was taken to keep the field from being inundated; and "as the water rose gradually, they kept it out by small dams, which could be opened if required and closed again without much trouble."

As the Nile subsided the water was retained in the fields by proper embankments; and the mouths of the canals being again closed, it was prevented from returning into the falling stream. By this means the irrigation of the land was prolonged considerably, and the fertilizing effects of the inundation continued until the water was absorbed. And so rapidly does the hot sun of Egypt, even at this late period of the season—in

the months of November and December—dry the mud when once deprived of its covering of water, that no fevers are generated, and no illness visits those villages which have been entirely surrounded by the inundation.

The land being cleared of the water and presenting in some places a surface of liquid mud, in others nearly dried by the sun and the strong north-west winds (that continue at intervals to the end of autumn and the commencement of winter), the husbandman prepared the ground to receive the seed, which was either done by the plough and hoe or by more simple means, according to the nature of the soil, the quality of the produce they intended to cultivate, or the time the land had remained under water.

When the levels were low, and the water had continued long upon the land, they often dispensed with the plough, and, like their successors, broke up the ground with hoes, or simply dragged the moist mud with bushes after the seed had been thrown upon the surface; and then merely drove a number of cattle, asses, pigs or goats into the field to tread in the grain. "In no country," says Herodotus, "do they gather their seed with so little labor. They are not obliged to trace deep furrows with the plough and break the clods, nor to partition out their fields into numerous forms as other people do; but when the river of itself overflows the land, and the water retires again, they sow their fields, driving the pigs over them to tread in the seed; and this being done, every one patiently awaits the harvest." On other occasions they used the plough, but were contented, as we are told by Diodorus and Columella, with "tracing slight furrows with light ploughs on the surface of the land;" and others followed with wooden hoes to break the clods of the rich and tenacious soil.

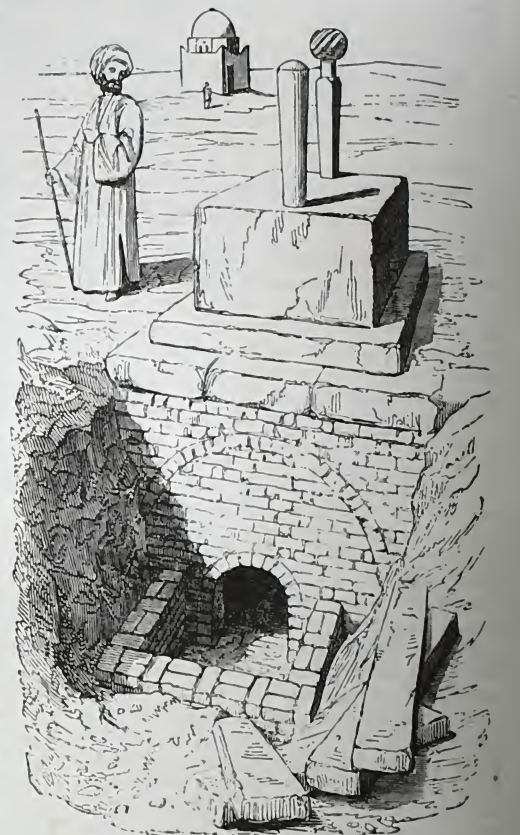
The modern Egyptians sometimes substitute for the hoe a machine called khon-fud, "hedghog," which consists of a cylinder studded with projecting iron pins, to break the clods after the land has been ploughed; but this is only used when great care is required in the tillage of the land, and they frequently dispense with the hoe, contenting themselves, also, with the same slight furrows as their predecessors, which do not exceed the depth of a few inches, measuring from the lowest part to the summit of the ridge. It is difficult to say if the modern Egyptians derived the hint of the "hedghog" from their predecessors; but it is a curious fact that a clod-crushing machine, not very unlike that of Egypt, has only lately been invented in England, which was shown at the great exhibition of 1851.

The ancient plough was entirely of wood, and of as simple a form as that of modern Egypt. It consisted of a share, two handles and the pole or beam, which last was inserted into the lower end of the stilt, or the base of the handles, and was strengthened by a rope connecting it with the heel. It had no coulter, nor were wheels applied to any Egyptian plough; but it is probable that the point was shod with a metal sock, either of bronze or iron. It was drawn by two oxen; and the ploughman guided and drove them with a long goad, without the assistance of reins, which are used by the modern Egyptians. He was sometimes accompanied by another man who drove the animals,

while he managed the two handles of the plough; and sometimes the whip was substituted for the more usual goad.

Cows were occasionally put to the plough, and it may not have been unknown to them that the cow ploughs quicker than the ox.

The mode of yoking the beasts was exceedingly simple. Across the extremity of the pole a wooden yoke or cross-bar, about fifty-five inches or five feet in length, was fastened by a strap lashed backward and forward over a prominence projecting from the centre of the yoke, which corresponded to a similar peg or knob at the end of the pole; and occasionally, in addition to these, was a ring passing over them, as in some Greek chariots. At either end of the yoke was a flat or slightly concave projection, of semicircular form, which rested



A TOMB OF MODERN EGYPT.

on a pad placed upon the withers of the animal, and through a hole on either side of it passed a thong for suspending the shoulder-pieces which formed the collar. These were two wooden bars, forked at about half their length, padded so as to protect the shoulder from friction, and connected at the lower end by a strong, broad band passing under the throat.

Sometimes the draught, instead of being from the withers, was from the head, the yoke being tied to the base of the horns; and in religious ceremonies oxen frequently drew the bier, or the sacred shrine, by a rope fastened to the upper part of the horns, without either yoke or pole.

From a passage in Deuteronomy, "Thou shalt not plough with an ox and an ass together," it might be inferred that the custom of yoking two different animals to the plough was common in Egypt; but it was evidently not so, and the He-



brew lawgiver had probably in view a practice adopted by some of the people of Syria, whose country the Israelites were about to occupy.

The hoe was of wood, like the fork and many other implements of husbandry, and in form was not unlike our letter A, with one limb shorter than the other and curving inward. The longer limb, or handle, was of uniform thickness, round and smooth, sometimes with a knob at the end, and the lower extremity of the blade was of increased breadth, and either terminated in a sharp point or was rounded at the end. The blade was frequently inserted into the handle, and they were bound together, about the centre, with a twisted rope. Being the most common tool—answering for hoe, spade and pick—it is frequently represented in the sculptures, and several, which have been found in the tombs of Thebes, are preserved in the museums of Europe.

The hoe in hieroglyphics stands for the letter M, though the name of this instrument was in Egyptian, as in Arabic, *ṭiré*. It forms the commencement of the word *mai*—"beloved"—and enters into numerous other combinations.

There are no instances of hoes with metal blades, except of very late time, nor is there any proof of the ploughshare having been sheathed with metal.

The axe had a metal blade, either bronze or iron, and the peasants are sometimes represented felling trees with this implement, while others are employed in hoeing the field preparatory to its being sown, confirming what I before observed—that the ancient, as well as the modern, Egyptians frequently dispensed with the use of the plough.

The admission of swine into the fields, mentioned by Herodotus, should rather have been before than after they had sowed the land, since their habits would do little good to the farmer, and other animals would answer as well for "treading in the grain;" but they may have been used before for clearing the fields of the roots and weeds encouraged by the inundation. And this seems to be confirmed by the herd of pigs with water plants represented in the tombs.

They sometimes used a top dressing of nitrous soil, which was spread over the surface—a custom continued to the present day. But this was confined to certain crops, and principally to those reared late in the year, the fertilizing properties of the alluvial deposit answering all the purposes of the richest manure. Its peculiar quality is not merely indicated by its effects, but by the appearance it presents; and when left upon rock and dried by the sun, it resembles pottery, from its brittleness and consistence.

The same quality of soil and alluvial deposit seems to accompany the Nile in its course from Abyssinia to the Mediterranean; and though the White River is the principal stream, being much broader, bringing a larger supply of water and coming from a greater distance than the Blue (Black) River, or Abyssinian branch, which rises a little beyond the Lake Dembea, still this last claims the merit of possessing the real peculiarities of the Nile, and of supplying those fertilizing properties which mark its course to the sea. The White River, or western branch, likewise overflows its banks, but no rich mud accompanies its inundation; and though, from the force of its stream (which brings down numbers of large fish and shells at the commencement of its rise, probably from passing through some large lakes), there is evidence of its being supplied by an abundance of heavy rain, we may conclude that the nature

of the soil, along the whole of its course, differs considerably from that of the Abyssinian branch.

And here I may mention that the name Bahr el Azrek, opposed to Bahr el Abiad, or "White River," should be translated Black (not Blue) River, azrek, though signifying "blue," being also used in the sense of our "jet black;" and *hossán azrek* is a "black (not a blue) horse."

Besides the admixture of nitrous earth, the Egyptians made use of other kinds of dressing, and sought for different productions the soils best suited to them. They even took advantage of the edge of the desert, for growing the vine and some other plants, which, being composed of clay and sand, was peculiarly adapted to such as required a light soil; and the cultivation of this additional tract, which only stood in need of proper irrigation to become highly productive, had the advantage of increasing considerably the extent of the arable land of Egypt. In many places we still find evidence of its having been tilled by the ancient inhabitants, even to the late time of the Roman empire; and in some parts of the Fyoom the vestiges of beds and channels for irrigation, as well as the roots of vines, are found in sites lying far above the level of the rest of the country.

The occupation of the husbandman depended much on the produce he had determined on rearing. Those who solely cultivated corn had little more to do than to await the time of harvest; but many crops required constant attention, and some stood in need of frequent artificial irrigation.

In order to give a general notion of the quality of the crops, and other peculiarities relating to their agriculture, I shall here state the principal productions of Egypt, the times of planting and the season of harvest:

Wheat—sown in November, reaped in beginning of April, a month later than barley; comp. Ex. ix. 32.

Barley—sown at the same time; reaped some in ninety days, some in the fourth month.

Beans—sown in October or November; cut in about four months.

Peas—sown in the middle of November; ripen in ninety or one hundred days.

Lentils and vetches—sown in the middle or end of November; ripen in one hundred or one hundred and ten days.

Lupins—called *ḥapūq* in Coptic, which is still retained in the modern Arabic name *Terminus*.

Clover—sown in the beginning of October; first crop after sixty days, second after fifty more days, third left for seed; if a fourth crop is raised by irrigation, it produces no seed.

A sort of French bean—sown at the same time as wheat in November; ripens in four months. A crop raised by the shadoof in August gathered in about three months; its beans for cooking in sixty days.

Safflower—the flowers used for dyeing, the seeds giving an oil. Sown in the middle of November, seeds ripen in five months.

Lettuce—cultivated for oil. Sown in the middle of November; seeds ripen in five months.

Flax—sown in the middle of November; plucked in one hundred and ten days.

Coleseed and hemp—yields an oil; sown middle of November; cut in one hundred and ten days.

Cummin and coriander—sown in middle of December; cut in four months.

Poppy—sown end of November; seeds ripen in April. The Arabic name signifies father (of) sleep.

Watermelon, and several other Cucurbitæ—sown middle of December; cut in ninety days.

Cucumber and other Cucumis—cut in sixty days.

Doora—-independent of the crop raised by the shadoof and that during the inundation; sown middle of November; ripens in five and a half months.

All these, the ordinary productions of modern Egypt, appear to have been known and cultivated in old times; and according to Dioscorides, from the Helbeh or Trigonella was made the ointment called by Athenæus "Telinon." The Carthamus tinctorius and the pea are now proved, by the discovery of their seeds in a tomb at Thebes, to have been ancient Egyptian plants. The coleseed appears also to have been an indigenous production, and hemp is supposed to have been used of old for its intoxicating qualities.

The castor-berry tree is called by Herodotus *silicyprium*, and the oil *kiki*, which he says is not inferior to that of the olive for lamps, though it has the disadvantage of a strong, unpleasant smell. Pliny calls the tree *cici*, which he adds, "grows abundantly in Egypt, and has also the names of *croton*, *trixis*, tree *seasamum* and *ricinus*;" and he records his very natural dislike to castor-oil. The mode he mentions of extracting the oil by putting the seeds into water over a fire and skinning the surface is the manner now adopted in Egypt, though he says the ancient Egyptians merely pressed them after sprinkling them with salt. The press indeed is employed for this purpose at the present day, when the oil is only wanted for lamps, but by the other method it is more pure; and the coarser qualities not being extracted, it is better suited for medicinal purposes.

Strabo says, "Almost all the natives of Egypt used its oil for lamps, and workmen, as well as the poorer classes, both men and women, anointed themselves with it," giving it the same name, *kiki*, as Pliny, which he does not confine, like Herodotus, to the oil; and of all those by which it was formerly known in Egypt or Greece, no one is retained by the modern Egyptians. It grows in every part of Upper and Lower Egypt, but the oil is now little used in consequence of the extensive culture of the lettuce, the coleseed, the olive, the carthamus and the *simsim*, which afford a better quality for burning. It is therefore seldom employed except for the purpose of adulterating the lettuce and other oils; and the *ricinus*, though a common plant, is rarely cultivated in any part of the country.

The enicon, a plant unknown in Italy, according to Pliny was sown in Egypt for the sake of the oil its seed afforded; the chorticon, *utrica* and *amaracus* were cultivated for the same purpose, and the cypros, a tree resembling the *ziziphus* in its foliage, with seeds like the coriander, was noted in Egypt, particularly on the Canopic branch of the Nile, for the excellence of its oil. Egypt was also famed for its oil of bitter almonds, and many other vegetable productions were encouraged for the sake of their oil, for making ointments or for medicinal purposes.

The trees of ancient Egypt represented on the monuments are the date, *dôm*, sycamore, pomegranate, persea, tamarisk and *Periploca sea-mone*; and the fruit, seeds or leaves of the *nebk*, vine, fig, olive, *mokhayt* (*Cordia myxa*), *khuroob* or locust tree, palma Christi or *cici*, *sont* or acanthus, bay, and *egleeg* or *balanites*, have been found in the tombs of Thebes; as well as of the areca, tamarind, myrobalanus and others, which are the produce either of India or the interior of Africa. And

though these last are not the actual productions of Egypt, they are interesting, as they show the constant intercourse maintained with those distant countries. One instance has been met with of the pine-apple in glazed pottery. The sculptures also represent various flowers, some of which may be recognized, while others are less clearly defined and might puzzle the most expert botanist.

Little attention is paid by the inhabitants of modern Egypt to the cultivation of plants beyond those used for the purpose of food, or to the growth of trees, excepting the palm, large groves of which are met with in every part of the country; and if the statement of Strabo be true, that "in all (Lower) Egypt the palm was sterile or bore an uneatable fruit, though of excellent quality in the Thebaid," this tree is now cultivated with more success in Lower Egypt than in former times, some of the best quality of dates being produced there, particularly at Korayn, to the east of the Delta, where the kind called *Anaree* is superior to any produced to the north of Nubia.

Few timber trees are reared in these days either in Upper or Lower Egypt. Some sycamores, whose wood is required for water-wheels and other purposes, a few groups of *athals*, or Oriental tamarisks, used for tools and other implements requiring a compact wood, and two or three groves of *sont*, or mimosa Nilotica, valuable for its hard wood and for its pods used in tanning, are nearly all that the modern inhabitants retain of the many trees grown by their predecessors. But their thriving condition, as that of the mulberry trees (planted for the silk-worms), which form, with the mimosa Lebbeck, some shady avenues in the vicinity of Cairo, and of the cassia fistula (bearing its dense mass of blossoms in the gardens of the metropolis), shows that it is not the soil, but the industry of the people, which is wanting to encourage the growth of trees.

The thickets of acanthus, alluded to by Strabo, still grow above Memphis, at the base of the low Libyan hills. In going from the Nile to Abydos, you ride through the grove of acacia once sacred to Apollo, and see the rising Nile traversing it by a canal, as when the geographer visited that city, even then reduced to the condition of a small village; and groves of the same tree may here and there be traced in other parts of the Thebaid, from which it obtained the name of the Thebaic thorn.

Above the cataracts the *sont* grew in profusion a few years ago upon the banks of the Nile, enabling the poor Nubians to send abundance of charcoal for sale to Cairo; and its place is supplied in the desert by the *scâleh* and other of the mimosa tribe, which are indigenous to the soil.

The principal woods used by the Egyptians were the date, *dôm*, sycamore, several acacias, the two tamarisks, the *egleeg* or *balanites*, ebony, fir and cedar. The various purposes to which every part of the palm or date tree was applied have been already noticed, as well as of the *dôm*, or Theban palm. Sycamore wood was employed for coffins, boxes, small idols, doors, window-shutters, stools, chairs and cramps for building; for handles of tools, wooden pegs or nails, cramps, idols, small boxes and those parts of cabinet-work requiring hard, compact wood the *sont* (acacia Nilotica) was usually preferred; and spears were frequently made of other acacias which grew in the interior or on the confines of the desert.

For cramps in walls and tools of various kinds the wood of the Tamarix Orientalis was much used, and even occasionally for pieces of furniture, for which purpose the *egleeg* was also em-

ployed; but the principal woods adopted by the cabinet-maker for fine work were ebony, fir and cedar. Of these three the first came from Africa, and formed, with ivory, gold, ostrich feathers, dried fruits and skins, the principal object of the annual tribute brought to Egypt by the conquered tribes of Ethiopia and the Soodân; but fir and cedar were imported from Syria, the last two being in great demand for common furniture, small boxes, coffins and various objects connected with the dead.

Other woods of a rare and valuable kind were brought to Egypt by the people of Asia tributary to the Pharaohs; and the importance attached to them may be estimated by their being frequently imitated, for the satisfaction of those who could not afford to purchase furniture or trinkets of so expensive a material.

Egypt also produced some fungi useful for dyeing; the pods of the *Acacia Nilotica*, the bark of the *scâleh* acacia and the wood and bark of the *errin*, or *Rhus oxyacanthoides*, for tanning; and the *Periploca sea-mone* for euring skins.

White crops were of course the principal cultivated productions in the valley of the Nile, and wheat and barley were grown in every part of Egypt.

Like the Romans, they usually brought the seed in a basket, which the sower held in his left hand or suspended on his arm (sometimes with a strap around his neck), while he scattered the seed with his right; and he sometimes followed the plough in those fields which required no further preparation with the hoe or were free from the roots of noxious weeds. The mode of sowing was what we term broadcast; the seed was scattered loosely over the surface, whether ploughed or allowed to remain in its unbroken muddy state; and in no agricultural scene is there any evidence of drilling or dibbling.

Corn and those productions which did not require constant irrigation were sown in the open field, as in other countries; but for indigo, esculent vegetables and herbs the fields were portioned out into the usual square beds, surrounded by a raised border of earth to keep in the water, which was conducted into them by channels from the *shadoof* or poured in with buckets.

Wheat was cut in about five, barley in four, months; the best quality, according to Pliny, being grown in the Thebaid. The wheat, as at the present day, was all bearded, and the same varieties, doubtless, existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream. This is the kind which has been lately grown in England, and which is said to have been raised from grains found in the tombs of Thebes. It is no longer cultivated in Upper Egypt, being only grown in small quantities in the Delta; and this is the more remarkable as it renders the substitution of modern for ancient wheat at Thebes very improbable.

The wheat was cropped a little below the ear with a toothed sickle, and carried to the threshing-floor in wicker paniers upon asses or in rope nets, the gleaners following to collect the fallen ears in hand-baskets. The rope net, answering to the *Shenfeh* of modern Egypt, was borne on a pole by two men, and the threshing-floor was a level circular area near the field or in the vicinity of the granary, where, when it had been well swept, the ears were deposited, and cattle were driven over it to tread out the grain. While superintending the animals so employed the Egyptian peasants,

like their modern successors, relieved their labors by singing; and in a tomb at Eileithias this song of the threshers is written in hieroglyphics over oxen treading out the grain: "(1) Thresh for yourselves (*twice*, a), (2) O oxen, (3) thresh for yourselves (*twice*, b), (4) measures for yourselves, (5) measures for your masters." The discovery and translation of this are due to Champollion, to whom all who study hieroglyphics are under such infinite obligations, and whose talents were beyond all praise.

A certain quantity was first strewed in the centre of the area; and when this had been well triturated by the animals' feet, more was added by means of large wooden forks, from the main heap, raised around, and forming the edge of, the threshing-floor; and so on till all the grain was trodden out. This process, called *trituration*, was generally adopted by ancient, as by some modern, people. Sometimes the cattle were bound together by a piece of wood or a rope fastened to their horns or necks, in order to force them to go round the heap and tread it regularly, the driver following behind them with a stick.

After the grain had been trodden out, they winnowed it with wooden shovels; it was then carried to the granary in sacks, each containing a fixed quantity, which was determined by wooden measures, a scribe noting down the number, as called by the teller who superintended its removal. Sweepers with small hand-brooms were employed to collect the scattered grain that fell from the measure; and the "innumerable heaps of corn" mentioned by Diodorus, collected from "the field which was round every city," accord well with the representation of the paintings in the tombs, and with those seen at the present day in the villages of the Nile. Sometimes two scribes were present, one to write down the number of measures taken from the heap of corn, and the other to check them by entering the quantity removed to the granary, as well as the number of sacks actually housed—a precaution quite in character with the circumspect habits of the Egyptians.

Oxen, as Herodotus says, were generally used for treading out the grain; and sometimes, though rarely, asses were employed for that purpose.

The Jews had the same custom, and, like the Egyptians, they suffered the ox to tread out the corn unmuzzled, according to the express order of their lawgiver. In later times, however, it appears that the Jews used "threshing instruments;" though, from the offer made to David by Ornan, of "the oxen also," and the use of the word *dus*, "treading," in the sentence, "Ornan was threshing wheat," it is possible that the *trituration* is here alluded to, and that the threshing instruments only refer to the winnowing-shovels, or other implements used on those occasions; though the "new sharp threshing instrument having teeth," mentioned in Isaiah, seems to be the *noreg* or corn-drag, still employed in Egypt, which the Hebrew name "*moreg*," so closely resembles; and this same word is applied to the "threshing instruments" of Ornan. The Jews, like the Greeks, bound up the wheat when cut into sheaves, which was sometimes done by the Egyptians, though their usual custom was to put it into baskets or rope nets, and to carry it loose to the threshing-floor.

The modern Egyptians cut the wheat close to the ground, barley and doora being plucked up by the roots, and having bound it in sheaves, carry it to a level and cleanly swept area near the field, in the centre of which they collect it in a



heap, and then, taking a sufficient quantity, spread it upon the open area, and pass over it the noreg drawn by two oxen, the difference in the modern and ancient method being that in the former the noreg is used, and the oxen go round the heap, which is in the centre, and not at the circumference, of the threshing-floor. Some instances, however, occur of the heap being in the centre, as at the present day.

The noreg is a machine consisting of a wooden frame, with three cross-bars or axles, on which are fixed circular iron plates, for the purpose of bruising the ears of corn and extracting the grain, at the same time that the straw is chopped up; the first and last axles having each four plates, and the central one three; and at the upper part is a seat on which the driver sits, his weight giving additional effect to the machine. Indeed, the Roman tribulum, described by Varro, appears not to have been very unlike the noreg. It was "a frame made rough by stones or pieces of iron, on which the driver or a great weight was placed; and this, being drawn by beasts yoked to it, pressed out the grain from the ear."

While some were employed in collecting the grain and depositing it in the granary, others gathered the long stubble from the field, and prepared it as provender to feed the horses and cattle; for which purpose it was used by them as by the Romans and the modern Egyptians. They probably preferred reaping the corn close to the ear, in order to facilitate the trituration; and afterward cutting the straw close to the ground, or plucking it by the roots, they chopped it up for the cattle; and this, with dried clover (the drees of modern Egypt), was laid by for autumn, when, the pastures were overflowed by the Nile, the flocks and herds were kept in sheds or pens on the higher grounds, or in the precincts of the villages.

This custom of feeding some of their herds in sheds accords with the Scriptural account of the preservation of the cattle which had been "brought home" from the field; and explains the apparent contradiction of the destruction of "all the cattle of Egypt" by the murrain, and the subsequent destruction of the cattle by the hail, those which "were in the field" alone having suffered from the previous plague, and those in the stalls or "houses" having been preserved.

An instance of stall-fed oxen from the sculptures has been given in the account of the farm-yard and villas of the Egyptians.

The first crop of wheat having been gathered, they prepared the land for whatever produce they next intended to rear; the field was ploughed and sowed, and, if necessary, the whole was inundated by artificial means, as often as the quality of the crop or other circumstances required. The same was repeated after the second and third harvest, for which the peasant was indebted to his own labors in raising water from the Nile—an arduous task, and one from which no showers relieved him throughout the whole season. For in Upper Egypt rain may be said to be unknown, five or six slight showers that annually fall there scarcely deserving that name; and in no country is artificial irrigation so indispensable as in the valley of the Nile.

In many instances, instead of corn they reared clover or leguminous herbs, which were sown as soon as the water began to subside, generally about the commencement of October; and at the same time that corn or other produce was raised on the land just left by the water, another crop was procured by artificial irrigation. This, of course, depended on the choice of each individual, who con-

sulted the advantages obtained from certain kinds of produce, the time required for their succession, or the benefit of the land; for though no soil recovers more readily from the bad effects arising from a repetition of similar crops, through the equalizing influence of the alluvial deposit, it is at length found to impoverish the land, and the Egyptian peasant is careful not to neglect the universal principle in husbandry of varying the produce on the same ground.

Besides wheat, other crops are represented in the paintings of the tombs, one of which, a tall grain, is introduced as a production both of Upper and Lower Egypt. From the color, the height to which it grows compared with the wheat, and the appearance of a round yellow head it bears on the top of its bright green stalk, it is evidently intended to represent the doora or Holcus Sorghum. It was not reaped by a sickle, like the wheat and barley, but men, and sometimes women, were employed to pluck it up; which being done, they struck off the earth that adhered to the roots with their hands, and having bound it in sheaves, they carried it to what may be termed the threshing-floor, where, being forcibly drawn through an instrument armed at the summit with metal spikes, the grain was stripped off and fell upon the well-swept area below. This ancient contrivance is the more remarkable as something of the kind has lately been proposed in England for a similar purpose.

At the end of summer the peasant looked anxiously for the return of the inundation, upon which all his hopes for the ensuing year depended. He watched with scrupulous attention the first rise of the river; the state of its daily increase was noted down and proclaimed by the curators of the Nilometers at Memphis and other places, and the same anxiety for the approaching inundation was felt on each succeeding year. But during this interval he was not idle, and the quantity of water required for artificial irrigation entailed on the peasant incessant labor, except when the Nile was at its highest; and even while watching his water-melons and various cucurbitaceous plants (like the modern fellah, under the shade of a rude "lodge in a garden of cucumbers"), he occupied himself in preparing something that might be serviceable on a future occasion.

During the inundation, when the Nile had been admitted by the canals into the interior and the fields were covered with water, the peasantry indulged in various amusements which this leisure period gave them time to enjoy. Their cattle were housed and supplied with dry food, which had been previously prepared for the purpose; the tillage of the land and all agricultural occupations were suspended, and this season was celebrated as a harvest home, with recreations of every kind. They indulged in feasting and all the luxuries of the table that they could afford; they attended the public games held in some of the principal towns, where the competitors contended for prizes of cattle, skins and other things well suited to the taste or wants of the peasant; and they amused themselves with wrestling-matches, bull-fights and various sports. Many a leisure hour was passed in singing and dancing; and among the songs of the Egyptian peasant, Julius Pollux mentions that of Maneros, who was even celebrated as the inventor of husbandry, an honor generally given to the still more mysterious Osiris. But some songs and games were exclusively appropriated to certain festivals; and this adaptation of peculiar ceremonies to particular occa-

sions is quite consistent with the character of the Egyptians.

They had many festivals connected with agriculture and the produce of the soil, which happened at different periods of the year. In the month Mesore they offered the first-fruits of their lentils to the god Harpocrates, "calling out at the same time, The tongue is Fortune, the tongue is God;" and the allegorical festival of "the delivery of Isis was celebrated immediately after the vernal equinox" to commemorate the beginning of harvest. "Some," says Plutarch, "assimilate the history of those gods to the various changes which happen in the air during the several seasons of the year, or to those accidents which are observed in the production of corn in its sowing and ripening, 'for,' they observe, 'what can the burial of Osiris more aptly signify than the first covering the seed in the ground after it is sown? or his reviving and reappearing, than its first beginning to shoot up? and why is Isis said, upon perceiving herself to be with child, to have hung an amulet about her neck on the sixth of the month Phaophi, soon after sowing-time, but in allusion to this allegory? and who is that Harpocrates, whom they tell us she brought forth about the time of the winter tropic, but those weak and slender shootings of the corn, which are yet feeble and imperfect?'—for which reason it is that the first-fruits of their lentils are dedicated to this god, and they celebrate the feast of his mother's delivery just after the vernal equinox." From this it may be inferred that the festival of the lentils was instituted when the month Mesore coincided with the end of March; for since they were sown at the end of November, and ripened in about one hundred or one hundred and ten days, the first-fruits might be gathered in three months and a half, or "just after the vernal equinox," or the last week in March, which would carry back the original institution of the festival to about two thousand six hundred and fifty years before our era, or some time after the reign of Menes.

"On the 19th day of the first month (Thoth), which was the feast of Hermes, they ate honey and figs, saying to each other, 'How sweet a thing is truth!'—a satisfactory proof that the month itself, and not the first day alone, was called after and dedicated to Thoth, the Egyptian Hermes; and another festival, answering to the "Thesmophoria of the Athenians," was established to commemorate the period when "the husbandmen began to sow their corn in the Egyptian month Athyr."

The boatmen of the Nile belonged to the third class.

They were of different grades, some belonging to the private sailing- or pleasure-boats of the grandees, others to those of burden. They also differed from the sailors of the "long ships" employed at sea, and even from those of the war-galleys on the Nile, which acted as guard-boats, and were also used in the expeditions undertaken by the Pharaohs into Ethiopia. These government boatmen were sometimes employed by the kings in transporting large blocks of stone to ornament the temples; and the immense monolith of granite, brought by Amasis from the first cataract to Saïs, was dragged overland by two thousand boatmen; but those who carried stones in lighters from the quarries were an inferior order and ranked among the common boatmen of the Nile. Even among them the office of steersman seems always to have been very important; and as the pilots of the ships of war had a high rank above the "able seamen"

of the fleet, so the helmsman in the ordinary boats of the Nile was looked upon as little inferior to the captain, standing in the same relative position as the Mestamel to the Ryis of the modern Canga.

VII. Fourth Class: Artificers, Tradesmen or Shopkeepers, Musicians, Builders, Carpenters, Boat-Builders, Masons, Potters, Public Weighers and Notaries, Pounders.—Glass.—False Stones.—Lamps.—Fine Linen.—Looms.—Flax.—Leather.—Papyrus.—Potters.—Carpenters.—Boxes.—Boats.—Metals.—Tin.—Gold Mines.—Iron.—Bronze.—Casting.—Stone Knives.—Pounding in Mortars.

In the fourth class were included the workers in glass, metals, wood and leather, the manufacturers of linen and various stuffs, dyers, tanners, carpenters, cabinet-makers, masons, and all who followed handicraft employments or any kind of trade. The musicians, who gained their livelihood by singing and playing, the leather-cutters and the carvers in stone, and ordinary painters (distinct of course from sculptors and artists), were included in the same class, which was mostly composed of people living in towns. Each craft (as is generally the case in modern Egypt also) had its quarter of the town called after it, as the quarter of the goldsmiths, of the leather-cutters and others, and no one presumed to interfere with the occupation of a different trade from his own. It is even said that every one was obliged by law to follow the same trade as his father; at all events, whether allowed in the beginning of his career to choose for himself or no, he was forced to continue in the one he first belonged to, and each vied with his neighbor in improving his own branch.

According to Diodorus, "no tradesman was permitted to meddle in political affairs or to hold any civil office in the State, lest his thoughts should be distracted by the inconsistency of his pursuits or by the jealousy and displeasure of the master in whose business he was employed. They feared that, without such a law, constant interruptions would take place in consequence of the necessity or desire of becoming conspicuous in a public station, that their proper occupations would be neglected, and that many would be led, by vanity and self-sufficiency, to interfere in matters out of their sphere. They also considered that to follow more than one occupation would be detrimental to their own interests and to those of the community, and that when men, from a motive of avarice, are induced to engage in numerous branches of art, the result generally is that they are unable to excel in any. Such," he adds, "is the case in some countries, where artisans engage in agricultural pursuits or in commercial speculations, and frequently in two or three different arts at once. Many, again, in those communities which are governed on democratic principles, are in the habit of frequenting popular assemblies, and dreaming only of their own interests, receive bribes from the leaders of parties and do ineradicable mischief to the State. But with the Egyptians, if any artisan meddled with political affairs, or engaged in any other employment than the one to which he had been brought up, a severe punishment was instantly inflicted upon him, and it was with this view that the regulations respecting their public and private occupations were instituted by the early legislators of Egypt."

Many arts and inventions were in common use in Egypt for centuries before they are generally supposed to have been known; and we are now and then as much surprised to find that certain things were old three thousand years ago as the Egyptians would be if they could hear us talk of them as late discoveries. One of them is the use of glass, with which they were acquainted at least as early as the reign of the first Osirtasen, more than three thousand eight hundred years ago; and the process of glass-blowing is represented during his reign in the paintings of Beni Hassan, in the same manner as it is on later monuments in different parts of Egypt to the time of the Persian conquest.

The form of the bottle and the use of the blow-pipe are unequivocally indicated in those subjects; and the green hue of the fused material, taken from the fire at the point of the pipe, sufficiently proves the intention of the artist. But even if we had not this evidence of the use of glass, it would be shown by those well-known images of glazed pottery which were common at the same period, the vitrified substance that covers them being of the same quality as glass, and containing the same ingredients fused in the same manner. And besides the many glass ornaments known to be of an earlier period is a bead, found at Thebes, bearing the name of a Pharaoh who lived about 1450 B. C., the specific gravity of which, 25° 23', is precisely the same as of crown glass, now manufactured in Europe and in this country.

Glass bottles are even met with on monuments of the fourth dynasty, dating long before the Osirtasens, or more than four thousand years ago. The transparent substance shows the red wine they contained; and this kind of bottle is represented in the same manner among the offerings to the gods and at the fêtes of individuals, wherever wine was introduced, from the earliest to the latest times. Bottles and other objects of glass are commonly found in the tombs; and though they have no kings' names or dates inscribed upon them (glass being seldom used for such a purpose), no doubt exists of their great antiquity, and we may consider it a fortunate chance that has preserved one bead with the name of a sovereign of the eighteenth dynasty. Nor is it necessary to point out how illogical is the inference that because other kinds of glass have not been found bearing a king's name they were not made in Egypt at, or even before, the same early period.

Pliny ascribes the discovery of glass to some Phœnician sailors accidentally lighting a fire on the sea-shore; but if an effect of chance, the secret is more likely to have been arrived at in Egypt, where natron (or subcarbonate of soda) abounded, than at the seaside, and if the Phœnicians really were the first to discover it on the Syrian coast, this would prove their migration from the Persian gulf to have happened at a very remote period. Glass was certainly one of the great exports of the Phœnicians, who traded in beads, bottles and other objects of that material, as well as various manufactures, made either in their own or other countries, but Egypt was always famed for its manufacture. A peculiar kind of earth was found near Alexandria, without which, Strabo says, it was impossible to make certain kinds of glass of many colors, and of a brilliant quality, and some vases presented by an Egyptian priest to the emperor Hadrian were considered so curious and valuable that they were only used on grand occasions.

Glass bottles of various colors were eagerly

brought from Egypt and exported into other countries, and the manufacture as well as the patterns of many of those found in Greece, Etruria and Rome show that they were of Egyptian work; and though imitated in Italy and Greece, the original art was borrowed from the workmen of the Nile.

Such, too, was their skill in making glass, and in the mode of staining it of various hues, that they counterfeited with success the emerald, the amethyst and other precious stones, and even arrived at an excellence in the art of introducing numerous colors into the same vase, to which our European workmen, in spite of their improvements in many branches of this manufacture, are still unable to attain. A few years ago the glass-makers of Venice made several attempts to imitate the variety of color found in antique cups; but as the component parts were of different densities, they did not all cool or set at the same rapidity, and the vase was unsound. And it is only by making an inner foundation of one color, to which those of the outer surface are afterward added, that they have been able to produce their many-colored vases, some of which were sent to the great exhibition of 1851.

Not so the Egyptians, who combined all the colors they required in the same cup without the interior lining, those which had it being of inferior and cheaper quality. They had even the secret of introducing gold between two surfaces of glass, and in their bottles a gold band alternates within a set of blue, green and other colors. Another curious process was also common in Egypt in early times, more than three thousand years ago, which has only just been attempted at Venice, whereby the pattern on the surface was made to pass in right lines directly through the substance; so that if any number of horizontal sections were made through it each one would have the same device on its upper and under surface. It is in fact a mosaic in glass, made by fusing together as many delicate rods of an opaque glass of the color required for the picture, in the same manner as the woods in Tunbridge-ware are glued together to form a larger and coarser pattern. The skill required in this exquisite work is not only shown by the art itself, but the fineness of the design; for some of the feathers of birds and other details are only to be made out with a lens, which means of magnifying was evidently used in Egypt when this mosaic glass was manufactured. Indeed the discovery of a lens of crystal by Mr. Layard, at Nimroud, satisfactorily proves its use at an early period in Assyria, and we may conclude that it was neither a recent discovery there nor confined to that country.

Winckelmann mentions two pieces of glass mosaic, "one of which, though not quite an inch in length and a third of an inch in breadth, exhibits on a dark and variegated ground a bird resembling a duck, in very bright and varied colors, rather in the manner of a Chinese painting than a copy of nature. The outlines are bold and decided, the colors beautiful and pure, and the effect very pleasing, in consequence of the artist having alternately introduced an opaque and a transparent glass. The most delicate pencil of a miniature-painter could not have traced with greater sharpness the circle of the eyeball or the plumage of the neck and wings, at which part this specimen has been broken. But the most surprising thing is that the reverse exhibits the same bird, in which it is impossible to discover any difference in the smallest details, whence it may be concluded that



the figure of the bird continues through its entire thickness. The picture has a granular appearance on both sides, and seems to have been formed of single pieces, like mosaic work, united with so much skill that the most powerful magnifying glass is unable to discover their junction. From the condition of this fragment it was at first difficult to form any idea of the process employed in its manufacture, and we should have remained entirely ignorant of it had not the fracture shown that filaments of the same colors as on the surface of the glass and throughout its whole diameter passed from one side to the other, whence it has been concluded that the picture was composed of different cylinders of colored glass, which, being subjected to a proper degree of heat, united by partial fusion. I cannot suppose they would have taken so much trouble, and have been contented to make a picture only the sixth of an inch thick, while by employing longer filaments they might have produced one many inches in thickness without occupying any additional time in the process. It is therefore probable this was cut from a larger or thicker piece, and the number of the pictures taken from the same depended on the length of the filaments and the consequent thickness of the original mass. The other specimen, also broken, and about the size of the preceding one, is made in the same manner. It exhibits ornaments of a green, yellow and white color on a blue ground, which consist in volutes, strings of beads and flowers, ending in pyramidal points. All the details are perfectly distinct and unconfused, and yet so very minute that the keenest eye is unable to follow the delicate lines in which the volutes terminate; the ornaments, however, are all continued without interruption through the entire thickness of the piece."

Winckelmann is quite right respecting the mode of forming these glass mosaics, which was made more intelligible by a specimen found in Egypt. It consisted of separate squares, whose original division was readily discovered in a bright light, as well as the manner of adjusting the different parts and of uniting them in one mass, and here and there the heat applied to cement the squares had caused the colors to run between them in consequence of partial fusion from too strong a fire.

Not only were these various parts made at different times, and afterward united by heat, rendered effective on their surfaces by means of a flux applied to them, but each colored line was at first separate, and when adjusted in its proper place was connected with those around it by the same process.

The immense emeralds mentioned by ancient authors were doubtless glass imitations of those precious stones. Such were the colossal statue of Serapis, in the Egyptian labyrinth, nine cubits, or thirteen feet and a half, in height; an emerald presented by the king of Babylon to an Egyptian Pharaoh, which was four cubits, or six feet, long, and three cubits broad; and an obelisk in the temple of Jupiter, which was forty cubits, or sixty feet, in height, and four cubits broad, composed of four emeralds; and to have formed statues of glass of such dimensions, even allowing them to have been of different pieces, was a greater triumph of skill than imitating the stones.

That the Egyptians more than three thousand years ago were well acquainted not only with the manufacture of common glass for beads and bottles of ordinary quality, but with the art of staining it of divers colors, is sufficiently proved by the fragments found in the tombs of Thebes; and

so skillful were they in this complicated process that they imitated the most fanciful devices and succeeded in counterfeiting the rich hues and brilliancy of precious stones. The green emerald, the purple amethyst and other expensive gems were successfully imitated; a necklace of false stones could be purchased at an Egyptian jeweler's to please the wearer or deceive a stranger by the appearance of reality; and some mock pearls found by me at Thebes have been so well counterfeited that even now it is difficult with a strong lens to detect the imposition.

Pliny says the emerald was more easily counterfeited than any other gem, and considers the art of imitating precious stones a far more lucrative piece of deceit than any devised by the ingenuity of man. Egypt was, as usual, the country most noted for this manufacture, and we can readily believe that in Pliny's time they succeeded so completely in the imitation as to render it "difficult to distinguish false from real stones."

Many, in the form of beads, have been met with in different parts of Egypt, particularly at Thebes; and so far did the Egyptians carry this spirit of imitation that even small figures, scarabei and other objects made of ordinary porcelain were counterfeited, being composed of still cheaper materials. A figure which was entirely of earthenware, with a glazed exterior, underwent a somewhat more complicated process than when cut out of stone and simply covered with a vitrified coating. This last could, therefore, be sold at a low price; it offered all the brilliancy of the former, and its weight alone betrayed its inferiority; by which means whatever was novel or pleasing from its external appearance was placed within reach of all classes, or at least the possessor had the satisfaction of seeming to partake in each fashionable novelty.

Such inventions and successful endeavors to imitate costly ornaments by humbler materials not only show the progress of art among the Egyptians, but strongly argue the great advancement they had made in the customs of civilized life; since it is certain that until society has arrived at a high degree of luxury and refinement artificial wants of this nature are not created, and the poorer classes do not feel the desire of imitating the rich in the adoption of objects dependent on taste or accidental caprice.

Glass bugles and beads were much used by the Egyptians for necklaces, and for a sort of network with which they covered the wrappers and cartonnage of mummies. They were arranged so as to form, by their varied hues, numerous devices or figures, in the manner of our bead purses; and women sometimes amused themselves by stringing them for ornamental purposes, as at the present day.

The principal use to which glass was applied by the Egyptians, besides the beads and fancy work already noticed, was for the manufacture of bottles, vases and other utensils; wine was frequently brought to table in a bottle or handed to a guest in a cup of this material, and a body was sometimes buried in a glass coffin. Occasionally a granite sarcophagus was covered with a coating of vitrified matter, usually of a deep green color, which displayed by its transparency the sculptures or hieroglyphic legends engraved upon the stone, a process well understood by the Egyptians, and the same they employed in many of the blue figures of pottery and stone commonly found in their tombs.

In their glass mosaics the colors have a wonder-

ful brilliancy; the blues which are given by copper are vivid and beautifully clear, and one of the reds has all the intenseness of rosso antico, with the brightness of the glassy material in which it is found, thus combining the qualities of a rich enamel.

Many of the porcelain cups discovered at Thebes present a tasteful arrangement of varied hues, and show the skill of the Egyptians and the great experience they possessed in this branch of art. The manner in which the colors are blended and arranged, the minuteness of the lines frequently tapering off to an almost imperceptible fineness, and the varied directions of twisted curves, traversing the substance, but strictly conforming to the pattern designed by the artist, display no ordinary skill, and show that they were perfect masters of the means they employed.

The Egyptian porcelain should perhaps be denominated glass-porcelain, as partaking of the quality of the two, and not being altogether unlike the porcelain-glass invented by the celebrated Réaumur, who discovered, during his curious experiments on different qualities of porcelain, the method of converting glass into a substance very similar to chinaware.

The ground of Egyptian porcelain is generally of one homogeneous quality and hue, either blue or green, traversed in every direction by lines or devices of other colors—red, white, yellow, black, light or dark blue and green, or whatever the artist chose to introduce; and these are not always confined to the surface, but frequently penetrate into the ground, sometimes having passed half or entirely through the fused substance, in which respect they differ from the porcelain of China, where the flowers or patterns are applied to the surface, and justify the use of the term glass-porcelain. In some instances the yellows were put on after the other colors upon the surface of the vase, which was then again subjected to a proper degree of heat, and after this the handles, the rim and the base were added, and fixed by a repetition of the same process. It was not without considerable risk that these additions were made to their porcelain and glass vases, and many were broken during the operation, to which Martial alludes in an epigram on these fragile cups of the Egyptians.

That the Egyptians possessed considerable knowledge of chemistry and the use of metallic oxides is evident from the nature of the colors applied to their glass and porcelain; and they were even acquainted with the influence of acids upon color, being able, in the process of dyeing or staining cloth, to bring about certain changes in the hues by the same means adopted in our own cotton-works, as I shall show in describing the manufactures of the Egyptians.

The art of cutting glass was known to them at the most remote periods, hieroglyphics and various devices being frequently engraved upon vases and beads; they also ground glass; and some, particularly that which bears figures or ornaments in relief, was cast in a mould. Some have supposed that the method of cutting glass was unknown to the ancients, and have limited the period of its invention to the commencement of the seventeenth century of our era, when Gaspar Lehmann, at Prague, first succeeded in it, and obtained a patent from the emperor Rodolph II.; but the specimens of ancient glass, cut, engraved and ground, discovered in Egypt, suffice to prove the art was practiced there of old.

We find that in Rome the diamond was used for

cutting hard stones; for Pliny tells us that diamonds were eagerly sought by lapidaries, who set them in iron handles, having been found to penetrate anything, however hard. He also states that emeralds and other hard stones were engraved, though in early times it was "considered wrong to violate gems with any figures or devices;" and "all gems could be engraved by the diamond." And though we do not know the precise method adopted by the Egyptians for cutting glass and hard stones, we may reasonably conclude they were acquainted with the diamond, and adopted it for engraving them. Emery powder and the lapidary's wheel were also used in Egypt; and there is little doubt that the Israelites learnt the art of cutting and engraving stones in that country.

Some glass bottles were enclosed in wicker-work very nearly resembling what is now called by the Egyptians a damagan, which holds from one to two gallons of fluid; and some of a smaller size, from six to nine inches in height, were protected by a covering made of the stalks of the papyrus or cyperus rush, like the modern bottles containing Florence oil; others again appear to have been partly cased in leather sewed over them, much in the same manner as some now made for carrying liquids on a journey.

Among the many bottles found in the tombs of Thebes and other places, none have excited greater curiosity and surprise than those of Chinese manufacture, presenting inscriptions in that language. Their number is considerable; but though found in ancient tombs, there is no evidence of their having really been deposited there in early Pharaonic or even Ptolemaic times; and so many of the tombs have been occupied till a recent period by the Moslem population that they may have been left there by these their more recent inmates. Professor Rosellini, however, mentions one he met with "in a previously unopened tomb of uncertain date, which" he refers, "from the style of the sculptures, to a Pharaonic period, not much later than the eighteenth dynasty;" and were it not for this, we might suppose them brought from India by Arab traders. They are about two inches in height; one side presents a flower, and the other an inscription, containing, according to Sir J. Davis (in three out of eight he examined), the following legend: "The flower opens, and, lo! another year;" and another has been translated by Mr. Thoms: "During the shining of the moon the fir tree sends forth its sap" (which in a thousand years becomes amber).

The intercourse between Egypt and Greece had been constantly kept up after the accession of Psammitichus and Amasis; and the former country, the parent of the arts at that period, supplied the Greeks and some of the Syrian tribes with numerous manufactures. The Etruscans, too, a commercial people, appear to have had an extensive trade with Egypt, and we repeatedly find small alabaster as well as colored glass bottles in their tombs, which have all the character of the Egyptian; and not only does the stone of the former proclaim by its quality the quarries from which it was taken, but the form and style of the workmanship leave no doubt of the bottles themselves being the productions of Egyptian artists. The same remark applies to many objects found at Nineveh.

It is difficult to say whether the Egyptians employed glass for the purpose of making lamps or lanterns; ancient authors give us no direct information on the subject, and the paintings offer few

representations of lamps, torches or any other kind of light.

Herodotus mentions a "fête of burning lamps," which took place at Saïs, and indeed throughout the country, at a certain period of the year, and describes the lamps used on this occasion as "small vases filled with salt and olive oil, on which the wick floated, and burnt during the whole night;" but he does not say of what materials those vases were made, and they may have been either of glass or of earthenware.

The sculptures of Tel-el-Amarna, again, represent a guard of soldiers, one of whom holds before him what appears to be a lamp, and resembles the cloth or paper lanterns so common in Egypt at the present day.

The Egyptians were always celebrated for their manufacture of linen and other cloths, and the product of their looms was exported to and eagerly purchased by foreign nations. The fine linen and embroidered work, the yarn and woolen stuffs, of the upper and lower country are frequently mentioned and were highly esteemed. Solomon purchased many of these commodities, as well as chariots and horses, from Egypt; and Chemmis, the city of Pan, retained the credit it had acquired in making linen stuffs till about the period of the Roman conquest.

Woolen garments were chiefly used by the lower orders; sometimes also by the rich, and even by the priests, who were permitted to wear an upper robe in the form of a cloak of this material; but undergarments of wool were strictly forbidden them upon a principle of cleanliness; and as they took so much pains to cleanse and shave the body, they considered it inconsistent to adopt clothes made of the hair of animals. No one was allowed to be buried in a woolen garment, in consequence of its engendering worms which would injure the body; nor could any priest enter a temple without taking off this part of his dress.

The quantity of linen manufactured and used in Egypt was very great; and independent of that made up into articles of dress, the numerous wrappers required for enveloping the mummies, both of men and animals, show how large a supply must have been kept ready for the constant demand at home, as well as for that of the foreign market.

That the bandages employed in wrapping the dead are of linen, and not, as some have imagined, of cotton, has been already ascertained by the most satisfactory tests; and though no one among the unscientific inhabitants of modern Egypt ever thought of questioning the fact, received opinion in Europe had till lately decided that they were cotton; and it was forbidden to doubt that "the bands of byssine linen," said by Herodotus to have been used for enveloping the mummies, were cotton.

The accurate experiments made, with the aid of powerful microscopes, by Mr. Bauer, Mr. Thomson, Dr. Ure and others, on the nature of the fibres of linen and cotton threads, have shown that the former invariably present a cylindrical form, transparent and articulated, or jointed like a cane, while the latter offer the appearance of a flat riband, with a hem or border at each edge, so that there is no possibility of mistaking the fibres of either, except perhaps when the cotton is in an unripe state and the flattened shape of the centre is less apparent. The results having been found similar in every instance, and the structure of the fibres thus unquestionably determined, the threads of mummy cloths were submitted to the same test,

and no exception was found to their being linen, nor were they even a mixture of linen and cotton thread.

The fact of the mummy cloths being linen is therefore decided. The name byssus, it is true, presents a difficulty, owing to the Hebrew shash being translated "byssus" in the Septuagint version, and in our own "fine linen," and to shash being the name applied at this day by the Arabs to fine linen, which is of cotton and not of linen; but as the mummy cloths said by Herodotus to be "of byssine sindon" are known to be invariably linen, the byssus cannot be cotton. Herodotus, indeed, uses the expression "tree wool" to denote cotton; and Julius Pollux adopts the same name, distinguishing it also from byssus, which he calls a species of Indian flax. The use of the two words byssus and linen presents no difficulty, since they might be employed, like our flax and linen, to signify the plant and the substance made from it.

Cotton cloth, however, was among the manufactures of Egypt, and dresses of this material were worn by all classes. Pliny states that the Egyptian priests, though they used linen, were particularly partial to cotton robes; and "cotton garments," supplied by the government for the use of the temples, are distinctly mentioned in the Rosetta Stone. Herodotus and Plutarch affirm that linen was preferred, owing as well to its freshness in a hot climate as to its great tendency to keep the body clean, and that a religious prejudice forbade the priests to wear vestments of any other quality; this, however, refers to the inner portion of the dress; and the prohibition of entering a temple with cotton or woolen garments led to the notion that none but linen were worn by them at any time. The same custom was adopted by the votaries of Isis when her rites were introduced by the Greeks and Romans, and linen dresses were appropriated to those who had been initiated in the sacred mysteries.

Whatever restrictions may have been in force respecting the use of cotton among the priesthood, other individuals were permitted to consult their own choice on this point; and it was immaterial whether they preferred during life the coolness of flax or the softness of cotton raiment, provided the body after death was enveloped in bandages of linen, and this regulation accounts for the mummy cloths of the poorest individuals being also found of that material.

It was not only for articles of dress that cotton was manufactured by the Egyptians; a great quantity was used for the furniture of their houses, the coverings of chairs and couches and various other purposes, and a sort of cloth was made of the united filaments of flax and cotton. This is mentioned by Julius Pollux, who, after describing the cotton-plant as an Egyptian production, and stating that cloth was manufactured of the "wool of its nut," says they sometimes "make the wool of it, and the warp of linen"—a quality of cloth still manufactured by the modern Egyptians.

From the few representations which occur in the tombs of Thebes, it has been supposed that the Egyptian looms were of rude construction, and totally incapable of producing the fine linen so much admired by the ancients; and as the paintings in which they occur were executed at a very early period, it has been conjectured that in after times great improvements took place in their construction. But when we consider with what simple means Oriental nations are in the habit of executing the most delicate and complicated work, we



cease to feel surprised at the apparent imperfection of the mechanism or instruments used by the Egyptians; and it is probable that their far-famed "fine linen," mentioned in Scripture and by ancient writers, was produced from looms of the same construction as those represented in the paintings of Thebes and Eileithyas. Nor was the praise bestowed upon that manufacture unmerited; and the quality of one piece of linen found near Memphis fully justifies it, and excites equal admiration at the present day, being to the touch comparable to silk, and not inferior in texture to our finest cambric.

The mummy cloths are generally of a very coarse quality; and little attention was bestowed on the disposition of the threads in the cloths of ordinary manufacture. Mr. Thomson, who examined many specimens of them, is of opinion that the number of threads in the warp invariably exceeded those of the woof, occasionally even by four times the quantity; and as his observations are highly interesting, I shall introduce an extract from his pamphlet on the subject:

"Of the products of the Egyptian loom we know scarcely more than the mummy pits have disclosed to us; and it would be as unreasonable to look through modern sepulchres for specimens and proofs of the state of manufacturing art amongst ourselves as to deduce an opinion of the skill of the Egyptians from those fragments of cloth which envelop their dead, and have come down almost unchanged to our own time. The curious or costly fabrics which adorned the living, and were the pride of the industry and skill of Thebes, have perished ages ago. There are, however, amongst these remains, some which are not unworthy of notice, which carry us back into the workshops of former times, and exhibit to us the actual labors of weavers and dyers of Egypt more than two thousand years ago.

"The great mass of the mummy cloth employed in bandages and coverings, whether of birds, animals or the human species, is of coarse texture, especially that more immediately in contact with the body, which is generally impregnated with resinous or bituminous matter. The upper bandages nearer the surface are finer. Sometimes the whole is enveloped in a covering coarse and thick, and very like the sack of the present day; sometimes in cloth coarse and open, like that used in our cheese-presses, for which it might easily be mistaken. In the college of surgeons are various specimens of these cloths, some of which are very curious.

"The beauty of the texture and peculiarity in the structure of a mummy cloth given to me by Mr. Belzoni were very striking. It was free from gum or resin, or impregnation of any kind, and had evidently been originally white. It was close and firm, yet very elastic. The yarn of both warp and woof was remarkably even and well spun. The thread of the warp was double, consisting of two fine threads twisted together. The woof was single. The warp contained ninety threads in an inch; the woof or weft only forty-four. The fineness of these materials, estimated after the manner of cotton yarn, was about thirty hanks in the pound.

"The subsequent examination of a great variety of mummy cloths showed that the disparity between the warp and woof belonged to the system of manufacture, and that the warp generally had twice or thrice, and not seldom four times, the number of threads in an inch that the woof had; thus, a cloth containing eighty threads of warp in

the inch, of a fineness of about twenty-four hanks in the pound, had forty threads in the woof; another, of one hundred and twenty threads of warp of thirty hanks, had forty; and a third specimen only thirty threads in the woof. These have each respectively double, treble and quadruple the number of threads in the warp that they have in the woof. This structure, so different from modern cloth, which has the proportions nearly equal, originated probably in the difficulty and tediousness of getting in the woof when the shuttle was thrown by hand, which is the practice in India at the present day, and there are weavers still living old enough to remember the universal practice in this country."

Mr. Thomson then mentions some fragments of mummy cloths sent to England by the late Mr. Salt, which he saw in the British Museum. They were "of different degrees of fineness, some fringed at the ends and some striped at the edges." "My first impression," he continues, "on seeing these cloths was that the finest kinds were muslin and of Indian manufacture, since we learn from the 'Periplus of the Erythraean Sea,' ascribed to Arian, but more probably the work of some Greek merchant himself engaged in the trade, that muslins from the Ganges were an article of export from India to the Arabian Gulf; but this suspicion of their being cotton was soon removed by the microscope of Mr. Bauer, which showed that they were all, without exception, linen. Some were thin and transparent, and of very delicate texture. The finest appeared to be made of yarns of near one hundred hanks in the pound, with one hundred and forty threads in the inch in the warp and about sixty-four in the woof. A specimen of muslin in the museum of the East India House, the finest production of the dacca loom, has only one hundred threads in an inch in the warp, and eighty-four in the woof; but the surprising fineness of the yarns, which, though spun by hand, is not less than two hundred and fifty in the pound, gives to this fabric its unrivaled tenuity and lightness.

"Some of the cloths were fringed at the ends, and one, a sort of scarf, about four feet long and twenty inches wide, was fringed at both ends. Three or four threads twisted together with the fingers to form a strong one, and two of these again twisted together, and knotted at the middle and at the end to prevent unraveling, formed the fringe, precisely like the silk shawls of the present day.

"The selvages of the Egyptian cloths are generally formed with the greatest care, and are well calculated by their strength to protect the cloth from accident. Fillets of strong cloth or tape also secure the ends of the pieces from injury, showing a knowledge of all the little resources of modern manufacture. Several of the specimens, both of fine and coarse cloth, were bordered with blue stripes of various patterns, and in some alternating with narrow lines of another color. The width of the patterns varied from half an inch to an inch and a quarter. In the latter were seven blue stripes, the broadest about half an inch wide nearest the selvege, followed by five very narrow ones, and terminated by one an eighth of an inch broad. Had this pattern, instead of being confined to the edge of the cloth, been repeated across its whole breadth, it would have formed a modern gingham, which we can scarcely doubt was one of the articles of Egyptian industry.

"A small pattern about half an inch broad formed the edging of one of the finest of these cloths,

and was composed of a stripe of blue, alternating with three lines of a fawn color, forming a simple and elegant border. These stripes were produced in the loom by colored threads previously dyed in the yarn. The nature of the fawn color I was unable to determine. It was too much degraded by age, and the quantity too small, to enable me to arrive at a satisfactory conclusion. Though I had no doubt the coloring matter of the blue stripes was indigo, I subjected the cloth to the following examination: Boiled in water for some time, the color did not yield in the least, nor was it at all affected by soap nor by strong alkalies; sulphuric acid, diluted only so far as not to destroy the cloth, had no action on the color. Chloride of lime gradually reduced and at last destroyed it. Strong nitric acid, dropped upon the blue, turned it orange, and in the same instant destroyed it. These tests prove the coloring matter of the stripes to be indigo."

Pliny cites four qualities of linen particularly noted in Egypt, the Tanitic and Pelusiac, the Butine and the Tentyritic; and mentions in the same place the cotton tree of Egypt, which he confines to the upper country. He also states that the quantity of flax cultivated in Egypt was accounted for by their exporting linen to Arabia and India; and the quality of that produced by the Egyptian looms was far superior to any other.

The threads used for nets were remarkable for their fineness; and Pliny says "some of them were so delicate that they would pass through a man's ring, and a single person could carry a sufficient number of them to surround a whole wood." Julius Lupus, who died while governor of Egypt, had some of these nets, each string of which consisted of one hundred and fifty threads; a fact perfectly surprising to those who are not aware that the Rhodians preserve to this day in the temple of Minerva the remains of a linen corselet presented to them by Amasis, king of Egypt, whose threads are composed each of three hundred and sixty-five fibres; and in proof of the truth of this, Mutianus, who was thrice consul, lately affirmed at Rome that he had examined it; and the reason of so few fragments remaining was attributable to the curiosity of those who had frequently subjected it to the same scrutiny."

Their nets were made of flax-string, both for fishing and fowling; and portions of them have been discovered at Thebes. The netting-needles were of wood, very like our own, split at each end, and between ten and eleven inches in length, and others were of bronze with the point closed.

Sieves were often made of string, but some of an inferior quality, and for coarse work, were constructed of small thin rushes or reeds (very similar to those used by the Egyptians for writing, and frequently found in the tablets of the scribes); a specimen of which kind of sieve is in the Paris museum. The paintings also represent them made of the same materials; and the first they used were evidently of this humble quality, since the hieroglyphic indicating a sieve is borrowed from them. Horseshair sieves are ascribed by Pliny to the Gauls; the Spaniards, he says, made them of string, and the Egyptians of papyrus stalks and rushes.

The Egyptians were not less famed for their manufacture of paper than for the delicate texture of their linen. The plant from which it was made, the cyperus papyrus of modern botanists, mostly grew in Lower Egypt, in marshy land or in shallow brooks and ponds formed by the innu-

nation of the Nile, where they bestowed much pains on its cultivation.

The right of growing and selling it belonged to the government, who made a great profit by its monopoly; and though we frequently read of the byblus or papyrus being used for constructing canoes or rude punts for making baskets, parts of sandals, sails, and for numerous other common purposes, it is evident that we are to understand in these instances some other species of the numerous family of Cyperus; which is also shown by Strabo's distinguishing the common from "the hieratic byblus."

The real papyrus or hieratic byblus was particularly cultivated in the Sebennytic nome; other parts of the Delta also produced it, and probably even some districts in Upper Egypt. The paper made from it differed in quality, being dependent upon the growth of the plant, and the part of the stalk whence it was taken; and we find many of the papyri which have been preserved vary greatly in their texture and appearance. They are generally fragile and difficult to unroll until rendered pliant by gradual exposure to steam, or the damp of our climates; and some are as brittle as if they had been purposely dried.

We are, however, less surprised at the effect of the parched climate of Upper Egypt, when we consider the length of time they have been kept beyond the reach of moisture; and our drawing-paper, after a very few years, becomes so dry in that country that it is too brittle to fold without breaking. Indeed, those papyri which have not been exposed to the same heat, being preserved in the less arid climate of Lower Egypt, still keep their pliability; and I have a fragment of one from Memphis, which may be bent, and even twisted in any way, without breaking, or without being more injured than a piece of common paper. The hieroglyphics from their style show it to be of an ancient Pharaonic age, and they contain the name of the city where the papyrus was found, "Menofr (or Memphis), the land of the pyramid."

The mode of making papyri was this: The interior of the stalks of the plant, after the rind had been removed, was cut into thin slices in the direction of their length, and these being laid on a flat board, in succession, similar slices were placed over them at right angles; and their surfaces being cemented together by a sort of glue, and subjected to a proper degree of pressure, and well dried, the papyrus was completed. The length of the slices depended of course on the breadth of the intended sheet, as that of the sheet on the number of slices placed in succession beside each other, so that, though the breadth was limited, the papyrus might be extended to an indefinite length.

The papyrus is now no longer used, paper from linen rags and other materials having superseded it; but some few individuals continue to make it in Sicily as a curiosity; and sheets from the plant, which still grows in the Anapus, near Syracuse, are offered to travelers as curious specimens of an obsolete manufacture. I have seen many of these small sheets of papyrus; the manner of placing the pieces is the same as that practiced in former times; but the quality of the paper is very inferior to that of ancient Egypt, owing either to the preparation of the slices of the stalk, before they are glued together, or to the coarser texture of the plant itself, certain spots occurring here and there throughout the surface, which are never seen on those discovered in the Egyptian tombs. The plant is now unknown in Egypt; and the only streams that produce it are the Anapus in Sicily,

and a small one two miles north of Jaffa, where it was found by the Rev. S. Malan.

Pliny thus describes the plant and the mode of making paper: "The papyrus grows in the marsh lands of Egypt, or in the stagnant pools left inland by the Nile, after it has returned to its bed, which have not more than two cubits in depth. The root of the plant is the thickness of a man's arm; it has a triangular stalk, growing not higher than ten cubits (fifteen feet), and decreasing in breadth toward the summit, which is crowned as with a thyrus, containing no seeds, and of no use except to deck the statues of the gods. They employ the roots as fire-wood, and for making various utensils. They even construct small boats of the plant; and out of the rind, sails, mats, clothes, bedding and ropes; they eat it either crude or cooked, swallowing only the juice; and when they manufacture paper from it, they divide the stem, by means of a kind of needle, into thin plates, or laminae, each of which is as large as the plant will admit. . . ."

"All the paper is woven upon a table, and is continually moistened with Nile water, which, being thick and slimy, furnishes an effectual species of glue. In the first place, they form upon a table perfectly horizontal a layer the whole length of the papyrus; which is crossed by another placed transversely, and afterward enclosed within a press. The different sheets are then hung in a situation exposed to the sun, in order to dry, and the process is finally completed by joining them together, beginning with the best. There are seldom more than twenty slips or stripes produced from one stem of the plant."

Pliny makes a strange mistake when he supposes that the papyrus was not used for making paper before the time of Alexander the Great, as papyri are of the most remote Pharaonic periods; and the same mode of writing on them is shown from the sculptures to have been common in the age of Saphis, or Cheops, the builder of the Great Pyramid, two thousand years before Alexander's conquest of Egypt.

It is uncertain until what period paper made of the papyrus continued in general use; there are some deeds and other documents in the Vatican of the fifth and sixth centuries, and in the Munich Library of the seventh, in minuscules; and there is evidence of its having been occasionally employed to the end of the seventh century, when it was superseded by parchment. All public documents, under Charlemagne and his dynasty, were written on this last, and the papyrus was then entirely given up.

Parchment, indeed, had been invented long before, and is supposed to have been first used for writing in the year two hundred and fifty before our era, by Eumenes, king of Pergamus; who, being desirous of collecting a library which should vie with that of Alexandria, and being prevented by the jealousy of the Ptolemies from obtaining a sufficient quantity of papyrus, had recourse to this substitute; and this adoption of it at Pergamus obtained for it the lasting name of Pergamena (parchment). It was made of the skins of sheep and of calves; but to the former the name of parchment is more correctly applied, as to the latter that of vellum. The use of parchment, or of prepared skins, for writing upon, was not, however, first suggested at Pergamus; it had been known ages before in Egypt; and "records kept in the temple" are mentioned in the time of the eighteenth dynasty, twelve hundred years before Eumenes, written upon skins called *Thir*, or

Tahar—a name which, as Mr. Birch thinks, resembles the Chaldee Tzar. Rolls of leather are also found in the tombs, buried with the deceased in lieu of papyri, which are of a very early period, and were adopted in consequence of the high price of the papyrus paper.

The monopoly of the papyrus in Egypt so increased the price of the commodity that persons in humble life could not afford to purchase it for ordinary purposes. Few documents, therefore, are met with written on papyrus, except funeral rituals, the sales of estates and official papers, which were absolutely required, and so valuable was it that they frequently obliterated the old writing and inscribed another document on the same sheet. The same happened afterward with those on parchment. Cicero mentions palimpsests in his time, and one of his own treatises was subjected to this treatment.

For common purposes, pieces of broken pottery, stone, board and leather were used; an order to visit some monument, a soldier's leave of absence, accounts and various memoranda were often written on the fragments of an earthenware vase. An artist sketched a picture which he was about to introduce in a temple or sepulchre on a large flat slab of limestone or on a wooden panel prepared with a thin coating of stucco; and even parts of funeral rituals were inscribed on square pieces of stone, on stuccoed cloth or on leather. But though a rigid monopoly secured the value of the paper, it did not ensure the employment of the plant in its manufacture. Other and better materials were at length discovered for making paper; and the remarkable prophecy of Isaiah, Isa. xix. 7, has come to pass, which foretold the papyrus should "be no more" in Egypt: "The paper reeds by the brooks, by the mouth of the brooks, . . . shall wither, be driven away, and be no more;" and this Egyptian plant no longer grows in Egypt. Yet its name is destined to survive; the Bible or book is so called from the byblus, and its other name, papyrus, will be perpetuated in paper.

It was perhaps the desire to increase its value that caused its disappearance from Egypt, having been rooted out from every spot except where its cultivation was permitted by the government; and Pliny either says, "it only grew in the nome of Sebennytus," or that "nothing was grown in that district but the papyrus."

In the infancy of society various materials were employed for writing, as stones, bricks, tiles, plates of bronze, lead and other metals, wooden tablets, the inner bark and leaves of trees, and the shoulder-bones of animals. Wooden tablets covered with wax were long in use among the Romans, as well as the papyrus, and the inner bark of trees and pieces of linen had been previously adopted by them about B. C. 440.

Many Eastern people still write on the leaves of trees or on wooden tablets, and "waraka" continues to signify in Arabic both "paper" and a "leaf."

The early Arabs committed their poetry and compositions to the shoulder-bones of sheep. They afterward obtained the papyrus paper from Egypt, on which the poems called Moallaqat were written in gold letters; and after their conquest in Asia and Africa, these people so speedily profited by the inventions of the nations they subdued that parchment was manufactured in Syria, Arabia and Egypt, which in color and delicacy might vie with our modern paper. It speedily superseded the use of the papyrus, and continued to be employed until the discovery of the method of mak-



ing paper from cotton and silk, which is proved by Montfaucon to have been known at least as early as A. D. 1100, and is supposed to have been invented about the beginning of the ninth century. Being introduced into Spain from Syria, it was denominated Carta Damascena, and manuscripts on cotton paper are said to exist in the Escorial written in the eleventh century. There are also some on cotton paper in the Munich library of the eleventh century, and of linen at the beginning of the fourteenth century.

It is a matter of doubt to what nation and period the invention of paper manufactured from linen ought to be ascribed. The Chinese were acquainted with the secret of making it from various vegetable substances long before it was known in Europe. The perfection to which they have carried this branch of art continues to excite our admiration, and "the librarian Casiri relates," according to Gibbon, "from credible testimony, that paper was first imported from China to Samarcand A. H. 30 (A. D. 652), and invented, or rather introduced, at Mecca, A. H. 88 (A. D. 710)."

It may, however, be questioned whether it was made from linen at that early period, and we have no positive proof of linen paper being known even by the Saracens prior to the eleventh century. The Moors, as might be expected, soon introduced it into Spain, and the Escorial library is said to contain manuscripts written on this kind of paper as old as the twelfth century.

But paper of mixed cotton and linen, which was made at the same time, appears to have been in more general use, and linen paper continued to be rare in most European countries till the fifteenth century. That it was known in Germany as early as the year 1312 has been satisfactorily ascertained by existing documents, and a letter on linen paper, written from Germany to Hugh Despencer about the year 1315, is preserved in the chapter-house at Westminster, which, even to the water-mark, resembles that made at the present day.

It was not till the close of the sixteenth century that paper was manufactured in England. The first was merely of a coarse brown quality, very similar to that of the modern Arabs, whose skill in this, as in many arts and sciences, has been transferred to people once scarcely known to them and then greatly their inferiors, and writing or printing paper was not made in London before 1690, France and Holland having till that time supplied us with an annual importation to the amount of nearly one hundred thousand pounds.

The tanning and preparation of leather was also a branch of art in which the Egyptians evinced considerable skill; the leather-cutters constituted one of the principal subdivisions of the fourth class, and a district of the city was exclusively appropriated to them in the Libyan part of Thebes, where they were known as "the leather-cutters of the Memnonia."

Leather is little capable of resisting the action of damp and other causes of destruction, so that we cannot reasonably expect to find much of it in a good state of preservation, but the fine quality of the straps placed across the bodies of mummies discovered at Thebes, and the beauty of the figures stamped upon them, satisfactorily prove the skill of the leather-cutters, as well as the antiquity of embossing; and those bearing the names of Sheshonk (Shishak), the contemporary of Solomon, and the other kings of that dynasty, are perfectly preserved.

Many of the occupations of their trade are portrayed on the painted walls of the tombs at Thebes. They made shoes, sandals, the coverings and seats

of chairs or sofas, bow-cases and most of the ornamental furniture of the chariot; harps were also adorned with colored leather, and shields and numerous other things were covered with skin prepared in various ways. They also made skins for carrying water, wine and other liquids, coated within with a resinous substance, as is still the custom in Egypt.

The Arabs prefer the acrid juice of a plant growing in the desert for the purpose, as its effect is still more rapid, and as it has the advantage of making the skin better and more durable.

This plant is the *Periploca seaeamone*; its stalks contain a white milky juice, which exudes from it when bruised, and which is so acrid as to be highly injurious to the eye or to the wounded skin. It supports itself by winding around every neighboring shrub, and its not ungraceful stalks appear to have been occasionally used by the ancient Egyptians for the same ornamental purpose as the ivy, the nightshade and the convolvulus, in forming festoons. But though there is no proof of its having been employed by them in curing skins, it is very probable, as they were so well acquainted with the properties of the plants of the desert and the valley of the Nile; and curriers are represented in the sculptures of Thebes pounding something in a mortar, which is either the *periploca*, lime or some other substance required for the purpose.

According to the Arabs, the method of preparing skins with the *periploca* (their *ghulga*) is as follows: "The skins are first put into flour and salt for three days, and are cleansed of all the fat and impurities of the inside. The stalks of the plant, being rounded between large stones, are then put into the water, which is applied to the inner side of the skin for one day; and the hair having fallen off, the skin is left to dry for two or three days, and the process is completed."

The mode of stretching or bending leather over a form is frequently represented at Thebes; and the semicircular knife, similar to that of our modern curriers, is commonly used by them. The curriers and shoemakers had also a sort of chisel, the common awl (specimens have been found at Thebes similar to our own), a stone for polishing the leather, the cutting-table, the bending form, the horn and a few other utensils; and a prepared skin, the emblem of their trade, was suspended, together with ready-made shoes and other articles, to indicate their skill and to invite a customer.

The shops of an Egyptian town were probably similar to those of Cairo and other Eastern cities, which consist of a square room, open in front, with falling or sliding shutters to close it at night; and the goods, ranged on shelves or suspended against the walls, are exposed to the view of those who pass. In front is generally a raised seat where the owner of the shop and his customers sit during the long process of concluding a bargain previous to the sale and purchase of the smallest article; and here an idle lounge frequently passes whole hours, less intent on benefiting the shopkeeper than in amusing himself with the busy scene of the passing crowd.

Among the many curious customs introduced in the paintings, and still retained in the East, is that of holding a strap of leather or other substance with the toes, which, if always free and unincumbered with tight shoes, retain their full power and pliability; and the singular, I may say primitive, mode of tightening a thong with the teeth while sewing a shoe is also portrayed in the paintings of the same time.

It is probable that, as at the present day, they ate in the open front of their shops, exposed to the view of every one who passed; and to this custom Herodotus may allude when he says, "The Egyptians eat in the street."

There is no direct evidence that the ancient Egyptians affixed the name and trade of the owner of the shop, though the presence of hieroglyphics denoting this last, together with the emblem which indicated it, may seem to argue in favor of the custom; and the absence of many individuals' names in the sculptures is readily accounted for by the fact that these scenes refer to the occupation of the whole trade, and not to any particular person.

Some of the Egyptian vessels were of very great size. Diodorus mentions one of cedar wood dedicated by Sesostrius to the god of Thebes, two hundred and eighty cubits, or four hundred and twenty feet, long; another, built in much later times by Caligula in Egypt to transport one of the obelisks to Rome, carried one hundred and twenty thousand pecks of lentils as ballast; and Ptolemy Philopater built one of forty banks of oars, which was two hundred and eighty cubits (about four hundred and twenty feet) long and forty-eight cubits (about seventy-two feet) in height, or fifty-three (eighty feet) from the keel to the top of the poop, with a crew of four hundred sailors, besides four thousand rowers and near three thousand soldiers. Philopater had another he used on the Nile upward of three hundred feet in length and thirty cubits (forty-five feet) in breadth, and nearly forty (sixty feet) high; and Ptolemy Philadelphus had two of thirty banks, one of twenty, four of fourteen, two of twelve, fourteen of eleven, thirty of nine, thirty-seven of seven, five of six, seventeen of five and more than twice that number of four and three banks, with others of smaller size.

Of the origin of navigation no satisfactory conjecture can be offered, nor do we know to what nation to ascribe the merit of having conferred so important a benefit on mankind.

It is evident that the first steps were slow and gradual, and that the earliest attempts to construct vessels on the sea were rude and imperfect.

Ships of burden were originally mere rafts, made of the trunks of trees bound together, over which planks were fastened, which Pliny states to have been first used on the Red Sea; but he is wrong in limiting the era of shipbuilding to the age of Danaus, and in supposing that rafts alone were employed until that period. Rafts were adopted, even to carry goods, long after the invention of ships, as they still are for some purposes on rivers and other inland waters; but boats, made of hollow trees and various materials, covered with hides or pitch, were also of very early date, and to these may be ascribed the origin of planked vessels. Improvement followed improvement, and in proportion as civilization advanced the inventive genius of man was called forth to push on an invention so essential to those communities where the advantages of commerce were understood, and numerous causes contributed to the origin of navigation and the construction of vessels for traversing the sea.

Whatever may have been the date of those expeditions which colonized various parts of Greece and other countries, the people to whom the art of navigation was most indebted, who excelled all others in nautical skill, and who carried the spirit of adventure far beyond any nation of antiquity, were the Phœnicians; and those bold navigators even visited the coast of Britain in quest of tin.

The fleets of Sesostrius, Amosis and the Remeses certainly date at a very remote age, and some Phœnician sailors, sent by Necho on a voyage of discovery to ascertain the form of the African continent, actually doubled the Cape of Good Hope about twenty-one centuries before the time of Bartholomew Diaz and Vasco da Gama; but it was not till the discovery of the compass that navigation became perfected and the uncertain method of ascertaining the course by the stars gave place to the more accurate calculations of modern times.

After the fall of Tyre and the building of Alexandria, Egypt became famous as a commercial country and the emporium of the East; the riches of India, brought to Berenice, Myos Hormos and other ports on the Red Sea, passed through it to be distributed over various parts of the Roman empire; and it continued to benefit by these advantages until a new route was opened to India by the Portuguese around the Cape of Good Hope.

It is difficult to explain how, at that early period, so great a value came to be attached to tin that the Phœnicians should have thought it worth while to undertake a voyage of such a length, and attended with so much risk, in order to obtain it, even allowing that a high price was paid for this commodity in Egypt and other countries, where, as at Sidon, the different branches of metallurgy were carried to great perfection. It was mixed with other metals, particularly copper, which was hardened by this alloy; it was employed, according to Homer, for the raised work on the exterior of shields, as in that of Achilles; for making greaves and binding various parts of defensive armor, as well as for household and ornamental purposes; and it is remarkable that the word *kassiteros*, used by the poet, is the same as the Arabic name *kasdeer*, by which the metal is still known in the East. It is also called *kastira* in Sanscrit.

We have no means of ascertaining the exact period when the Phœnicians first visited our coasts in search of tin. Some have supposed about the year 400 or 450 before our era; but that this metal was employed many ages previously is shown from the bronze vessels and implements discovered at Thebes and other parts of Egypt. It cannot, however, be inferred that the mines of Britain were known at that remote period, since Spain and India may have furnished the Egyptians with tin; and the Phœnicians probably obtained it from those countries long before they visited our distant coasts and discovered the richness of our productive mines. It is still produced in small quantities in Galicia and another part of Northern Spain. Ezekiel says that the Tyrians received tin, as well as other metals, from Tarshish; and whether this was in India or not, there is sufficient evidence of the productions of that country having been known at the earliest times, as is proved by the gold of Ophir being mentioned in Job. For if Phœnician ships did not actually sail to India, its productions arrived partly by land through Arabia, partly through more distant marts established midway from India by the merchants of those, as of later, days; and we have evidence of their having already found their way to Egypt at the early period of Joseph's arrival in that country from the spices which the Ishmaelites were carrying to sell there. And the amethyst, hematite, lapis lazuli and other objects discovered at Thebes, of the time of the third Thothmes and succeeding Pharaohs, argue that the intercourse was constantly kept up.

The first mention of tin, though not the earliest

proof of its use, is in connection with the spoils taken by the Israelites from the people of Midian, in the year 1452 B. C., where they are commanded by Moses to purify the gold and the silver, the brass, the iron, the tin and the lead by passing it through the fire. Its combination with other metals is noticed by Isaiah, in the year 760 before our era, who alludes to it as an alloy mixed with a more valuable substance; Ezekiel shows that it was used for this purpose in connection with silver; and bronze, a compound of tin and copper, is found in Egypt of the time of the sixth dynasty, more than two thousand years before Christ.

Strabo, Diodorus, Pliny and other writers mention certain islands discovered by the Phœnicians which, from the quantity of tin they produced, obtained the name *Cassiterides*. Though their locality is not given correctly by them, it is evident they all allude to the cluster now known as the Scilly Isles; but these never produced tin, and the Phœnicians invented this story in order to conceal the fact of the mainland of Cornwall being the spot whence they obtained it; for as Strabo says, the secret of their discovery was carefully concealed, and the Phœnician vessels continued to sail from Gades (Cadiz) in quest of this commodity without its being known from whence they obtained it, though many endeavors were made by the Romans at a subsequent period to ascertain the secret and to share the benefits of this lucrative trade.

So anxious, indeed, were the Phœnicians to retain their monopoly that on one occasion, when a Roman vessel pursued a trader bound to the spot, the latter purposely steered his vessel on a shoal, preferring to suffer shipwreck, provided he involved his pursuers in the same fate, rather than disclose his country's secret; for which he was rewarded from the public treasury.

Pliny mentions a report of "white lead" or tin being brought from certain islands of the Atlantic; yet he treats it as a "fable," and proceeds to state that it was found in Lusitania and Galicia, and was the same metal known to the Greeks in the days of Homer by the name "*kassiteros*." Diodorus and Strabo, after noticing the tin of Spain and the Cassiterides, affirm that it was also brought to Massilia (Marseilles) from the coast of Britain; but this was probably after it had been long known to the Phœnicians, who still kept their secret; and it was doubtless through their means that the natives of Britain prevented other foreigners going direct to the mines, supplying them, as they did, with pigs of tin, carried to Veetis or the Isle of Wight, the established dépôt where the traders from the Continent were accustomed to purchase the metal. And this having become the established line of commerce probably led to the choice of the neighboring port of Southampton as the place whence the pilgrims in later times crossed over the Seine.

Spain, in early times, was to the Phœnicians what America, at a later period, was to the Spaniards; and no one can read the accounts of the immense wealth derived from the mines of that country, in the writings of Diodorus and other authors, without being struck by the relative position of the Phœnicians toward the ancient Spaniards, and the followers of Cortez or Pizarro toward the inhabitants of Mexico or Peru.

"The whole of Spain," says Strabo, "abounds with mines, . . . and in no country are gold, silver, copper and iron in such abundance or of such good quality: even the rivers and torrents bring down gold in their beds, and some is found in the

sand;" and the fanciful assertion of Posidonius regarding the richness of the country in precious metals surpassed the phantoms created in the mind of the conquerors of America.

The Phœnicians purchased gold, silver, tin and other metals from the inhabitants of Spain and the Cassiterides by giving in exchange earthenware vessels, oil, salt, bronze manufactures and other objects of little value, like the Spaniards on their arrival at Hispaniola; and such was the abundance of silver that after loading their ships with full cargoes they stripped the lead from their anchors and substituted the same weight of silver.

Among those bronze implements were very probably the beautiful swords, daggers and spear-heads found in this country, buried with the ancient Britons, which are of such excellent workmanship and form that they could only be the work of a highly civilized and skillful people; and as they are neither of a Greek nor Roman type, it is difficult to attribute them to any other people than the Phœnicians.

A strong evidence of the skill of the Egyptians in working metals, and of the early advancement they made in this art, is derived from their success in the management of different alloys, which, as M. Goguet observes, is further argued from the casting of the golden calf, and still more from Moses being able to burn the metal and reduce it to powder, a secret which he could only have learnt in Egypt. It is said in Exodus that "Moses took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it;" an operation which, according to the French *savant*, "is known by all who work in metals to be very difficult."

"Commentators' heads," he adds, "have been much perplexed to explain how Moses burnt and reduced the gold to powder. Many have offered vain and improbable conjectures, but an experienced chemist has removed every difficulty upon the subject, and has suggested this simple process. In the place of tartaric acid, which we employ, the Hebrew legislator used natron, which is common in the East. What follows respecting his making the Israelites drink this powder proves that he was perfectly acquainted with the whole effect of the operation. He wished to increase the punishment of their disobedience, and nothing could have been more suitable; for gold reduced and made into a draught, in the manner I have mentioned, has a most nauseous taste."

The use of gold for jewelry and various articles of luxury dates from the most remote ages. Pharaoh, having "arrayed" Joseph in "vestures of fine linen, put a gold chain about his neck;" and the jewels of silver and gold borrowed from the Egyptians by the Israelites at the time of their leaving Egypt (out of which the golden calf was afterward made) suffice to prove the great quantity of precious metals wrought at that time into female ornaments. It is not from the Scriptures alone that the skill of the Egyptian goldsmiths may be inferred: the sculptures of Thebes and Beni Hassan afford their additional testimony, and the numerous gold and silver vases, inlaid work and jewelry, represented in common use, show the great advancement they had made in this branch of art.

But gold was known in Egypt, and made into ornaments long before, and the same mode of washing and working it is figured on the monuments of the fourth dynasty.

The engraving of gold, the mode of casting it



and inlaying it with stones, were evidently known at the same time; they are mentioned in the Bible, and numerous specimens of this kind of work have been found in Egypt.

From the mention of earrings and bracelets and jewels of silver and gold in the days of Abraham, it is evident that in Asia, as well as in Egypt, the art of metallurgy was known at a very remote period; and workmen of the same countries are noticed by Homer as excelling in the manufacture of arms, rich vases and other objects inlaid or ornamented with metals. His account of the shield of Achilles proves the art of working the various substances of which it was made, copper, tin, gold and silver, to have been well understood at that time; and the skill required to represent the infinity of subjects he mentions was such as no ordinary artisan could possess.

The ornaments in gold found in Egypt consist of rings, bracelets, armlets, necklaces, earrings and numerous trinkets belonging to the toilet, many of which are of the time of Osirtasen I. and Thothmes III., about thirty-nine hundred and thirty and thirty-two hundred and ninety years ago. Gold and silver vases, statues and other objects of gold and silver, of silver inlaid with gold, and of bronze inlaid with the precious metals, were also common at the same time; and besides those manufactured in the country from the produce of their own mines, the Egyptians exacted an annual tribute from the conquered provinces of Asia and Africa, in gold and silver, and in vases made of those materials.

The whole of Egypt was divided into nomes, or districts, the total of which, in the time of Sesostri, amounted to thirty-six—afterward increased to fifty-three.

The limits of Egypt were the Mediterranean to the north, and Syene, or the cataracts, to the south; and the cultivated land east and west of the Nile, contained within this space, or between the latitude 31° 37' and 24° 3', was all that constituted the original territory of the Pharaohs, though the Marcotis, the oases, the Nitriotis and even part of Libya were attached to their dominions, and were considered part of the country.

The main divisions of Egypt were "the Upper and Lower regions," and this distinction, which had been maintained from the earliest times, was also indicated by a difference in the dialects of the language. Thebes and Memphis enjoyed equal rank as capitals of Egypt; and every monarch at his coronation assumed the title of "lord of the two regions," or "the two worlds." But a change afterward took place in the division of the country, and the northern portion was subdivided into the two provinces of Heptanomis and Lower Egypt. The latter extended from the sea to the head of the Delta; and advancing to the natural boundary of the low lands, which is so strongly marked by the abrupt ridge of the modern Mokuttum, it included the city of Heliopolis within its limits.

Heptanomis, or Middle Egypt, extended thence to the Theban castle, which marked the frontier a few miles above Tanis, and which appears to have occupied the site of the present town of Dahroot; and its name, Heptanomis, was derived from the seven nomes or districts it contained, which were those of Memphis, Aphroditopolis, Crocodiopolis or Arsinoe, Heracleopolis, Oxyrhynchus, Cynopolis and Hermopolis.

The limits of the Thebaid remained the same, and extended to the cataracts of Syene; but it appears that the oases were all attached to the

province of Heptanomis. The chief towns of the three provinces were Thebes, Memphis and Heliopolis; the same from which the bench of judges was elected.

According to Diodorus, the celebrated Sesostri was the first who divided the country into nomes; but it is more reasonable to suppose that long before his time, or at least before that of Remeses the Great, or even of Osirtasen, all necessary arrangements for the organization of the provinces had already been made, and that this was one of the first plans suggested for the government of the country.

The office of nomarch was at all times of the highest importance, and to his charge were committed the management of the lands, and all matters relating to the internal administration of the district. He regulated the assessment and levying of the taxes, the survey of the lands, the opening of the canals, and all other agricultural interests of the country, which were under the immediate superintendence of certain members of the priestly order; and as his residence was in the chief town of the nome, all causes respecting landed property, and other accidental disputes, were referred to him, and adjusted before his tribunal. The division of the country into thirty-six parts or nomes continued to be maintained till a late period, since in Strabo's time the number was still the same, ten, says the geographer, being assigned to the Thebaid, ten to the Delta, and sixteen to the intermediate province; though some changes were afterward introduced both in the nomes and provinces of Egypt. The nomes, he adds, were subdivided into local governments, and these again into minor jurisdictions; and we may conclude that the three offices of nomarchs, toparchs, and the third or lowest grade, answered to those of bey, kashef and kymakam of the present day. The distinctive appellation of each nome, in later times at least, was derived from the chief town, where the governor resided, and the rank of each nomarch depended on the extent of his jurisdiction. But of the condition of Egypt in the early period of its history little is known, owing to the scanty information obtained by those Greeks who visited it, or to the loss of their writings, as well as to the jealousy of the Egyptians toward foreigners, to whom little or nothing was imparted respecting the institutions and state of the country.

They prevented all strangers from penetrating into the interior; and if any Greek was desirous of becoming acquainted with the philosophy of their schools, he was tolerated, rather than welcomed, in Egypt; and those who traded there were confined to the town of Naucratis, in the same manner that Europeans are now obliged to live in the Frank quarter of a Turkish or a Chinese city. And when, after the time of Amasis and the Persian conquest, foreigners became better acquainted with the country, its ancient institutions had begun to lose their interest, and the Egyptians mourned under a victorious and cruel despot. Herodotus, it is true, had ample opportunity of examining the state of Egypt during his visit to the country, but he has failed to give us much insight into its laws and institutions.

Strabo mentions some of the offices which existed in Egypt in his time; but though he asserts that many of them were the same as under the Ptolemies, we are by no means certain that they answer to those of an earlier period. "Under the eparch," says the geographer, "who holds the rank of a king, is the diceodotes—that is, the law-

giver or chancellor—and another officer, who is called the privy-purse or private accountant, whose business it is to take charge of everything that is left without an answer, and which falls of right to the emperor. These two are also attended by freedmen and stewards of Caesar, who are entrusted with affairs of greater or less magnitude. . . . But of the natives who are employed in the government of the different cities, the principal is the exegetes or expounder, who is dressed in purple, and is honored according to the usages of the country, and takes care of what is necessary for the welfare of the city; the register or writer of commentaries; the archidicastes or chief judge; and fourthly, the captain of the night."

From all that can be collected on this subject, we may conclude that in early times, after the king, the senate, and others connected with the court, the principal persons employed in the management of affairs were the judges of different grades, the rulers of provinces and districts, the government accountants, the chief of the police, and those officers immediately connected with the administration of justice, the levying of taxes and other similar employments, and that the principal part of them were chosen either from the sacerdotal or the military class.

During the reigns of the latter Ptolemies considerable abuses crept into the administrative system; intrigues, arising out of party spirit and conflicting interests, corrupted men's minds, integrity ceased to be esteemed, every patriotic feeling became extinguished, the interests of the community were sacrificed to the ambition of a successful candidate for a disputed throne, and the hope of present advantages blinded men to future consequences. New regulations were adopted to suppress the turbulent spirit of the times, the government, no longer content with the mild office of protector, assumed the character of chastiser of the people, and Egypt was ruled by a military force, rendered doubly odious from being in a great measure composed of foreign mercenaries. The military class had lost its consequence; its privileges were abolished, and the harmony once existing between it and the people was entirely destroyed. Respect for the wisdom of the sacerdotal order and the ancient institutions of Egypt began to decline, and the influence once possessed by the priests over the public mind could only be traced in the superstitious reverence shown by fanatics to the rites of a religion now so much corrupted and degraded by fanciful doctrines; and if they retained a portion of their former privileges, by having the education of youth entrusted to them, as well as the care of the national records, the superintendence of weights and measures, the surveying of the lands and the equal distribution of the annual payments, they lost their most important offices—the tutelage and direction of the councils of government and the right of presiding at the courts of justice.

The provincial divisions of Egypt varied at different times, particularly after the Roman conquest. The country, as already stated, consisted originally of two parts, Upper and Lower Egypt; afterward of three, the Thebaid, Heptanomis or Middle Egypt, and the Delta or Lower Egypt; but Heptanomis, in the time of Arcadius, the son of Theodosius the Great, received the name of Arcadia; and the eastern portion of the Delta, about the end of the fourth century, was formed into a separate province called Augustamnica, itself divided into two parts. The Thebaid was also made to consist of Upper and Lower, the line of separa-

tion passing between Panopolis and Ptolemais Hermii.

Under the Romans, Egypt was governed by a prefect or eparch, aided by three officers, who superintended the departments of justice, revenue and police throughout the country, the inferior charges being chiefly filled by natives; and over each of the provinces a military governor was appointed, who was subordinate to the prefect in all civil affairs, though frequently intruding on his jurisdiction when it was necessary to use military coercion in the collection of the taxes. But as the condition of Egypt under the Ptolemies and Romans is not directly connected with the manners and customs of the ancient Egyptians, it is unnecessary to describe the changes that took place during their rule.

Judging from the sculptures of Thebes, the tribute annually received in early times by the Egyptians from nations they had subdued in Asia and Northern Ethiopia was of immense value, and tended greatly to enrich the coffers of the State; and the quantity of gold in dust, rings and bars, and silver in rings and ingots, copper, iron, lead and tin (?), the various objects of luxury, vases of glass, porcelain, gold, silver and other metals, ivory, ebony and different woods, precious stones, horses, dogs, oxen, wild animals, trees, seeds, fruits, bitumen, incense, gums, perfumes, spices and other foreign productions there described, perfectly accord with the statements of ancient authors. And though they are presented to the king, as chief of the nation, we may conclude they formed part of the public revenue, and were not solely intended for his use, and especially in a country where royalty was under the restraint and guidance of salutary laws, and where the welfare of the community was not sacrificed to the caprice of a monarch.

According to Strabo, the taxes, even under Ptolemy Auletes, the father of Cleopatra, the most negligent of monarchs, amounted to twelve thousand five hundred talents, or between three and four millions sterling; and the constant influx of specie resulting from commercial intercourse with foreign nations, who purchased the corn and manufactures of Egypt during the very careful administration of its native sovereigns, necessarily increased the riches of the country and greatly augmented the revenue at that period.

Among the exports were yarn, fine linen cloth and embroidered work, purchased by the Tyrians and Jews; chariots and horses, bought by the merchants of Judea in the time of Solomon at six hundred and one hundred and fifty shekels of silver, and other commodities, produced or manufactured in the country.

The Egyptians also derived important advantages from their intercourse with India and Arabia; and the port of Philoteris, which, there is reason to believe, was constructed at a very remote period, long before the exodus of the Israelites, was probably the emporium of that trade. It was situated on the western coast of the Red Sea, in latitude 26° 9'; and though small, the number of ships its basin would contain sufficed for a constant traffic between Egypt and Arabia, no periodical winds there interfering with the navigation at any season of the year.

It is not probable that they had a direct communication with India at the same early epoch, but they were supplied through Arabia with the merchandise of that country; and even an indirect trade was capable of opening to them a source of immense wealth. And that the productions of

India did actually reach Egypt we have positive testimony from the tombs of Thebes.

The Scripture history shows the traffic established by Solomon with India, through the Red Sea, to have been of very great consequence, producing in one voyage no less than four hundred and fifty talents of gold; and to the same branch of commerce may be ascribed the main cause of the flourishing condition of Tyre itself. And if the Egyptian trade was not so direct as that of Solomon and the Tyrians, it must still be admitted that any intercourse with India at so remote a period would have been highly beneficial to the country, since it was enjoyed with little competition, and consequently afforded increased advantages.

The other harbors in this part of the Arabian Gulf—Myos Hormos, Berenice, Arsinoe, Nechesia and Leucos Portus—were built in later times; and the lucrative trade they enjoyed was greatly increased after the conquest of Egypt by the Romans, one hundred and twenty vessels annually leaving the coast of Egypt for India at midsummer, about the rising of the dog-star, and returning in the month of December or January. "The principal objects of Oriental traffic," says Gibbon, "were splendid and trifling: silk (a pound of which was esteemed not inferior in value to a pound of gold), precious stones and a variety of aromatics." When Strabo visited Egypt, the Myos Hormos seems to have superseded Berenice and all the other maritime stations on the coast; and indeed it possessed greater advantages than any other, except Philoteris and Arsinoe, in its overland communication with the Nile. Yet Berenice, in the later age of Pliny, was again preferred to its rival. From both ports the goods were taken on camels by an almost level road across the desert to Coptos, and then distributed over different parts of Egypt; and in the times of the Ptolemies and Cæsars, those particularly suited for exportation to Europe went down the river to Alexandria, where they were sold to merchants who resorted to that city at a stated season.

At a subsequent period, during the reigns of the Arab caliphs, Apollinopolis, Parva and Kos succeeded Coptos as the rendezvous of caravans from the Red Sea; and this town flourished so rapidly, in consequence of the preference it enjoyed, that in Aboulfeda's time it was second only to Fostat, the capital of Egypt, until it ceded its place to Keneli, as Myos Hormos was destined to do in favor of Kossayr. Philoteris, however, continued to be resorted to after the Arab conquest; and it was during the reigns of the Egyptian caliphs that the modern Kossayr took the place of that ancient port.

The Myos Hormos, called also Aphrodite, stood in latitude 27° 22', upon a flat coast, backed by low mountains, distant from it about three miles, where a well, the Fons Tadmor, supplied the town and ships with water. The port was more capacious than those of Berenice and Philoteris; and though exposed to the winds, it was secure against the force of a boisterous sea. Several roads united at the gates of the town from Berenice and Philoteris on the south, from Arsinoe on the north, and from Coptos on the west; and stations supplied those who passed to and from the Nile with water and other necessities.

Berenice owed its foundation to Ptolemy Philadelphus, who called it after the name of his mother, the wife of Lagos or Soter. The town was extensive, and was ornamented with a small but elegant temple of Sarapis; and though the har-

bor was neither deep nor spacious, its position in a receding gulf tended greatly to the safety of the vessels lying within it, or anchored in the bay. A road led thence direct to Coptos, furnished with the usual stations or hydreumas; and another, which also went to the emerald mines, joined, or rather crossed it, from Apollinopolis Magna.

Arsinoe, which stood at the northern extremity of the Red Sea, near the modern town of Soocz, was founded by the second Ptolemy, and so named after his sister. Though vessels anchored there rode secure from the violence of the sea, its exposed situation and the dangers they encountered in working up the narrow extremity of the gulf rendered its position less eligible in the Indian trade than either Myos Hormos or Berenice; and had it not been for the convenience of establishing a communication with the Nile by a canal, and the shortness of the journey across the desert in that part, it is probable it would not have been chosen for a seaport.

The small towns of Nechesia and the Leucos Portus were probably of Roman date, though the natural harbors they possess may have been used at a much earlier period. Their positions are still marked by the ruins on the shore in latitude 24° 54' and 25° 37', where I discovered them in 1826, while making a survey of this part of the coast from Soocz to Berenice. The former stands in, and perhaps gave the name to, the Wadee Nuk-karee; the latter is called E'Shoona or "the Magazine," and from being built of very white limestone was readily indicated by the Arabs when I inquired of them the site of the White Harbor.

Many other ports, the "Portus multi" of Pliny, occur along the coast, particularly between Berenice and Kossayr; but though they all have landmarks to guide boats in approaching their rocky entrances, which are openings in the coral reefs, none of them have any remains of a town or the vestiges of habitations.

The principal objects introduced in early times into Egypt, from Arabia and India, were spices and various Oriental productions, required either for the service of religion or the purposes of luxury; and a number of precious stones, lapis lazuli, and other things brought from those countries, are frequently discovered in the tombs of Thebes, bearing the names of Pharaohs of the eighteenth dynasty. The mines of their own desert did, indeed, supply the emeralds they used; and these were worked as early, at least, as the reign of Amunoph III., at the beginning of the fifteenth century B. C., but many other stones must have come from India; and some plants, as the Nymphaea Nelumbo, seem to have been introduced from that country.

Though we cannot ascertain the amount or exact quality of the various imports of the goods re-exported from Egypt, or the proportion which these last bore to the internal consumption, it is reasonable to conclude that every article of luxury was a source of revenue to the government, and that both native and foreign productions coming under this denomination, whether exported or sold in Egypt, tended to enrich the State to which they belonged or paid a duty.

That the riches of the country were immense is proved by the appearance of the furniture and domestic utensils, and by the great quantity of jewels of gold and silver, precious stones and other objects of luxury in use among them in the earliest times; their treasures became proverbial throughout the neighboring States, and a love of pomp and splendor continued to be the ruling passion of the



Egyptians till the latest period of their existence as an independent State.

The wealth of Egypt was principally derived from taxes, foreign tribute, monopolies, commerce, mines and, above all, from the productions of a fruitful soil. The wants of the poorer classes were easily satisfied: the abundance of grain, herbs and esculent plants afforded an ample supply to the inhabitants of the valley of the Nile at a trifling expense and with little labor; and so much corn was produced in this fertile country that after sufficing for the consumption of a very extensive population it offered a great surplus for the foreign market, and afforded considerable profit to the government, being exported to other countries or sold to the traders who visited Egypt for commercial purposes.

The gold mines of the Bisharee desert were in those times very productive; and though we have no positive notice of their first discovery, there is reason to believe they were worked at the earliest periods of the Egyptian monarchy. The total of the annual produce of the gold and silver mines (which Diodorus, on the authority of Heataeus, says was recorded in the tomb of Osymandias at Thebes, apparently a king of the nineteenth dynasty) is stated to have been three thousand two hundred myriads or thirty-two millions of mine—a weight of that country called by the Egyptians *mn* or *ma*, sixty of which were equal to one talent. The whole sum amounted to one hundred and thirty-three millions sterling, or six hundred and sixty-five million dollars in gold of our money, but it was evidently exaggerated.

The position of the silver mines is unknown, but the gold mines of Allaga, already mentioned, and other quartz diggings, have been discovered, as well as those of copper, lead, iron and emeralds, all of which are in the desert near the Red Sea; and the sulphur, which abounds in the same districts, was not neglected by the ancient Egyptians.

The abundance of gold and silver in Egypt and other ancient countries, and the sums recorded to have been spent, accord well with the reputed productiveness of the mines in those days; and as the subject has become one of peculiar interest, it may be well to inquire respecting the quantity and the use of the precious metals in ancient times. They were then mostly confined to the treasures of princes, and of some rich individuals; the proportion employed for commercial purposes was small, copper sufficing for most purchases in the home market, and nearly all the gold and silver money (as yet uncoined) was in the hands of the wealthy few. The manufacture of jewelry and other ornamental objects took up a small portion of the great mass, but it required the wealth and privilege of royalty to indulge in a grand display of gold and silver vases or similar objects of size and value.

The mines of those days, from which was derived the wealth of Egypt, Lydia, Persia and other countries, afforded a large supply of the precious metals; and if most of them are now exhausted or barely retain evidences of the treasures they once gave forth, there can be no doubt of their former productiveness; and it is as reasonable to suppose that gold and silver abounded in early times in those parts of the world which were first inhabited as they did in countries more recently peopled. They may never have afforded at any period the immense riches of a California or an Australia, yet there is evidence of their having been sufficiently distributed over various parts of the Old World.

For though Herodotus (iii. 106) says that the extremities of the earth possess the greatest treasures, those extremities may approach or become the centre of civilization when they arrive at that eminence which all great countries in their turn seem to have a chance of reaching; and Britain, the country of the greatly-coveted tin, once looked upon as separated from the rest of mankind, is now one of the commercial centres of the world. The day too may come when Australia and California will be rivals for a similar distinction, and England, the rendezvous of America in her contest with Europe, will yield its turn to younger competitors.

The greatest quantity of gold and silver in early times was derived from the East, and Asia and Egypt possessed abundance of these metals. The trade of Colchis and the treasures of the Arimaspes and Massagetae, coming from the Ural, or from the Altai, mountains, supplied much gold at a very early period, and Indian commerce sent a large supply to Western Asia. Spain, the Isle of Thasos and other places were resorted to by the Phœnicians, particularly for silver; and Spain for its mines became the El Dorado of those adventurous traders.

The mines of the eastern desert, the tributes from Ethiopia and Central Africa, as well as from Asia, enriched Egypt with gold and silver; but it was long before Greece, where in heroic times the precious metals were scarcely known, obtained a moderate supply of silver from her own mines, and gold only became abundant there after the Persian war.

Thrace and Macedonia produced gold as well as other countries, but confined it to their own use, as Ireland employed the produce of its mines, and as early Italy did when its various small States were still free from the Roman yoke; and though the localities from which silver was obtained in more ancient times are less known, it is certain that it was used at a very remote period, and (as before stated) it was commonly employed in Abraham's time for mercantile transactions.

Gold is mentioned on the Egyptian monuments of the fourth dynasty, and silver was probably of the same early time, but gold was evidently known in Egypt before silver, which is consistent with reason, gold being more easily obtained than silver, and frequently near the surface or in streams.

The relative value and quantity of the precious metals in the earliest times in Egypt and Western Asia are not known; and even if a greater amount of gold were found mentioned in a tribute, this could be no proof of the silver being more rare, as it might merely be intended to show the richness of the gifts. In the tribute brought to Thothmes III. by the southern Ethiopians and three Asiatic people, the former present scarcely any silver, but great quantities of gold in rings, ingots and dust. The Asiatic people of Pount bring two baskets of gold rings and one of gold dust in bags, a much smaller amount of gold than the Ethiopians and no silver; those of Kufa or Kaf more silver than gold, and a considerable quantity of both made into vases of handsome and varied shapes; and the Rot-n-n, apparently living on the Euphrates, present rather more gold than silver—a large basket of gold and a smaller one of silver rings, two small silver and several large gold vases, which are of most elegant shape, as well as colored glass or porcelain cups and much incense and bitumen.

When we read of the enormous wealth amassed by the Egyptian and Asiatic kings or the plunder

by Alexander and the Romans, we wonder how so much could have been obtained; for even allowing for considerable exaggeration in the accounts of early times, there is no reason to disbelieve the private fortunes of individuals at Rome, and the sums squandered by them, or even the amount of some of the tributes levied in the East. Of ancient cities, Babylon is particularly cited by Herodotus and others for its immense wealth. Diodorus mentions a golden statue of Jupiter at Babylon forty feet high weighing one thousand Babylonian talents; another of Rhea of equal weight, having two lions on its knees, and near it silver serpents of three hundred talents each; a standing statue of Juno weighing eight hundred talents, holding a snake and a sceptre set with gems, as well as a golden table of five hundred talents weight, on which were two cups weighing three hundred talents and two censers each of three hundred talents weight, with three golden bowls, one of which, belonging to Jupiter, weighed twelve hundred talents, the others each six hundred, making a total of at least six thousand nine hundred talents, reckoned equal to eleven millions sterling. And the golden image of Nebuchadnezzar, sixty cubits or ninety feet high, at the same ratio, would weigh two thousand two hundred and fifty talents.

The annual tribute of Solomon was six hundred and sixty-six talents of gold, besides that brought by the merchants and the present from the queen of Sheba of one hundred and twenty talents, and the quantity of gold and silver used in the temple and his house was extraordinary. Mr. Jacob, in his valuable work on the precious metals, has noticed many of these immense sums collected in old times. Among them are the tribute of Darius, amounting to nine thousand eight hundred and eighty talents of silver and four thousand six hundred and eighty of gold, making a total of fourteen thousand five hundred and sixty, estimated at about three and a quarter millions sterling, the sums taken by Xerxes to Greece, the wealth of Cræsus, the riches of Pytheus, king of a small territory in Phrygia, possessing gold and silver mines, who entertained the army of Xerxes and gave him two thousand talents of silver and four million ninety three thousand staters of gold, equal to four million seven hundred and seventy thousand pounds of our money, or according to Larcher, three million six hundred thousand. Apicius wasted on luxurious living four hundred and eighty-four thousand three hundred and seventy-five pounds; Caligula laid out on a supper eighty thousand seven hundred and twenty-nine pounds; and the ordinary expense of Lucullus for a supper in the Hall of Apollo was fifty thousand drachms, or one thousand six hundred and fourteen pounds. The house of Marius, bought of Cornelia for two thousand four hundred and twenty-one pounds, was sold to Lucullus for sixteen thousand one hundred and fifty-two pounds; the burning of his villa was a loss to M. Scaurus of eight hundred and seven thousand two hundred and ninety-one pounds, and Nero's golden house must have cost an immense sum, since Otho laid out in furnishing a part of it four hundred and three thousand six hundred and forty-five pounds.

The whole revenue of the Roman empire under Augustus is "supposed to have been equal to two hundred millions of our money;" and at the time of his death (A.D. 14) the gold and silver in circulation throughout the empire is supposed to have amounted to three hundred and fifty-eight million pounds, which, at a reduction of one grain in three hundred and sixty every year for wear,

would have been reduced by A.D. 482 to eighty-seven million thirty-three thousand and ninety-nine pounds; and when the mines of Hungary and Germany began to be worked, during the seventh and ninth centuries, the entire amount of coined money was not more than about forty-two at the former and thirty-three or thirty-four million sterling at the latter period, so that if no other supply had been obtained, the quantity then circulating would long since have been exhausted.

The quantity of the precious metals formerly used for the purposes of luxury greatly diminished after the decline of the Roman empire, and in the Middle Ages they were sparingly employed except for coinage, ornamental work in gold and silver, mostly executed by first-rate artists, being confined to men of rank, till the opening of new mines added to the supply, which was afterward increased by the abundant treasures of America, and the quantity applied to ornamental purposes then began to vie with that of olden times. M. Leon Faucher even calculates the annual abstraction of the precious metals from circulation by use for luxury, disasters at sea and export at five million sterling in Europe and the United States.

The silver from the American mines exported to Europe in one hundred years, to 1630, gave an addition to the currency of one million sterling annually, besides that used for other purposes or re-exported; and from 1630 to 1830 from one and a half to two million annually, an increase in the quantity used for currency having taken place, as well as in that exported to India and employed for purposes of luxury. Humboldt states the whole quantity of gold from the American mines up to 1803 to be one hundred and sixty-two million of pounds in weight, and of silver seven billion one hundred and seventy-eight million, or forty-four of silver to one of gold.

Again, the total value of gold produced during three centuries to 1848, including that from Russia, has been estimated at five hundred and sixty-five million; and the total annual quantity of gold, before the discovery of the Californian fields, has been reckoned about ten million pounds. That from California and Australia already amounts yearly to thirty-four million pounds (or three and two-fifth times as much as previously obtained), and is still increasing; but though far beyond the supply afforded by the discovery of America, the demand made upon it by the modern industry of man, together with the effect of rapid communication and of the extension of trade, as well as by the great deficiency of gold in the world, will prevent its action being felt in the same way as when the American supply was first obtained; and still less will be the effect now than it would have been in ancient times, if so large and sudden a discovery had then been made. For as Chevalier says, "Vast as is the whole amount of gold in the world, it sinks into insignificance when contrasted with the aggregate product of other branches of human industry. If they increase as fast as the gold, little or no alteration will take place in its value, which depends on the relation between it and the annual production of other wealth."

In the infancy of her existence as a nation, Egypt was contented with the pursuits of agriculture, but in process of time the advancement of civilization and refinement led to numerous inventions and to improvements in the ordinary necessities of life, and she became at length a great manufacturing country, famed amongst foreigners for the excellence of her fine linen, her cotton and

woolen stuffs, cabinet work, porcelain, glass and numerous branches of industry. That the Egyptians should be more known abroad for their manufactures than for those occupations which related solely to themselves might be reasonably expected in consequence of the exportation of the commodities in which she excelled, and the ignorance of foreigners respecting the internal condition of a country from which they were excluded by the jealousy of the natives, though, judging from the scanty information imparted to us by the Greeks, who in later times had opportunities of examining the valley of the Nile, it appears that we have as much reason to blame the indifference of strangers who visited the country as the exclusiveness of the Egyptians.

There are fortunately other sources of information, which give an insight into many of their pursuits; and independent of what may be gleaned from Herodotus and Diodorus, the paintings in the tombs of Thebes and Lower Egypt show the experience they had acquired in the management of their lands and herds, and the different duties connected with husbandry, as well as their progress in various arts, and even in scientific knowledge.

In considering the state of agriculture in Egypt, we ought not to confine its importance to the direct and tangible benefits it annually conferred upon the people by the productiveness of the soil; the influence it had on the manners and scientific acquirements of the people is no less obvious; and to the peculiar nature of the Nile and the effects of its inundation has been reasonably attributed the early advancement of the Egyptians in geometry and mensuration. Herodotus, Plato, Diodorus, Strabo, Clemens of Alexandria, Iamblichus and others ascribe the origin of geometry to changes which annually took place from the inundation and to the consequent necessity of adjusting the claims of each person respecting the limits of the land; and though Herodotus may be wrong in limiting the commencement of these observations to the reign of Sesostris, his remark tends to the same point and confirms the general opinion that this science had its origin in Egypt.

It is reasonable to suppose that as the inundation subsided litigation often occurred between neighbors respecting the limits of their unenclosed fields; and the fall of a portion of the bank, carried away by the stream during the rise of the Nile, frequently made great alterations in the extent of land near the river side; a mode of determining the quantity which belonged to each individual was therefore very necessary, both for settling disputes with a neighbor and for ascertaining the tax due to the government. But it is difficult to fix the period when the science of mensuration commenced; if we have ample proofs of its being known in the time of Joseph, this does not carry us far back into the ancient history of Egypt, and there is evidence of geometry and mathematics having already made nearly the same progress at the earliest period of which any monuments remain as in the later era of the great Remeses.

Besides the mere measurement of superficial area, it was of the highest importance to agriculture and to the interests of the peasant to distribute the benefits of the inundation in due proportion to each individual, that the lands which were low might not enjoy the exclusive advantages of the fertilizing water by constantly draining it from those of a higher level. For this purpose they were obliged to ascertain the various elevations of the country, and to construct accurately

leveled canals and dykes; and, if it be true that Menes, their first king, turned the course of the Nile into a new channel he had made for it, we have a proof of their having, long before his time, arrived at considerable knowledge in this branch of science, since so great an undertaking could only have been the result of long experience.

These dykes were succeeded or accompanied by the invention of sluices and all the mechanism appertaining to them; the regulation of the supply of water admitted into plains of various levels, the report of the exact quantity of land irrigated, the depth of the water and the time it continued upon the surface, which determined the proportionate payment of the taxes, required much scientific skill, and the prices of provisions for the ensuing year were already ascertained by the unerring prognostics of the existing inundation. Hence they were led to make minute observations respecting the increase of the Nile during that season; Nilometers, for measuring its gradual rise or fall, were constructed in various parts of Egypt, and particular persons were appointed to observe each daily change and to proclaim the favorable or unfavorable state of this important phenomenon. On these reports depended the time chosen for opening the canals, whose mouths were closed until the river rose to a fixed height; upon which occasion grand festivities were proclaimed throughout the country, in order that every person might show his sense of the great benefit vouchsafed by the gods to the land of Egypt. The introduction of the waters of the Nile into the interior, by means of these canals was allegorically construed into the union of Osiris and Isis; the instant of cutting away the dam of the earth which separated the bed of the canal from the Nile was looked forward to with the utmost anxiety, and many omens were consulted in order to ascertain the auspicious moment for this important ceremony.

Superstition added greatly to the zeal of a credulous people. The deity or presiding genius of the river was propitiated by suitable oblations, both during the inundation and about the period when it was expected; and Seneca tells us that on a particular fête the priests threw presents and offerings of gold into the river near Philæ, at a place called the Veins of the Nile, where they first perceived the rise of the inundation. It was reasonable that the grand and wonderful spectacle of the inundation should excite in them feelings of the deepest awe for the divine power to which they were indebted for so great a blessing; and a plentiful supply of water was supposed to be the result of the favor of the gods, as a deficiency was attributed to their displeasure, punishing the sins of an offending people.

On the inundation depended all the hopes of the peasant; it affected the revenue of the government both by its influence on the scale of taxation and by the greater or less profits on the exportation of grain and other produce, and involved the comforts of all classes. For in Upper Egypt no rain fell to irrigate the land; it was a country which did not look for showers to advance its crops; and if "these fell in Lower Egypt, they were confined to that district, and heavy rain was a prodigy in the Thebaid." But though, speaking generally, it may be said not to rain there, heavy storms did occasionally fall in the vicinity of Thebes, as is proved by the appearance of the deep ravines worn by the water in the hills about the tombs of the kings,



probably, as now, after intervals of fifteen or twenty years; and modern experience shows that slight showers fall at Thebes about five or six times a year, in Lower Egypt much more frequently, and at Alexandria almost as often as in the South of Europe.

The result of a favorable inundation was not confined to tangible benefits; it had the greatest effect on the mind of every Egyptian by long anticipation; the happiness arising from it, as the regrets on the appearance of a scanty supply of water, being far more sensibly felt than in countries which depend on rain for their harvest, where future prospects are not so soon foreseen. The Egyptian, on the other hand, was able to form a just estimate of his crops even before sowing the seed or preparing the land for its reception.

Other remarkable effects may likewise be partially attributed to the interest excited by the expectation of the rising Nile; and the accurate observations required for fixing the seasons, and the period of the annual return of the inundation, contributed greatly to the early study of astronomy in the valley of the Nile. The precise time when these and other calculations were first made by the Egyptians it is impossible now to determine; but from the height of the inundation being already recorded in the reign of the kings of the twelfth dynasty, we may infer that constant observations had been made, and Nilometers constructed, even before that early period; and astronomy, geometry and other sciences are said to have been known in Egypt in the time of the hierarchy which preceded the accession of their first king, Menes.

We cannot, however, from the authority of Diodorus and Clemens of Alexandria, venture to assert that the books of Hermes which contained the science and philosophy of Egypt, all date before the reign of Menes; the original work, by whomsoever it was composed, was probably very limited and imperfect; and the famous books of Hermes were not all written at the same period; like the Jewish collection of poems received under the name of David's Psalms, some of which date after the Babylonish captivity. Nor was Thoth, Hermes or Mercury a real personage, but (as I have before stated) a deified form of the divine intellect, which being imparted to man had enabled him to produce this effort of genius; and the only argument in favor of the high antiquity of any portion of this work is the tradition of the people, supported by the positive proof of the great mathematical skill of the Egyptians in the time of Menes, by the change he made in the course of the Nile. It may also be inferred from their advancement in the arts and sciences at this early period that many ages of civilization had preceded the accession of their first monarch.

At all events, we may conclude that to agriculture and the peculiar nature of the river the accurate method adopted by the Egyptians in the regulation of their year is to be attributed; that by the return of the seasons, so decidedly marked in Egypt, they were taught to correct those inaccuracies, to which an approximate calculation was at first subject; and that thus the calendar, which could not long be suffered to depend on the vague length of a solar revolution, was necessarily brought round to a fixed period.

It is highly probable that the Egyptians, in their infancy as a nation, divided their year into twelve lunar months, the twenty-eight years of Osiris' reign being derived, as Plutarch says, from the number of days the moon takes to perform her

course round the earth; and it is worthy of remark that the hieroglyphic signifying "month" was represented by the crescent of the moon, as is abundantly proved from the sculptures and the authority of Horapollo. From this we also derive another very important conclusion—that the use of hieroglyphics was of a far more remote date than is generally supposed, since they existed previous to the adoption of solar months.

The substitution of solar for lunar months was the earliest change in the Egyptian year. It was then made to consist of twelve months of thirty days each, making a total of three hundred and sixty days; but as it was soon discovered that the seasons were disturbed, and no longer corresponded to the same months, five additional days were introduced at the end of the last month, Mesore, in order to remedy the previous defect in the calendar, and to ensure the returns of the seasons to fixed periods.

The twelve months were Thoth, Paopi, Athor, Choeak, Tobi, Mechir, Phamenoth, Pharmuthi, Pachons, Paoni, Epep, Mesore; and the year being divided into three seasons, each period comprised four of these months. That containing the first four was styled the season of the "plants;" the next perhaps of the "manifestation," or "appearance of the inundation," and the last season of the "tanks of water," which had been laid up when the Nile subsided. The first of Thoth, in the time of Julius Caesar, fell on the twenty-ninth of August, and Mesore, the last month, began on the twenty-fifth of July.

A people who gave any attention to subjects so important to their agricultural pursuits, could not long remain ignorant of the deficiency which even the intercalation of the five days left in the adjustment of the calendar; and though it required a period of fourteen hundred and sixty-one years for the seasons to recede through all the twelve months, and to prove by the deficiency of a whole year the imperfection of this system, yet it would be obvious to them, in the lapse of a very few years, that a perceptible alteration had taken place in the relative position of the seasons; and the most careless observation would show that in one hundred and twenty years, having lost a whole month, or thirty days, the rise of the Nile, the time of sowing and reaping, and all the periodical occupations of the peasant, no longer coincided with the same month. They therefore added a quarter day to remedy the defect, making every fourth year to consist of three hundred and sixty-six days; which, though still subject to slight error, was a sufficiently accurate approximation, and the length of each year was computed from one heliacal rising of the Dog-star to another. It was therefore called the "Sothic year," and Censorinus says "it was termed by the Greeks 'kunikon,' by the Latins 'canicularum,' because its commencement is taken from the rising of the Dog-star on the first day of the month, called by the Egyptians Thoth." But that day was not made the beginning of the year because Sothis rose heliacally upon it; the Sothic period was fixed when it coincided with it, and the beginning of the year, or the first of Thoth, was, perhaps, originally at a very different season, though they even pretended in later times that the commencement of the Sothic period corresponded with the beginning of the world. Some have supposed that the name Thoth was formerly applied to the first day alone, and not to the month itself.

That the five days, called of the Epaet, were added at a most remote period, may readily be

credited; and so convinced were the Egyptians of this that they referred it to the fabulous times of their history, wrapping it up in the guise of allegory; and it is highly probable that the intercalation of the quarter day, or one day in four years, was also of very early date. The first direct notice of the five days is on a box at Turin of the time of Amunoph III., but M. de Rouge has shown they were used in the twelfth dynasty, and that the fête of Sothis was celebrated at the same period.

The Sothic period, as is well known, was fixed in the year thirteen hundred and twenty-two before our era, when the Egyptians had ascertained by observation that fourteen hundred and sixty Sothic were equal to fourteen hundred and sixty-one solar years, the seasons having in that time passed through every part of the year, and returned again to the same point. They thus established a standard for adjusting their calendar, under the name of the Sothic period; and though for ordinary purposes, as the dates of their kings and other events, they continued to use the vague year of three hundred and sixty-five days, every calculation could thus be corrected, by comparing the time of this last with that of the Sothic or sidereal year. When the idea first occurred to them is unknown, but the oath imposed on the Egyptian kings "that they would not intercalate any month or day, but that the sacred year of three hundred and sixty-five days should remain as instituted in ancient times," evidently had for its object the employment of both the years for a counter-reckoning in present and past records; and as the Sothic period was fixed in thirteen hundred and twenty-two B. C. from observation, it is evident that these must have been continued during the time that elapsed up to that year, which would throw back the beginning of their observations to a very remote age. The king in whose reign the Sothic period was fixed is said to be Menophres, but the name he is known by on the monuments has not yet been ascertained, though he seems to have lived about the beginning of the nineteenth dynasty.

The pursuits of agriculture did not prevent the Egyptians from arriving at a remarkable pre-eminence as a manufacturing nation; and that they should successfully unite the advantages of an agricultural and a manufacturing country is not surprising, when we consider that in those early times the competition of other manufacturing countries did not interfere with their market; and though Tyre and Sidon excelled in various manufactures, many branches of industry brought exclusive advantages to the Egyptian workman. Even in the flourishing days of the Phœnicians, Egypt exported linen to other countries, and she probably enjoyed at all times an entire monopoly in this, and every article she manufactured, with the caravans of the interior of Africa.

The Egyptian land measure was the *aroura* (or *arura*), a square of one hundred cubits, covering an area of ten thousand cubits, and like our acre solely employed for measuring land. It contained twenty-nine thousand one hundred and eighty-four square feet English (the cubit being full twenty and a half inches), and was little more than three quarters of an English acre. The other measures of Egypt were the *schene*, equal to sixty stades in length, which served like the *stade* of Greece, the *parasang* of Persia and the more modern mile for measuring distance; the cubit, which Herodotus says was equal to that of Samos; and the palm and digit, which were parts of the cubit. Though the

*stade* is often used by Greek writers in giving measurements in Egypt, it was not an Egyptian measure; and generally speaking it was equal to six hundred Greek feet. They also mention the *plethrum* in giving the length of some buildings, as the pyramids; but this was properly a Greek square measure, containing ten thousand square feet. When used as a measure of length, it was estimated at one hundred feet; though, if Herodotus' measurement of the great pyramid be correct, it could not complete one hundred of our feet, as he gives the length of each face eight *plethra*. But little reliance can be placed on his measurements, since in this he exceeds the true length; and to the face of the third pyramid he only allows three *plethra*, which, calculating the *plethrum* at one hundred feet, is more than half a *plethrum* short of the real length, each face, according to the measurement of Colonel Howard Vyse, being three hundred and fifty-four feet.

The total length of each face of the great pyramid when entire was to have been seven hundred and fifty-four or seven hundred and fifty-five feet, which would be exactly four hundred and forty cubits; but neither this nor the courts of the temples, the statues and other monuments can be depended upon for the exact length of that Egyptian measure.

Happily, other data of a less questionable nature are left us for this purpose, and the graduated cubit in the Nilometer of Elephantine, and the wooden cubits discovered in Egypt, suffice to establish its length, without the necessity of conjecture.

Egyptian architecture was at first simple, as was the Greek, and both had the severe fluted column, which as I have shown originated in the still more simple square pillar of an Egyptian quarry. The Greeks varied their style by the introduction of the Ionic, and a basket capital with leaves which by degrees took the form of the Corinthian, borrowing from the Ionic, and from the basket capital of Egypt, and varying the ornaments, as they had before modified the volutes; for these were also derived from the Egyptian columns attached to the canopies of the kings. But here the variety ended; or at least they did not go the length of the Egyptians in placing columns of different orders one by the other in the same portico. This was confined to the taste of Egyptian (and of the later Gothic) architects. And though the original Egyptian column was so simple, no foreign influence introduced the change; it was of native growth; and the water-plant and other columns, as I have already shown, date from the time of the earliest periods before the invasion of the Shepherds. Their formation too was consistent with the style of their decoration.

But while the architecture of the Egyptians and that of the Greeks had some points of resemblance in certain details, their general character was essentially distinct; and the Egyptian flat roof had a totally different effect from the pediment or gable of a Greek temple. The plans of their sacred buildings were also quite dissimilar, and the circular form of the early Greek tomb was unknown in Egypt. The Egyptians, too, a cautious people, made durability their chief object, and they never sought for that beauty to which the Greeks were so successful in attaining. If certain nations, like individuals, are gifted with peculiar talents, none have been favored with the same variety as the Greeks; and all their habits and feelings were eminently suited to the development of taste. Not so those of the Egyptians, who, independently of

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the restrictions imposed upon them, were deficient in the requisites of that purpose. They lacked the imaginative faculty of the Greeks; they thought chiefly of carrying out a particular object; and their speculative powers led to abstruse theories, not to the ideal conceptions required for excellence in art.

With regard to the pyramidal or sloping line in Egyptian buildings, it is scarcely necessary to say that its object was greatly solidity; and its use is one of many arguments against the opinion that Egyptian temples had their origin in excavated monuments; for it is evident that the pyramidal line can neither be required, nor be consistently introduced, in the walls of a rock temple; and wherever the sloping line does occur there, it is merely in the ornamental mouldings, and is one more evidence of the imitation of a constructed monument. Another misconception, respecting Egyptian architecture, is that they began with large buildings because the mountains gave them the power of excavating to any depth, and extending the front to any length; which is disproved by the fact that the oldest sanctuaries were of very small dimensions; large monuments were erected before large rock temples were made; and the mere irregular quarry (opened solely to supply materials) did not bear any resemblance to the plan or general character of a temple. The attempt, too, to account for the use of large blocks, from the "facility of transport" in a level country, and the preference given by the Greeks to smaller or shorter architraves, from the difficulty of conveying them from the quarries in a hilly country, is equally unsatisfactory, and is far from being consistent with the positions of many early Greek temples, and with what may be observed in other countries, since we find that in the mountainous districts of Syria heavier blocks were used than in the temples of Egypt.

If the employment of large blocks were thus to be accounted for, it would be difficult to explain how the Syrians acquired the habit, or obtained the experience, which enabled them to move the enormous stones at Baalbek, far heavier than any in Egypt, being upward of sixty feet long by nine broad and twelve feet thick. Some stones in the walls of Jerusalem are more than twenty feet in length; and massive columns of a single piece were raised in temples on the mountain summits of Syria. It was therefore as common a practice to use large blocks in the mountainous Syria as in the level Egypt; so that neither the great breadth of the Egyptian, nor the narrowness of Greek, or any other intercolumniations, can be accounted for by the facility or difficulty of transporting long blocks of stone to serve as architraves. Nor was size originally a condition in the edifices of the Egyptians. They began, as did the Greeks, with small monuments, which increased in scale with the increase of wealth and the advancement of art; and though, as their taste was developed, the Egyptians preferred monuments of large size, the origin of this preference must not too hastily be attributed to the facility of transporting the blocks, nor even to the convenience of obtaining materials near at hand; since the granite quarries of Syene were upward of one hundred and thirty miles from Thebes, or five times as much from Memphis; and the monoliths of that material erected in the Delta were conveyed more than eight hundred miles. The same hasty conclusion has been made about the largest colossi being peculiar to Egypt. But that of Olympian Jove was sixty feet high; that of Apollo, mentioned by Pausanias, was

thirty cubits, or forty-five feet; and the Colossus of Rhodes, measuring one hundred and five feet, far exceeded any in Egypt.

The arch was employed in Egypt at a very early period; and crude brick arches were in common use in roofing tombs at least as early as Amunoph I., in the sixteenth century before our era. And since I first discovered one at Thebes bearing his name, others have been found of the age of Thothmes III. (his fourth successor) and of Remeses V. It even seems to have been known in the time of the twelfth dynasty, judging from the representation of what appear to be vaulted granaries at Beni Hassan.

That it should have originated in a country where wood was rare is consistent with probability; and it has been conjectured that the chambers in the large brick pyramids near Memphis were arched. Those at Thebes, of a rather later period, were so roofed; nor is it unreasonable to suppose that in the other large ones they had the same construction; and the superiority over the stone pyramids, boasted in the inscription upon that of Asychis, has been supposed to consist in its vaulted chambers. It is also evident that in the time of Osirtasen the vaulted ceilings of rock-tombs were made in imitation of arches; and the arch seems to have been particularly used in sepulchral monuments.

The earliest stone arches are of the time of a Psammitichus, in the seventh century before our era. One of these is at Sakkara; but from the thin slabs of stone forming its roof, it is a far less satisfactory instance of the arch than some of those near the pyramids of Gizeh of the same date; though an arch being of stone is no stronger proof of its existence than are those of brick at Thebes, which are on the same principle, the bricks (like the stones) radiating to a common centre. For it is not necessary that an arch should be of any particular material; nor does the principle of the arch depend on its having a keystone; and arches, both round and pointed, are found at all ages without it. The same is the case in Egypt, and the small chapels before the pyramids of Ethiopia have instances of round and pointed arches, with and without the keystone.

Numerous crude brick arches of different dates exist in Thebes, besides the small pyramids already alluded to, some of which are of very beautiful construction. The most remarkable are the doorways of the enclosure surrounding the tombs in the Assaseef, which are composed of two or more concentric semicircles of brick, as well constructed as any of the present day. They are of the time of Psammitichus and other princes of the twenty-eighth dynasty, immediately before the invasion of Cambyses. All the bricks radiate to a common centre; they are occasionally pared off at the lower part to allow for the curve of the arch, and sometimes the builders were contented to put in a piece of stone to fill up the increased space between the upper edges of the bricks. In those roofs of houses or tombs which were made with less care, and required less solidity, the bricks were placed longitudinally in the direction of the curve of the vault, and the lower ends were then cut away considerably to allow for the greater opening between them, and many were grooved at the sides in order to retain a greater quantity of mortar between their united surfaces.

Though the oldest stone arch whose age has been positively ascertained dates only in the time of the second Psammitichus, we cannot suppose that the use of stone was not adopted by the Egypt-



ians for that species of construction previous to his reign, even if none of the arches of the pyramids in Ethiopia should prove to be anterior to his era. Nor does the absence of the arch in temples and other large buildings excite our surprise when we consider the style of Egyptian monuments, and no one who understands the character of their architecture could wish for its introduction. In some of the small temples of the oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the introduction of an imitation of the arch into a building at Abydos, bearing the name of Sethi or Osirei, was owing to its being a sepulchral monument. Here the roof is formed of single blocks of stone reaching from one architrave to the other, which, instead of being placed in the usual manner, stand upon their edges in order to allow room for hollowing out an arch in their thickness, but its effect is by no means good.

Like the Egyptians, the Greeks abstained from introducing the arch into their monuments, being unsuited to a style already formed—an objection not felt by the Romans, who modified what they borrowed so far as to adopt the arch and break through the horizontal line of Greek architecture, thus establishing the first elements of the vertical of later times, and the great benefits conferred by the arch in covering large spaces where crowded assemblies were to meet are well demonstrated by a comparison of our churches and the great hall of Karnak, with its forest of columns to support the roof. But the Greeks were not ignorant of the arch; instances of it still remain; and Posidonius claims its invention for Democritus, who was born B.C. 460. The arched tunnel of brick under the Euphrates at Babylon, mentioned by Diodorus, also shows that it was known at a remote age in other countries as well as in Egypt.

Another imitation of the arch occurs in a building at Thebes. Here, however, a reason may perhaps be given for its introduction in addition to its being a tomb, and not bound to accord with the ordinary rules of architecture laid down for Egyptian temples. The chambers lie under a friable rock and are cased with masonry to prevent the fall of its crumbling stone; but instead of being roofed on the principle of the arch, they are covered with a number of large blocks placed horizontally, one projecting beyond that immediately below it till the uppermost two meet in the centre, the interior angles being afterward rounded off to form the appearance of a vault.

This building dates in the fifteenth century before Christ, consequently many years after the Egyptians had been acquainted with the art of vaulting, and the reason of their preferring such a mode of construction probably arose from their calculating the great difficulty of repairing an injured arch in this position and the consequences attending the decay of a single block, nor can any one suppose from the great superincumbent weight applied to the haunches that this style of building is devoid of strength and of the usual durability of an Egyptian fabric, or pronounce it ill suited to the purpose for which it was erected.

This was either an imitation of an arch, or a method of older times used before its invention, and we have other instances in Italy of false and true arches being employed contemporaneously by people well acquainted with the principle of forming voussours with stones radiating to a common centre.

The first deviation from the mode of roofing with flat stones was what is called the pent-shaped

roof, formed by the application of two sets of stones inclined toward each other at an angle of about 100°, as over the entrance to the great pyramid and the roof of the queen's chamber. The next was when the space was covered over with slabs of small dimensions, each course projecting beyond the one below it, until the uppermost ones approached each other near enough for the remaining space to be covered by a single stone. These two, used at the same time in the great pyramid, were also employed by the early Greeks, and they may be considered the first steps toward the want and invention of the arch. And this seems to confirm the notion of the boasted superiority of the brick pyramid having consisted in supplying this desideratum. Bricks certainly led to its invention, and thus small materials have contributed to the greatest variety in construction at different periods; witness groined arches as well as long-and-short-work, opus incertum, round towers and various peculiarities of brickwork. In the earliest arches the bricks were placed lengthways toward each other, and not only many of the oldest tombs at Thebes have their roofs so constructed, but the stones forming the arches at the pyramids of Gebel Berkel are placed in the same manner. This, however, was afterward abandoned, and the beautiful brick arches of the Assaseef at Thebes resemble those of modern times.

The same longitudinal arrangement of the bricks again occurs in the pointed arches of the early Christians in Egypt, and they give evidence of being a first essay of a new principle. Doubtful as to the power of an arch of this form, they only used it at first to cover passages and other small spaces, and many consisted only of one, two or three very long bricks in height with a portion of one placed between the two uppermost ones as a key. They are, however, remarkable from their antiquity, being about the seventh of our era; and though a much older pointed arch is found at Gebel Berkel as well as in Italy, and the pointed arch seems to be imitated in the time of the eighteenth dynasty, that style of building does not appear to have come into common use in the East much before the ninth century. But it was then very general; and though some dream of pointed arches having been invented in Europe, from the intersection of two round arches, we may be sure that the East gave us the first notion of the new principle, and that we derived it from the Saracens, as they composed their architecture from the Byzantine and Persian styles, and the earliest pointed architecture, if not the first pointed arches, should be looked for in Asia Minor and about Constantinople. As the Greeks instructed the Romans, the Byzantine Christians worked for the Saracens and gave them the first notions of a style which they afterward modified according to their views. The cupola introduced a new feature into the mosque, whose original simple courts and small round arches were humble imitations of Roman buildings; the golden mosaics of Byzantium, themselves descended from the "golden vaults" of imperial Rome, decorated the walls and arched ceilings of Damascus houses, as they enriched the apses of Italian basilicas, and the Byzantine or Romanesque style spread its influence over Europe and the East. But the stream of taste was diversified according to the ground over which it flowed. As yet one general system was not acknowledged as in later times when Gothic architecture was the same, with slight variations, throughout Europe; each people at first made their own selection in the principles or the mouldings they imitated; in England the rude

Saxon with its long-and-short work, the common house construction even before the age of Justinian, the more decorated Norman, and the Italian Lombard style were all indebted to the Roman and the Byzantine, and from the arrival of a fresh element from the East, itself of cognate origin, arose the Pointed style of Western Europe. Such was the progress of architecture from the earliest times, each system borrowing, adopting, or recasting the component parts of its predecessor according to the wants, climate, materials or taste of the new country of its growth.

The most ancient buildings in Egypt were constructed of limestone hewn from the mountains bordering the valley of the Nile to the east and west, extensive quarries of which may be seen at El Masara, Nesleh Sheikh Hassan, El Maabdeh and other places; and that it was used long before sandstone is proved by the tombs of the pyramids as well as those monuments themselves, and by the vestiges of old substructions and ruins in Upper Egypt. Limestone continued to be occasionally employed for building even after the accession of the twelfth dynasty; but so soon as the durability of sandstone was ascertained, the quarries of Silsilis were opened, and those materials were universally adopted and preferred for their even texture and the ease with which they were wrought.

The extent of the quarries at Silsilis is very great; and it is not by the size and scale of the monuments of Upper Egypt alone that we are enabled to judge of the stupendous works executed by the ancient Egyptians; these would suffice to prove the character they bore were the gigantic ruins of Thebes and other cities no longer in existence, and safely may we apply the expression used by Pliny in speaking of the porphyry quarries to those of Silsilis, "They are of such extent that masses of any dimensions might be hewn from them."

In one of the quarries at El Masara the mode of transporting the stone is represented. It is placed on a sledge drawn by oxen, and is supposed to be on its way to the inclined plane that led to the river, vestiges of which may still be seen a little to the south of the modern village.

Sometimes, and particularly when the blocks were large and ponderous, men were employed to drag them, and those condemned to hard labor in the quarries as a punishment were required to assist in moving a certain number of stones, according to the extent of their offence, ere they were liberated; which seems to be proved by this expression, "I have dragged one hundred and ten stones for the building of Isis at Philæ," in an inscription at the quarries of Gertassy, in Nubia. In order to keep an account of their progress, they frequently cut the initials of their name or some private mark, with the number, on the rock whence the stone was taken, as soon as it was removed; thus C. XXXII.; PD. XXXIII.; PD. XXXIV., and numerous other signs occur at the quarries of Fateereh.

All large blocks were taken from the quarry on sledges; and in a grotto behind E'Dayr, a Christian village between Antioch and El Bersheh, is the representation of a colossus which a number of men are employed in dragging with ropes—a subject doubly interesting from being of the early age of Osirtasen II., and one of the very few paintings which throw any light on the method employed by the Egyptians for moving weights.

It is not necessary that the colossus should have been hewn in the hill of El Bersheh; and this picture, though it refers to what really happened,

may also represent one of the occupations of the Egyptians, like the trades, gardening scenes and other subjects. At all events, the statue could not have been placed in the tomb, as some suppose, being too large for the doorway, and traces of it must have remained.

One hundred and seventy-two men, in four rows of forty-three each, pull the ropes attached to the front of the sledge, and grease is poured from a vase by a person standing on the pedestal of the statue, in order to facilitate its progress as it slides over the ground, which was probably covered with a bed of planks, though they are not indicated in the painting.

Some of the persons employed in this laborious duty appear to be Egyptians, the others are foreign slaves who are clad in the costume of their country; and behind are four rows of men who, though only twelve in number, may be intended to represent the "superintendents" and the set which relieved the others when fatigued.

Below are persons carrying the vases of the liquid, or perhaps water, for the use of the workmen, and some implements connected with the transport of the statue, followed by taskmasters with their wands of office. On the knee of the figure stands a man who claps his hands to the measured cadence of a song to mark the time and ensure their simultaneous draught; for it is evident that, in order that the whole power might be applied at the same instant, a sign of this kind was necessary, and the custom of singing at their work was usual in every occupation of the Egyptians, as it now is in that country, in India and many other places.

Nor is it found a disadvantage among the modern sailors of Europe, when engaged in pulling a rope, or in any labor which requires a simultaneous effort. Above are seven companies of soldiers, unarmed, holding green twigs in their hands.

The height of the statue was thirteen cubits, nineteen and a half feet, or really twenty-feet, two and a half inches, and of lime or freestone, as the color and the hieroglyphics inform us. It was bound to the sledge by double ropes, which were tightened by means of long pegs inserted between them, and twisted around until completely braided; and to prevent injury from the friction of the ropes, a compress of leather, lead or other substance was introduced at the part where they touched the statue.

It is singular that the position of the ring to which all the ropes were attached for moving the mass was confined to one place at the front of the statue, and did not extend to the back part of the sledge; but this was owing to the shortness of the body; and when of great length, it is probable that ropes were fixed at intervals along the sides, in order to give an opportunity of applying a greater moving power. For this purpose, in blocks of very great length, as the columns at Fateereh, which are about sixty feet long and eight and a half feet in diameter, certain pieces of stone were left projecting from the sides, like the trunnions of a gun, to which several ropes were attached, each pulled by its own set of men.

Small blocks of stone were sent from the quarries by water to their different places of destination in boats or rafts; and if any land-carriage was required, they were placed on sledges and rollers; but those of very large dimensions were dragged the whole way by men, overland, in the manner here represented. The immense weight of some shows that the Egyptians were well acquainted

with mechanical powers and the mode of applying a locomotive force with the most wonderful success; and the use of grease for large weights in preference to rollers is consistent with modern experience.

The obelisks transported from the quarries of Syene, at the first cataracts, in latitude 24° 5' 23", to Thebes and Heliopolis, vary in size from seventy to ninety-three feet in length. They are of one single stone; and the largest in Egypt, which is that of the great temple at Karnak, I calculate to weigh about two hundred and ninety-seven tons. This was brought about one hundred and thirty-eight miles from the quarry to where it now stands, and those taken to Heliopolis passed over a space of more than eight hundred miles. The power, however, to move the mass was the same, whatever might be the distance, and the mechanical skill which transported it five, or even one, would suffice for any number of miles.

In examining the ruins of western Thebes and reading the statements of ancient writers regarding the stupendous masses of granite conveyed by this people for several hundred miles our surprise is greatly increased. We find in the plain of Koorneh two colossi of Amunoph III., of a single block each, forty-seven feet in height, which contain about eleven thousand five hundred cubic feet, and are made of a stone not known within several days' journey of the place; and at the Memnonium is another of Remeses II., which when entire weighed upward of eight hundred and eighty-seven tons, and was brought from A'Sooan to Thebes, a distance, as before stated, of more than one hundred and thirty miles. This is certainly a surprising weight, and we cannot readily suggest the means adopted for its transport or its passage of the river; but the monolithic temple, said by Herodotus to have been taken from Elephantine to Buto, in the Delta, was still larger, and far surpassed in weight the pedestal of Peter the Great's statue at St. Petersburg, which last is calculated at about twelve hundred tons.

He also mentions a monolith at Sais, of which he gives the following account: "What I admire still more, is a monument of a single block of stone which Amasis transported from the city of Elephantine. Two thousand men, of the class of boatmen, were employed to bring it, and were occupied three years in this arduous task. The exterior length is twenty-one cubits (thirty-one and a half feet), the breadth fourteen (twenty-one feet) and the height eight (twelve feet), and within it measures eighteen cubits twenty digits (twenty-eight feet three inches) in length, twelve (eighteen feet) in breadth and five (seven and a half feet) in height. It lies near the entrance of the temple, not having been admitted into the building in consequence, as they say, of the engineer, while superintending the operation of dragging it forward, having sighed aloud, as if exhausted with fatigue and impatient of the time it had occupied, which being looked upon by Amasis as a bad omen, he forbade its being taken any farther. Some, however, state that it was in consequence of a man having been crushed beneath it while moving it with levers."

Herodotus' measurement is given as it lay on the ground; his length is properly its height and his height the depth from the front to the back; for judging from the usual form of these monolithic monuments, it was doubtless like that of the same king at Tel-et-Mai, the dimensions of which are twenty-one feet nine inches high, thirteen feet broad and eleven feet seven inches deep, and in-

ternally nineteen feet three inches, eight feet and eight feet three inches.

The weight of the Saite monolith cannot certainly be compared to that of the colossus of Remeses; but when we calculate the solid contents of the temple of Latona, at Buto, our astonishment is unbounded, and we are perplexed to account for the means employed to move a mass which, supposing the walls to have been only six feet thick—for Herodotus merely gives the external measurement of forty cubits, or sixty feet in height, breadth and thickness—must have weighed upward of six thousand or, at the lowest computation, five thousand tons.

The skill of the Egyptians was not confined to the mere moving of immense weights; their wonderful knowledge of mechanism is shown in the erection of obelisks and in the position of large stones raised to a considerable height and adjusted with the utmost precision, sometimes, too, in situations where the space will not admit the introduction of the inclined plane. Some of the most remarkable are the lintels and roofing-stones of the large temples; and the lofty doorway leading into the grand hall of assembly at Karnak is covered with sandstone blocks forty feet ten inches long and five feet two inches square.

In one of the quarries at A'Sooan (Syene) is a granite obelisk which, never having been finished or separated from the rock, remains in its original place. The depth of the quarry is so small and the entrance to it so narrow that it would have been impossible for them to turn the stone in order to remove it by that opening; they had therefore to lift it out of the hollow in which it had been cut; and this was the case with all the other shafts previously hewn in the same quarry. Such instances as these suffice to prove the wonderful mechanical knowledge of the Egyptians; and we may question whether our engineers could raise weights with the same facility without using some of those modern appliances which were quite unknown to that ancient people.

Pliny mentions several obelisks of very large dimensions, some of which were removed to Rome, where they now stand.

The Egyptians naturally looked on these monuments with feelings of veneration, being connected with their religion and the glorious memory of their monarchs, and at the same time perceived that in buildings constructed as their temples were the monotony of numerous horizontal lines required a relief of this kind; but the same feelings cannot influence others, and few motives can be assigned for their removal to Europe beyond the desire of possessing what requires great difficulty to obtain.

#### VIII. Funeral Rites.—Burial.—Embalming.—Sarcophagi.

The great care of the Egyptians was directed to their condition after death—that last state toward which their present life was only the pilgrimage; and they were taught to consider their abode here merely as an "inn" upon the road. They looked forward to being received into the company of that being who represented the divine Goodness, if pronounced worthy at the great judgment day, and the privilege of being called by his name was the fulfillment of all their wishes. Every one was then the same: all were "equally noble;" there was no distinction of rank beyond the tomb; and though their actions might be remembered on earth with gratitude and esteem, no king or conqueror was greater than the humblest man



after death; nor were any honors given to them as heroes. And if ceremonies were performed to the deceased, they were not in honor of a man translated to the order of the gods, but of that particular portion of the divine essence which constituted the soul of each individual, and returned to the Deity after death. Every one, therefore, whose virtuous life entitled him to admission into the regions of the blessed was supposed to be again united to the Deity, of whom he was an emanation; and with the emblem of Thmei, purporting that he was judged or justified, he received the holy name of Osiris. His body was so bound up as to resemble the mysterious ruler of Amenti or Hades; it bore some of the emblems peculiar to him; and the beard, of a form which belonged exclusively to the gods, was given to the deceased in token of his having assumed the character of that deity. Then again certain offerings were also made to the god Osiris himself, after the burial, in the name of the deceased; and certain services or liturgies were performed for him by the priests at the expense of the family, their number depending upon their means or the respect they were inclined to pay to the memory of their parent. If the sons or relations were of the priestly order, they had the privilege of officiating on these occasions, and the members of the family had permission and were perhaps frequently expected to be present whether the services were performed by strangers or by relations of the deceased. The ceremonies consisted of a sacrifice similar to those offered in the temples, vowed for the deceased to one or more gods (as Osiris, Anubis and others connected with Amenti); incense and libation were also presented, and a prayer was sometimes read, the relations and friends being present as mourners. They even joined their prayers to those of the priest; and embracing the mummified body and bathing its feet with their tears, they uttered those expressions of grief and praises of the deceased which were dictated by their feelings on so melancholy an occasion.

The priest who officiated at the burial service was selected from the grade of pontiffs who wore the leopard skin; but various other rites were performed by one of the minor priests to the mummies previous to their being lowered into the pit of the tomb, as well as after that ceremony. Indeed, they continued to be administered at intervals, as long as the family paid for their performance; and it is possible that upon the cessation of this payment, or after a stipulated time, the priests had the right of transferring the tomb to another family, which the inscriptions within them show to have been done, even though belonging to members of the priestly order.

When the mummies remained in the house, or in the chamber of the sepulchre, they were kept in movable wooden closets, with folding doors, out of which they were taken by the minor functionaries to a small altar, before which the priest officiated. The closet and the mummy were placed on a sledge, in order to facilitate their movement from one place to another; and the latter was drawn with ropes to the altar, and taken back by the same means when the ceremony was over. On these occasions, as in the prayers for the dead, they made the usual offerings of incense and libation, with cakes, flowers and fruit, and even anointed the mummy, oil or ointment being poured over its head. Sometimes several priests attended. One carried a napkin over his shoulder, to be used after the anointing of the mummy, another brought a papyrus roll containing a prayer, or the usual ritual deposited in the tombs with the dead,

and others had different occupations according to their respective offices.

These funeral oblations answer exactly to the *inferiæ* or *parentalia* of the Romans, consisting of victims, flowers and libations; when the tomb was decked with garlands and wreaths of flowers, and an altar was erected before it for presenting the offerings. And that this last was done also by the Egyptians is proved by the many small altars discovered outside the doors of the catacombs at Thebes.

It was not unusual to keep the mummies in the house, after they had been returned by the embalmers to the relations of the deceased, in order to gratify the feelings which made them desirous of having those they had loved in life as near them as possible after death; or to give time to the family to prepare a tomb for their reception. Many months often elapsed between the ceremony of embalming and the actual burial; and it was during this period that the liturgies were performed before the mummy, which were afterward continued at the tomb. One inscription upon the coffin of a woman shows that the burial took place a whole year after her death, and some were doubtless kept, for various reasons, much longer. It was during this interval that feasts were held in honor of the dead, to which the friends and relations were invited; as was customary among the Greeks and other people of antiquity.

Small tables made of reeds or sticks bound together, and interlaced with palm leaves, were sometimes placed in the tombs, bearing offerings of cakes, ducks or other things, according to the wealth or inclination of the donors; one of which, found at Thebes, is now in the British Museum. On the lower compartment, or shelf, are cakes, the central shelf has a duck, cut open at the breast and spread out, "but not divided asunder," and at the top is a similar bird, trussed in the usual mode when brought to an Egyptian table. Similar offerings "for the dead" were strictly forbidden by the law of Moses; and it was doubtless the Egyptian custom that the Hebrew legislator had in view when he introduced this wise prohibition.

Though the privilege of keeping a mummy in the house was sanctioned by law and custom, care was always taken to assign some plausible reason for it, since they deemed it a great privilege to be admitted to the repositories of the dead, as their final resting-place. To be debarred from the rites of burial reflected a severe disgrace upon the whole family; and the most influential individual could not be admitted to the very tomb he had built for himself, until acquitted before that tribunal which sat to judge his conduct during life.

The tombs of the rich consisted of one or more chambers, ornamented with paintings and sculpture, the plans and size of which depended on the expense incurred by the family of the deceased, or on the wishes of the individuals who purchased them during their lifetime. They were the property of the priests; and a sufficient number being always kept ready, the purchase was made at the "shortest notice," nothing being requisite to complete even the sculptures or inscriptions, but the insertion of the deceased's name, and a few statements respecting his family and profession. The numerous subjects representing agricultural scenes, the trades of the people, in short the various occupations of the Egyptians, were already introduced. These were common to all tombs, varying only in their details and the mode of their execution; and were intended as a short epitome of human life, which suited equally every future occupant.

In some instances all the paintings of the tomb were finished, and even the small figures representing the future occupant were introduced, those only being left unsculptured which being of a large size required more accuracy in the features in order to give his real portrait; and sometimes even the large figures were completed before the tomb was sold, the only parts left unfinished being the hieroglyphic legends containing his name and that of his wife. Indeed, the fact of their selling old mummy cases and tombs belonging to other persons shows that they were not always over-scrupulous about the likeness of an individual, provided the hieroglyphics were altered and contained his real name; at least when a motive of economy reconciled the mind of a purchaser to a second-hand tenement for the body of his friend. Those who could afford it bought a family tomb, but this was generally confined to the owner and his wife and their children.

Besides the upper rooms of the tomb, which were ornamented with the paintings already mentioned, were one or more pits, varying from twenty to seventy feet in depth; at the bottom or "sides" of which were recesses, like small chambers, for depositing the coffins, recalling the expression "whose tombs are in the side of the pit," and the metaphor, "going down to the pit," applied to death. And well might the verse of the Psalmist, "our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth," accord with the state of many an Egyptian pit a few years ago; when, to the disgrace of Christian excavators, the Moslems were obliged to interfere, and bury the bones recklessly scattered by them over the ground.

The pit was closed with masonry after the burial had been performed, and sometimes reopened to receive other members of the family. The upper apartments were richly ornamented with painted sculptures, being rather a monument in honor of the deceased than the actual sepulchre, and they served for the reception of his friends, who frequently met there and accompanied the priests when performing the services for the dead. Each tomb, and sometimes each apartment, had a wooden door, either of a single or double valve, turning on pins and secured by bolts or bars with a lock; which last was protected by a seal of clay, upon which the impress of a signet was stamped when the party retired. Remains of the clay have even been found adhering to some of the stone jambs of the doorways, in the tombs of Thebes; and the numerous stamps buried near them were probably used on those occasions.

Similar seals were used for securing the doors of temples, houses and granaries.

Tombs were built of brick and stone, or hewn in the rock, according to the position of the necropolis. Whenever the mountains were sufficiently near, the latter was preferred, and these were generally the most elegant in their design, and in the variety of their sculptures, not only at Thebes, but in other parts of Egypt. Few, indeed, belonging to wealthy individuals were built of masonry, except those at the pyramids in the vicinity of Memphis. But Egyptian tombs were never circular, as many in Asia Minor, Etruria and Greece.

The sepulchres of the poorer classes had no upper chamber. The coffins were deposited in pits in the plain or in recesses excavated at the side of a rock, which were enclosed with masonry, like the pits within the large tombs. Mummies of the lower order were buried together in a common re-

pository, and the bodies of those whose relations had not the means of paying for their funeral, after being merely cleansed by some vegetable decoctions and kept in an alkaline solution for seventy days, were wrapped up in coarse cloth, in mats or in a bundle of palm sticks, and deposited in the earth.

Some tombs were of great extent; and when a wealthy individual bought the ground, and had an opportunity during a long life of making his family sepulchre according to his wishes, it was frequently decorated in the most sumptuous manner. And so much consequence did the Egyptians attach to them that people in humble circumstances made every effort to save sufficient to procure a handsome tomb and defray the expenses of a suitable funeral. This species of pomp increased as refinement and luxury advanced, and in the time of Amasis and other monarchs of the twenty-sixth dynasty the funeral expenses so far exceeded what it had been customary to incur during the reigns of the early Pharaohs that the tombs of some individuals far surpassed in extent, if not in splendor of decoration, those of the kings themselves.

Many adorned their entrances with gardens, in which flowers were reared by the hand of an attached friend, whose daily care was to fetch water from the river or from the wells on the edge of the cultivated land, and the remains of alluvial soil brought for this purpose may still be traced before some of the sepulchres at Thebes. Those tombs at Memphis and the pyramids which are of masonry differ in their plan, and in many instances in the style of their sculptures. The subjects, however, generally relate to the manners and customs of the Egyptians, and parties, boat scenes, fishing, fowling and other ordinary occupations of the people are portrayed there, as in the sepulchres at Thebes.

When any one died, all the females of his family, covering their heads and faces with mud, and leaving the body in the house, ran through the streets with their bosoms exposed, striking themselves and uttering loud lamentations. Their friends and relations joined them as they went, uniting in the same demonstrations of grief; and when the deceased was a person of consideration, many strangers accompanied them out of respect to his memory. Hired mourners were also employed to add by their feigned demonstrations of grief to the real lamentations of the family, and to heighten the show of respect paid to the deceased. The men, in like manner, girding their dress below their waist, went through the town smiting their breasts and throwing dust upon their heads; but the mourners consisted chiefly of women, as is usual in Egypt at the present day; and we may suggest "dust" rather than "mud" on a dry Egyptian road.

Of the magnificent pomp of a royal funeral in the time of the Pharaohs no adequate idea can be formed from the processions represented in the tombs of ordinary individuals; and from the marked distinction always maintained between the sovereign and the highest subjects in the kingdom, we may readily believe how greatly the funeral processions of the wealthiest individuals fell short of those of the kings. From the pomp of ordinary funerals, therefore, may be inferred the grand state in which the body of a sovereign was conveyed to the tomb.

"The Egyptians," according to Herodotus, "were the first to maintain that the soul of man is immortal; that after the death of the body it

## THE ANCIENT EGYPTIANS.

always enters into that of some other animal which is born; and when it has passed through all those of the earth, water and air, it again enters that of a man, which circuit it accomplishes in three thousand years." The doctrine of transmigration is mentioned by Plutarch, Plato and other ancient writers as the general belief among the Egyptians, and it was adopted by Pythagoras and his preceptor Pherecydes, as well as other philosophers of Greece.

Opinions varied respecting it; and some maintained that the soul passed through different bodies till it returned again to the human shape, and that all events which had happened were destined to occur again, after a certain period, in the identical order and manner as before. The same men were said to be born again, and to fulfill the same career, and the same causes were thought to produce the same effects, as stated by Virgil. This was termed *kuklos anankes*, "the circle (or orbit) of necessity."

It is even supposed that the Egyptians preserved the body in order to keep it in a fit state to receive the soul which once inhabited it, and that their tombs were decorated so richly in order to be ready for their owners on a future occasion. But this is contradicted by the fact of the tombs being sold to later occupants, and by animals being also embalmed, the preservation of whose bodies was not ascribable to any idea connected with the soul; and the custom arose rather from a sanitary regulation for the benefit of the living, and from that feeling of respect for the dead which is common to all men.

And since it is distinctly shown that all virtuous men became "Osiris," and returned again to the good being whence their souls emanated, their coming to earth again at any period is improbable; and the bad alone were condemned to that degradation, going through a state of purgatory by passing into the bodies of animals. This, which accords with the belief of the Hindoos, is more consistent with what we know of the notions of the Egyptians; and there is reason to believe from the monuments that the souls which underwent transmigration were those of men whose sins were of a sufficiently moderate kind to admit of that purification, the unpardonable sinner being condemned to eternal fire. The Buddhists have the same notion of the soul of man passing into the bodies of animals; and even the Druids believed in the migration of the soul, though they confined it to human bodies.

The judgment scenes, found in the tombs and on the papyri, sometimes represent the deceased conducted by Horus alone, or accompanied by his wife, to the region of Amenti. Cerberus is present as the guardian of the gates, near which the scales of justice are erected; and Anubis, "the director of the weight," having placed a vase representing the good actions or the heart of the deceased in one scale, and the figure or emblem of truth in the other, proceeds to ascertain his claims for admission. If on being "weighed" he is "found wanting," he is rejected; and Osiris, the judge of the dead, inclining his sceptre in token of condemnation, pronounces judgment upon him, and condemns his soul to return to earth under the form of a pig, or some other unclean animal. Placed in a boat, it is removed, under the charge of two monkeys, from the precincts of Amenti, all communication with which is figuratively cut off by a man who hews away the earth with an axe after its passage; and the commencement of a new term of life is indicated by those monkeys, the emblems

of Thoth, as Time. But if, when the sum of his deeds has been recorded, his virtues so far predominate as to entitle him to admission to the mansions of the blessed, Horus, taking in his hand the tablet of Thoth, introduces him to the presence of Osiris, who, in his palace, attended by Isis and Nephthys, sits on his throne in the midst of the waters, from which rises the lotus, bearing upon its expanded flower the four genii of Amenti.

Other representations of this subject differ in some of the details; and in the judgment scene of the royal scribe, whose funeral procession has been described, the deceased advances alone in the attitude of prayer to receive judgment. On one side of the scales stands Thoth, holding a tablet in his hands; on the other the goddess of justice; and Horus, in lieu of Anubis, performs the office of director of the balance, on the top of which sits a cynocephalus, the emblem of Thoth. Osiris, seated as usual on his throne, holding his crook and flagellum, awaits the report from the hands of his son Horus. Before the door of his palace are the four genii of Amenti, and near them three deities, who either represent the assessors, or may be the three assistant judges who gave rise to the Minos, Æacus and Rhadamanthus of Greek fable. In these the Min and Amenti are very Egyptian.

Another, figured in the side adytum of the Ptolemaic temple of Dayr el Medeneh, at Thebes, represents the deceased approaching in a similarly submissive attitude, between two figures of truth or justice, whose emblem, the ostrich feather, he holds in his hand. The two figures show the double capacity of that goddess, corresponding to the Thumminim, or "two truths," and according well with the statement of Diodorus respecting her position "at the gates of truth." Horus and Anubis superintend the balance, and weigh the actions of the judge; whilst Thoth inscribes them on his tablet, which he prepares for presentation to Osiris, who, seated on his throne, pronounces the final judgment, permitting the virtuous soul to enjoy the blessings of eternal felicity. Before him four genii of Amenti stand upon a lotus flower; and a figure of Harpocrates, seated on the crook of Osiris between the scales and the entrance of the divine abode, which is guarded by Cerberus, is intended to show that the deceased on admission to that pure state must be born again, and commence a new life, cleansed from all the impurities of his earthly career. It also represents the idea, common to the Egyptians and other philosophers, that to die was only to assume a new form, that nothing was annihilated, and that dissolution was merely the forerunner of reproduction. Above, in two lines, sit the forty-two assessors, the complete number mentioned by Diodorus, whose office was to assist in judging the dead.

Many similar subjects occur on funeral monuments, few of which present any new features. One, however, is singular, from the goddess of justice being herself engaged in weighing the deceased, in the presence of Thoth, who is represented under the form of a cynocephalus, having the horns and globe of the moon upon its head, and a tablet in its hand. Instead of the usual vase, the figure of the deceased himself is placed in one of the scales, opposed to that of the goddess; and close to the balance sits Cerberus with open mouth, ready to perform his office of "devourer of the wicked."

Another may also be noticed, from the singular fact of the goddess of justice, who here introduces the deceased, being without a head, as described by Diodorus; from the deceased holding in each



hand an ostrich feather, the emblem of truth; and from Cerberus being represented standing upon the steps of the divine abode of Osiris, as if in the act of announcing the arrival of Thoth with the person of the tomb.

Sometimes the deceased wore round his neck the same vase, which in the scales typified his good actions, or bore on his head the ostrich of truth. They were both intended to show he had been deemed worthy of admission to the mansions of the just, and in the same idea originated the custom of placing the name of the goddess after that of virtuous individuals who were dead, implying that they were "judged" or "justified."

The goddesses Athor and Netpe, in their respective trees, the persea and sycamore fig, frequently presented the virtuous after death with the fruit and drink of heaven, which call to mind the ambrosia and nectar of Greek fable.

The foregoing sections present an ample picture of the civilization of the ancient Egyptians, so minute that an attentive reader may have a correct understanding of nearly all the details of Egyptian life. The learned work of Wilkinson, from which this portraiture is condensed, is of much value because of the pictorial illustration which it contains, for the fact is one of the most remarkable in the literature of the world that the Egyptians portrayed on their public monuments almost every incident of life, whether of the occurrences of their households, of their kings, priests, battles, sieges, agriculture or religion. All were depicted, and owing to the climate these records remain. It is true that the wars and devastations which have made Egypt what it now is have ruined many of these records; still, they remain in wonderful abundance, and hence from that source and from the records of Greek and Roman literature that have come down to us, we are enabled to comprehend very fully the details of Egyptian life. The student who desires to behold the forms of the various objects in use among the ancient Egyptians, may consult the illustrations in this work, where he will find them exhibited precisely as they appear on the monuments of Egypt.

The custom of embalming bodies was not confined to the Egyptians; the Jews adopted this process to a certain extent, "the manner of the Jews" being to bury the body "wound in linen clothes with spices," as Lazarus was swathed with bandages.

The embalmers were probably members of the medical profession, as well as of the class of priests. Joseph is said to have "commanded the physicians to embalm his father," and Pliny states that during this process certain examinations took place which enabled them to study the disease of which the deceased had died. They appear to have been made in compliance with an order from the government, as he says the kings of Egypt had the bodies opened after death to ascertain the nature of their diseases, by which means alone the remedy for phthisical complaints was discovered.

Certain regulations respecting the bodies of persons found dead were wisely established in Egypt, which, by rendering the district or town in the immediate vicinity responsible in some degree for the accident by fining it to the full cost of the most expensive funeral, necessarily induced those in authority to exercise a proper degree of vigilance, and to exert their utmost efforts to save any one who had fallen into the river or was otherwise exposed to the danger of his life. From these too we may judge of the great responsibility

they were under for the body of a person found murdered within their jurisdiction.

As soon as the intestines had been removed from the body they were properly cleansed, and embalmed in spices and various substances and deposited in four vases. These were afterward placed in the tomb with the coffin, and were supposed to belong to the four genii of Amenti, whose heads and names they bore. Each contained a separate portion. The vase, with a cover representing the human head of Amset, held the stomach and large intestines; that with the cynocephalus head of Hapi contained the small intestines; in that belonging to the jackal-headed Smaut were the lungs and heart; and for the vase of the hawk-headed Kebhnsnof were reserved the gall-bladder and the liver. They differed in size and the materials of which they were made. The most costly were of Oriental alabaster, from ten to twenty inches high, and about one-third that in diameter, each having its inscription, with the name of the particular deity whose head it bore. Others were of common limestone, and even of wood; but these last were generally solid, or contained nothing, being merely emblematic and intended only for those whose intestines were returned into the body. They were generally surmounted by the heads above mentioned, but they sometimes had human heads; and it is to these last more particularly that the name of Canopi has been applied, from their resemblance to certain vases made by the Romans to imitate the Egyptian taste. It need scarcely be added that this is a misnomer, and that the application of the word Canopus to any Egyptian vase is equally inadmissible.

Such was the mode of preserving the internal parts of the mummies embalmed according to the most expensive process. And so careful were the Egyptians to show proper respect to all that belonged to the human body that even the sawdust of the floor where they cleansed it was taken and tied up in small linen bags, which, to the number of twenty or thirty, were deposited in vases and buried near the tomb.

The classification of "Egyptian mummies," and the different modes of embalming, are usually arranged under these general heads:

I. Those with the ventral incision.

II. Those without any incision.

1. Of the mummies with the incision are—

1. Those preserved by balsamic matter.

2. Those preserved by natron.

1. Those dried by balsamic and astringent substances are either filled with a mixture of resin and aromatics, or with asphaltum and pure bitumen.

When filled with resinous matter, they are of an olive color; the skin dry, flexible and as if tanned, retracted and adherent to the bones. The features are preserved and appear as during life. The belly and chest are filled with resins, partly soluble in spirits of wine. These substances have no particular odor by which they can be recognized; but when thrown upon hot coals, a thick smoke is produced, giving out a strong aromatic smell. Mummies of this kind are dry, light and easily broken, with the teeth, hair of the head and eyebrows well preserved. Some of them are gilt on the surface of the body, others only on the face or the sexual parts, or on the head and feet.

2. The mummies with ventral incisions, prepared by natron, are likewise filled with resinous substances, and also asphaltum. The skin is hard and elastic; it resembles parchment, and does not

adhere to the bones. The resins and bitumen injected into these mummies are little friable and give out no odor. The countenance of the body is little altered, but the hair is badly preserved; what remains usually falls off upon being touched. These mummies are very numerous; and if exposed to the air, they become covered with an efflorescence of sulphate of soda. They readily absorb humidity from the atmosphere.

1. Mummies of which the intestines were deposited in vases.

2. Those of which the intestines were returned into the body.

The former included all mummies embalmed according to the most expensive process (for though some of an inferior quality are found with the incision in the side, none of the first quality were embalmed without the removal of the intestines); and the body, having been prepared with the proper spices and drugs, was enveloped in linen bandages, sometimes measuring one thousand yards in length. It was then enclosed in a cartonnage fitting closely to the mummified body, which was richly painted, and covered in front with a network of beads and bugles arranged in a tasteful form, the face being laid over with thick gold-leaf and the eyes made of enamel. The three or four cases which successively covered the cartonnage were ornamented in like manner with painting and gilding; and the whole was enclosed in a sarcophagus of wood or stone, profusely charged with painting or sculpture. The bodies thus embalmed were generally of priests of various grades. Sometimes the skin itself was covered with gold-leaf, sometimes the whole body, the face or the eyelids, sometimes the nails alone. In many instances the body or the cartonnage was beautified in an expensive manner, and the outer cases were little ornamented, but some preferred the external show of rich cases or sarcophagi.

II. Those without the ventral incision were also of two kinds:

1. Salted, and filled with bituminous matter less pure than the others.

2. Simply salted.

(1.) The former mummies are not recognizable; all the cavities are filled, and the surface of the body is covered with thin mineral pitch. It penetrates the body, and forms with it one undistinguishable mass. They are the most numerous of all kinds; they are black, dry, heavy and of disagreeable odor, and very difficult to break. Neither the eyebrows nor hair are preserved, and there is no gliding upon them. The bituminous matter is fatty to the touch, less black and brittle than the asphaltum, and yields a very strong odor.

(2.) The mummies simply salted and dried are generally worse preserved than those filled with resins and bitumen. Their skin is dry, white, elastic, light, yielding no odor and easily broken, and masses of adipocere are frequently found in them. The features are destroyed, the hair is entirely destroyed, the bones are detached from their connections with the slightest effort, and they are white like those of a skeleton. The cloth enveloping them falls to pieces upon being touched. These mummies are generally found in particular caves which contain great quantities of saline matters, principally the sulphate of soda.

It has been a general and a just remark that few mummies of children have been discovered—a singular fact, not easily accounted for, since the custom of embalming those even of the earliest age was practiced in Egypt.

## MOHAMMEDANISM: ITS ORIGIN AND DEVELOPMENT.

### I. Of the Arabs before Mohammed, or, as they Express it, in the Time of Ignorance.—Their History, Religion, Learning and Customs.

THE history of the Christian Church cannot well be narrated without noticing the rise and progress of the system taught by the false prophet of Arabia. Mohammedanism spread with amazing rapidity; swept away the professors of the gospel from whole regions, and though a scheme of, monstrous delusion reassured some great principles well-nigh suppressed by superstition in the Church. Nor can it be regarded as a temporary effervescence of fanaticism, for after the lapse of twelve centuries it retains the ascendancy over a large section of the family of man. It is needful in the outset to refer to the country and the people where the system introduced by Mohammed originated, and whence it spread to other lands.

The declension of Christianity from apostolic purity in the East must be known before the reader can understand the causes of Mohammed's success. This subject is expounded in the preliminary discourse to Sale's edition of the Koran, the substance of which is given in this article.

The name of Arabia (used in a more extensive sense) sometimes comprehends all that large tract of land bounded by the river Euphrates, the Persian Gulf, the Sindian, Indian and Red Seas, and part of the Mediterranean, above two-thirds of which country—that is, Arabia, properly so called—the Arabs have possessed almost from the flood, and have made themselves masters of the rest, either by settlements or continual incursions, for which reason the Turks and Persians at this day call the whole Arabistan or the country of the Arabs.

But the limits of Arabia, in its more usual and proper sense, are much narrower, as reaching no farther northward than the isthmus which runs from Aila to the head of the Persian Gulf and the borders of the territory of Cufa, which tract of land the Greeks nearly comprehended under the name of Arabia the Happy. The Eastern geographers make Arabia Petrea to belong partly to Egypt and partly to Sham or Syria, and the desert of Arabia they call the deserts of Syria.

Proper Arabia is by the Oriental writers generally divided into five provinces, viz., Yaman, Hejaz, Tehama, Najd and Yamama, to which some add Bahrein as a sixth, but this province the more exact make part of Irak; others reduce them all to two, Yaman and Hejaz, the last including the three other provinces of Tehama, Najd and Yamama.

The province of Yaman extends itself along the Indian Ocean from Aden to Cape Rasalgat; part of the Red Sea bounds it on the west and south sides, and the province of Hejaz on the north. It is subdivided into several lesser provinces, as Hadramaut, Shihr, Oman, Najran, etc., of which Shihr alone produces the frankincense.

The metropolis of Yaman is Sanaa, a very ancient city, and much celebrated for its delightful situation, but the prince at present resides about five leagues northward, at a place no less pleasant, called Hish almawaheb, or the Castle of Delights.

This country has been famous from all antiquity for the happiness of its climate, its fertility and richness. The delightfulness and plenty of Yaman are owing to its mountains, for all that part which lies along the Red Sea is a dry, barren desert, in some places ten or twelve leagues over, but in return bounded by those mountains, which, being well watered, enjoy an almost continual spring, and besides coffee, the peculiar produce of this country, yield great plenty and variety of fruits, and in particular excellent corn, grapes and spices. There are no rivers of note in this country, for the streams which at certain times of the year descend from the mountains seldom reach the sea, being for the most part drunk up and lost in the burning sands of that coast.

The province of Hejaz is bounded on the south by Yaman and Tehama, on the west by the Red Sea, on the north by the deserts of Syria, and on the east by the province of Najd. This province is famous for its two chief cities, Mecca and Medina, one of which is celebrated for its temple and having given birth to Mohammed, and the other for being the place of his residence for the last ten years of his life and of his interment.

Mecca is certainly one of the most ancient cities in the world. It is seated in a stony and barren valley, surrounded on all sides with mountains. The length of Mecca from south to north is about two miles, and its breadth, from the foot of the mountain Ajjad to the top of another called Koalkan, about a mile. In the midst of this space stands the city, built of stone cut from the neighboring mountains. There being no springs at Mecca, at least none but what are bitter and unfit to drink, the inhabitants are obliged to use rain-water, which they catch in cisterns. But this not being sufficient, several attempts were made to bring water thither from other places by aqueducts, and particularly about Mohammed's time; Zobair, one of the principal men of the tribe of Koreish, endeavored at a great expense to supply the city with water from Mount Arafat, but without success, yet this was effected not many years ago, being begun at the charge of a wife of Soliman, the Turkish emperor. But long before this another aqueduct had been made from a spring at a considerable distance, which was after several years' labor finished by the khalif al Moktader.

The soil about Mecca is so very barren as to produce no fruits but what are common in the deserts. Having therefore no corn or grain of their own growth, they are obliged to fetch it from other places; and Hashem, Mohammed's great-grandfather, then prince of his tribe, the more effectually to supply them with provisions, appointed two caravans to set out yearly for that purpose, the one

in summer and the other in winter: these caravans of purveyors are mentioned in the Koran. The provisions brought by them were distributed also twice a year, viz., in the month of Rajeb and at the arrival of the pilgrims. They are supplied with dates in great plenty from the adjacent country, and with grapes from Tayef, about sixty miles distant, very few growing at Mecca. The inhabitants of this city are generally very rich, being considerable gainers by the prodigious concourse of people of almost all nations at the yearly pilgrimage, at which time there is a great fair or mart for all kinds of merchandise. They have also great numbers of cattle, and particularly of camels: however, the poorer sort cannot but live very indifferently in a place where almost every necessary of life must be purchased with money. Notwithstanding this great sterility near Mecca, yet you are no sooner out of its territory than you meet on all sides with plenty of good springs and streams of running water, with a great many gardens and cultivated lands.

Medina is a walled city about half as big as Mecca, built in a plain, salt in many places, yet tolerably fruitful, particularly in dates. Here lies Mohammed interred in a magnificent building covered with a cupola and adjoining to the east side of the great temple, which is built in the midst of the city.

The province of Tehama was so named from the vehement heat of its sandy soil; it is bounded on the west side by the Red Sea, and on the other sides by Hejaz and Yaman, extending almost from Mecca to Aden.

The province of Najd, which word signifies a rising country, lies between those of Yamama, Yaman and Hejaz, and is bounded on the east by Irak.

The province of Yamama is surrounded by the provinces of Najd, Tehama, Bahrein, Oman, Shihr, Hadramaut and Saba. The chief city is Yamama, which gives name to the province; it is particularly famous for being the residence of Mohammed's competitor, the false prophet, Moselama.

The Arabians are distinguished by their own writers into two classes, viz., the old lost Arabians and the present.

The former were very numerous, and divided into several tribes which are now all destroyed or else lost and swallowed up among the other tribes.

The most famous tribes amongst these ancient Arabians were Ad, Thamud, Tasm, Jadis, the former Jorham and Amalek.

The tribe of Ad were descended from Ad, the son of Aws, the son of Aram, the son of Sem, the son of Noah, who after the confusion of tongues settled in al Abkaf, in the province of Hadramaut, where his posterity greatly multiplied. Their first king was Shedad, the son of Ad, of whom the Eastern writers deliver many fabulous things, particularly that he finished the magnificent city his



father had begun, wherein he built a fine palace adorned with delicious gardens, to embellish which he spared neither cost nor labor, purposing thereby to create in his subjects a superstitious veneration of himself as a god.

The descendants of Ad in process of time falling from the worship of the true God into idolatry, God sent the prophet Hud (who is generally agreed to be Heber) to preach to and reclaim them. But they refusing to acknowledge his mission or to obey him, God sent a hot and suffocating wind which blew seven nights and eight days together, and entering at their nostrils, passed through their bodies and destroyed them all, a very few only excepted, who had believed in Hud, and retired with him to another place. That prophet afterward returned into Hadramaut and was buried near Hasee, where there is a small town now standing called Kabr Hud or the sepulchre of Hud.

The tribe of Thamud were the posterity of Thamud, the son of Gather, the son of Aram, who falling into idolatry, the prophet Saleh was sent to bring them back to the worship of the true God. This prophet lived between the time of Hud and of Abraham, and therefore cannot be the same with the patriarch Saleh, as M. d'Herbelot imagines. The learned Bochart with more probability takes him to be Phaleg. A small number of the people of Thamud hearkened to the remonstrances of Saleh, but the rest requiring as a proof of his mission that he should cause a she camel big with young to come out of a rock in their presence, he accordingly obtained it of God, and the camel was immediately delivered of a young one ready weaned; but they, instead of believing, cut the hamstrings of the camel and killed her, at which act of impiety God, being highly displeased, three days after struck them dead in their houses by an earthquake, and a terrible noise from heaven, which some say was the voice of Gabriel, the archangel, crying aloud, Die, all of you! Saleh, with those who were reformed by him, was saved from this destruction, the prophet going into Palestine, and from thence to Mecca, where he ended his days.

This tribe first dwelt in Yaman; but being expelled thence by Hamyar, the son of Seba, they settled in the territory of Hejr, in the province of Hejaz, where their habitations cut out of the rocks, mentioned in the Koran, are still to be seen, and also the crack of the rock whence the camel issued, which, as an eye witness hath declared, is sixty cubits wide. These houses of the Thamudites, being of the ordinary proportion, are used as an argument to convince those of a mistake who make this people to have been of a gigantic stature.

The tragical destructions of these two potent tribes are often insisted on in the Koran as instances of God's judgment on obstinate unbelievers.

The tribe of Tasm were the posterity of Lud, the son of Sem, and Jadis of the descendants of Jether. These two tribes dwelt promiscuously together under the government of Tasm, till a certain tyrant made a law that no maid of the tribe of Jadis should marry unless first deflowered by him, which the Jadians not enduring, formed a conspiracy, and inviting the king and chiefs of Tasm to an entertainment, privately hid their swords in the sand, and in the midst of their mirth fell on them and slew them all, and extirpated the greatest part of the tribe; however, the few who escaped obtaining aid of the king of Yaman, then (as is said) Dhu Habshan Ebn Akrau, assaulted the

Jadis and utterly destroyed them, there being scarce any mention made from that time of either of these tribes.

The former tribe of Jorham was contemporary with Ad, and utterly perished. The tribe of Amalek were descended from Amalek, the son of Eliphaz, the son of Esau. The posterity of this person rendered themselves very powerful, and before the time of Joseph conquered the lower Egypt under their king Walid, the first who took the name of Pharaoh, as the Eastern writers tell us, seeming by these Amalekites to mean the same people which the Egyptian histories call Phœnician shepherds. But after they had possessed the throne of Egypt for some descents, they were expelled by the natives, and at length totally destroyed by the Israelites.

The present Arabians, according to their own historians, are sprung from two stocks, Kahtan, the same with Joctan, the son of Eber, and Adnan, descended in a direct line from Ishmael, the son of Abraham and Hagar; the posterity of the former they call al Arab al Ariba—i. e., the genuine or pure Arabs—and those of the latter al Arab al mostareba—i. e., naturalized or insitutions Arabs.

The posterity of Ishmael have no claim to be admitted as pure Arabs, their ancestor being by origin and language an Hebrew; but having made an alliance with the Jorhamites by marrying a daughter of Modad, and accustomed himself to their manner of living and language, his descendants became blended with them into one nation. The uncertainty of the descents between Ishmael and Adnan is the reason why they seldom trace their genealogies higher than the latter, whom they acknowledge as father of their tribes, the descents from him downward being pretty certain and uncontroverted.

Besides these tribes of Arabs, mentioned by their own authors, who were all descended from the race of Shem, others of them were the posterity of Ham by his son Cnsh, which name is in Scripture constantly given to the Arabs and their country, though our version renders it Ethiopia; but strictly speaking, the Cushites did not inhabit Arabia properly so called, but the banks of the Euphrates and the Persian Gulf, whither they came from Chuzestan or Susiana, the original settlement of their father. They might probably mix themselves in process of time with the Arabs of the other race, but the Eastern writers take little or no notice of them.

The Arabians were for some centuries under the government of the descendants of Kahtan, Yarab, one of his sons, founding the kingdom of Yaman, and Jorham, another of them, that of Hejaz.

The province of Yaman was governed by princes of the tribe of Hamyar, though at length the kingdom was translated to the descendants of Cahlan, his brother, who yet retained the title of king of Hamyar, and had all of them the general title of Tobba, which signifies successor, and was affected to this race of princes, as that of Cæsar was to the Roman emperors and khalif to the successors of Mohammed. There were several lesser princes who reigned in other parts of Yaman, and were mostly subject to the king of Hamyar, whom they called the great king.

The first great calamity that befell the tribes settled in Yaman was the inundation of Aram, which happened soon after the time of Alexander the Great. No less than eight tribes were forced to abandon their dwellings upon this occasion, some of which gave rise to the two kingdoms of

Ghassan and Hira. And this was probably the time of the migration of those tribes or colonies which were led into Mesopotamia by three chiefs, Beer, Modar and Rabia, from whom the three provinces of that country are still named, Diyar Beer, Diyar Modar and Diyar Rabia.

The tribes which remained in Yaman after this terrible devastation still continued under the obedience of the former princes till about seventy years before Mohammed, when the king of Ethiopia sent over forces to assist the Christians of Yaman against the cruel persecution of their king Dhu Nowas, a bigoted Jew, whom they drove to that extremity that he forced his horse into the sea, and so lost his life and crown, after which the country was governed by four Ethiopian princes successively till Seif, the son of Dhu Yazan, of the tribe of Hamyar, obtaining succors from Khosru Anushirwan, king of Persia, which had been denied him by the emperor Heraclius, recovered the throne and drove out the Ethiopians, but was himself slain by some of them who were left behind. The Persians appointed the succeeding princes till Yaman fell into the hands of Mohammed, to whom Bazan, or rather Badhan, the last of them, submitted, and embraced his new religion.

This kingdom of the Hamyarites is said to have lasted two thousand and twenty years, or, as others say, above three thousand, the length of the reign of each prince being very uncertain.

It has been already observed that two kingdoms were founded by those who left their country on occasion of the inundation of Aram. They were both out of the proper limits of Arabia. One of them was the kingdom of Ghassan. The founders of this kingdom were of the tribe of Azd, who, settling in Syria Damascus near a water called Ghassan, thence took their name and drove out the Dejaanin Arabs of the tribe of Salih, who before possessed the country, where they maintained their kingdom four hundred years, as others say six hundred, or, as Abulfeda more exactly computes, six hundred and sixteen. Five of these princes were named Hareth, which the Greeks write Aretas, and one of them it was whose governor ordered the gates of Damascus to be watched to take St. Paul. This tribe were Christians, their last king being Jabalah, the son of al Ayham, who, on the Arabs' successes in Syria, professed Mohammedanism under the khalif Omar, but receiving a disgust from him, returned to his former faith and retired to Constantinople.

The other kingdom was that of Hira, which was founded by Malec of the descendants of Cahlan in Chaldaea or Irak, but after three descents the throne came by marriage to the Lakhmians, called also the Mondars (the general name of those princes), who preserved their dominion, notwithstanding some small interruption by the Persians, till the khalifat of Abubeer, when al Mondar al Maghrur, the last of them, lost his life and crown by the arms of Khaled Ebn al Walid. This kingdom lasted six hundred and twenty-two years eight months. Its princes were under the protection of the kings of Persia, whose lieutenants they were over the Arabs of Irak, as the kings of Ghassan were for the Roman emperors over those of Syria.

Jorham, the son of Kahtan, reigned in Hejaz, where his posterity kept the throne till the time of Ishmael, but on his marrying the daughter of Modad, by whom he had twelve sons, Kidar, one of them, had the crown resigned to him by his uncles, the Jorhamites, though others say the de-

scendants, of Ishmael expelled that tribe, who, retiring to Johainah, were, after various fortune, at last all destroyed by an inundation.

After the expulsion of the Jorhamites, the government of Hejaz seems not to have continued for many centuries in the hand of one prince, but to have been divided among the heads of tribes. At Mecca an aristocracy prevailed, where the chief management of affairs till the time of Mohammed was in the tribe of Koreish, especially after they had gotten the custody of the Caaba from the tribe of Khozaah.

After the time of Mohammed, Arabia was for about three centuries under the khalifs, his successors; but in the year 325 of the Hejra a great part of that country was in the hands of the Karmatians, a new sect who had committed great outrages and disorders even in Mecca, and to whom the khalifs were obliged to pay tribute, that the pilgrimage thither might be performed. Afterward Yaman was governed by the house of Thalebata, descended from Ali, the son-in-law of Mohammed, whose sovereignty in Arabia some place so high as the time of Charlemagne. The present reigning family in Yaman is probably that of Ayub, a branch of which reigned there in the thirteenth century and took the title of khalif and imam, which they still retain. They are not possessed of the whole province of Yaman, there being several other independent kingdoms there, particularly that of Fartach. The crown of Yaman descends not regularly from father to son, but the prince of the blood royal who is most in favor with the great ones or has the strongest interest generally succeeds.

The governors of Mecca and Medina, who have always been of the race of Mohammed, also threw off their subjection to the khalifs, since which time four principal families, all descended from Hasan, the son of Ali, have reigned there under the title of sharif, which signifies noble, as they reckon themselves to be on account of their descent. These are Banu Kader, Banu Musa Thani, Banu Hashem and Banu Kitada; which last family now is, or lately was, in the throne of Mecca, where they have reigned above five hundred years. The reigning family at Medina are the Banu Hashem, who also reigned at Mecca before those of Kitada.

The kings of Yaman, as well as the princes of Mecca and Medina, are absolutely independent, and not at all subject to the Turk. These princes, often making cruel wars among themselves, gave an opportunity to Selim I. and his son Soliman to make themselves masters of the coasts of Arabia on the Red Sea and of part of Yaman by means of a fleet built at Sues; but their successors have not been able to maintain their conquests, for, except the port of Jadda, where they have a basha whose authority is very small, they possess nothing considerable in Arabia.

Thus have the Arabs preserved their liberty, of which few nations can produce so ancient monuments, with very little interruption, from the very deluge; for though very great armies have been sent against them, all attempts to subdue them were unsuccessful. The Assyrian or Median empires never got footing among them. The Persian monarchs, though they were their friends and so far respected by them as to have an annual present of frankincense, yet could never make them tributary, and were so far from being their masters that Cambyse, on his expedition against Egypt, was obliged to ask their leave to pass through their territories; and when Alexander had sub-

dued that mighty empire, yet the Arabians had so little apprehension of him that they alone of all the neighboring nations sent no ambassadors to him, either first or last, which, with a desire of possessing so rich a country, made him form a design against it; and had he not died before he could put it in execution, this people might possibly have convinced him that he was not invincible. The Romans never conquered any part of Arabia properly so called; the most they did was to make some tribes in Syria tributary to them, as Pompey did one commanded by Sampsiceramus or Shams' alkeram, who reigned at Hems or Emesa. But none of the Romans, or any other nations that we know of, ever penetrated so far into Arabia as Aelius Gallus under Augustus Cæsar; yet he was so far from subduing it, as some authors pretend, that he was soon obliged to return without effecting anything considerable, having lost the best part of his army by sickness and other accidents. This ill success probably discouraged the Romans from attacking them any more; for Trajan, notwithstanding the flatteries of the historians and orators of his time, and the medals struck by him, did not subdue the Arabs, the province of Arabia, which it is said he added to the Roman empire, scarce reaching farther than Arabia Petraea, or the very skirts of the country. And we are told by one author that this prince, marching against the Agarens, who had revolted, met with such a reception that he was obliged to return without doing anything.

The religion of the Arabs before Mohammed, which they call the state of ignorance, in opposition to the knowledge of God's true worship revealed to them by their prophet, was chiefly gross idolatry, the Sabian religion having almost overrun the whole nation, though there were also great numbers of Christians, Jews and Magians among them.

The idolatry of the Arabs, as Sabians, chiefly consisted in worshipping the fixed stars and planets and the angels and their images, which they honored as inferior deities, and whose intercession they begged, as their mediators with God; for the Arabs acknowledged one supreme God, the Creator and Lord of the universe, whom they call Allah Taala, the most high God, and their other deities, who were subordinate to him, they called simply al Ilaahat—i. e., the goddesses; which words the Grecians not understanding, and it being their constant custom to resolve the religion of every other nation into their own and find out gods of theirs to match the others, they pretend that the Arabs worshiped only two deities, Orotalt and Alilat, as those names are corruptly written, whom they will have to be the same with Bacchus and Urania, pitching on the former as one of the greatest of their own gods and educated in Arabia, and on the other because of the veneration shown by the Arabs to the stars.

That they acknowledged one supreme God appears, to omit other proof, from their usual form of addressing themselves to him, which was this: "I dedicate myself to thy service, O God! I dedicate myself to thy service, O God! Thou hast no companion except thy companion of whom thou art absolute master, and of whatever is his." So that they suppose the idols not to be *sui juris*, though they offered sacrifices and other offerings to them as well as to God, who was also often put off with the least portion, as Mohammed upbraids them. Thus, when they planted fruit trees or sowed a field they divided it by a line into two parts, setting one apart for their idols and the

other for God; if any of the fruits happened to fall from the idol's part into God's, they made restitution, but if from God's part into the idol's, they made no restitution. So when they watered the idol's grounds, if the water broke over the channels made for that purpose and ran on God's part, they dammed it up again, but if the contrary, they let it run on, saying they wanted what was God's, but he wanted nothing. In the same manner, if the offering designed for God happened to be better than that designed for the idol, they made an exchange, but not otherwise.

It was from this gross idolatry, or the worship of inferior deities or companions of God, as the Arabs continue to call them, that Mohammed reclaimed his countrymen, establishing the sole worship of the true God among them, so that, how much soever the Mohammedans are to blame in other points, they are far from being idolaters, as some ignorant writers have pretended.

The worship of the stars the Arabs might easily be led into from their observing the changes of weather to happen at the rising or setting of certain of them, which, after a long course of experience, induced them to ascribe a divine power to those stars and to think themselves indebted to them for their rains, a very great benefit and refreshment to their parched country. This superstition the Koran particularly takes notice of.

The ancient Arabians and Indians, between which two nations was a great conformity of religions, had seven celebrated temples, dedicated to the seven planets, one of which in particular, called Beit Ghondan, was built in Sanaa, the metropolis of Yaman, by Dahac, to the honor of al Zoharah, or the planet Venus, and was demolished by the khalif Othman, by whose murder was fulfilled the prophetic inscription set, as is reported, over his temple, viz., Ghomidan, he who destroyeth thee shall be slain. The temple of Mecca is also said to have been consecrated to Zohal, or Saturn.

Though these deities were generally revered by the whole nation, yet each tribe chose some one as the more popular object of their worship.

Thus, as to the stars and planets, the tribe of Hamyar chiefly worshipped the sun; Misam, al Dabaran or the bull's eye; Lakhm and Jodam, al Moshitari or Jupiter; Tay, Sohail or Canopus; Kais, Sirius or the dog-star; and Asad, Otared or Mercury.

Of the angels or intelligences which they worshipped, the Koran makes mention only of three, which were worshipped under female names, Allat, al Uzza and Manah. These were by them called goddesses, and the daughters of God—an appellation they gave not only to the angels, but also to their images, which they either believed to be inspired with life by God, or else to become the tabernacles of the angels, and to be animated by them; and they gave them divine worship, because they imagined they interceded for them with God.

There were five more idols, which, with the former three, are all that the Koran mentions by name, and they are Wadd, Sawa, Yaghuth, Yauk and Nasr. These are said to have been antediluvian idols, which Noah preached against, and were afterward taken by the Arabs for gods, having been men of great merit and piety in their time, whose statues they revered at first with a civil honor only, which in process of time became heightened to a divine worship.

Wadd was supposed to be the heaven, and was worshiped under the form of a man by the tribe of Catb in Danmat al Jandal.



Sawa was adored under the shape of a woman by the tribe of Hamadan. This idol, lying under water for some time after the deluge, was at length, it is said, discovered by the devil, and was worshipped by those of Hodhail, who instituted pilgrimages to it.

Yaghuth was an idol in the shape of a lion, and was the deity of the tribe of Madhaj and others who dwelt in Yaman.

Yauk was worshipped by the tribe of Morad, or, according to others, by that of Hamadan, under the figure of a horse. It is said he was a man of great piety, and his death much regretted; whereupon the devil appeared to his friends in a human form, and undertaking to represent him to the life, persuaded them, by way of comfort, to place his effigies in their temples, that they might have it in view when at their devotions.

Nasr was a deity adored by the tribe of Hamyar, or at Dhu'l Kalaah, in their territories, under the image of an eagle.

Besides the idols we have mentioned, the Arabs worshipped also great numbers of others, not named in the Koran, for besides that every housekeeper had his household god or gods, which he last took leave of and first saluted at his going abroad and returning home, there were no less than three hundred and sixty idols, equaling in number the days of their year, in and about the Caaba of Mecca; the chief of whom was Hobal, brought from Belka in Syria into Arabia, by Amru Ebn Lohai, pretending it would procure them rain when they wanted it. It was the statue of a man made of red agate, which having by some accident lost a hand, the Koreish repaired it with one of gold; he held in his hand seven arrows without heads or feathers, such as the Arabs used in divination.

Asaf and Nayelah, the former the image of a man, the latter of a woman, were also two idols brought with Hobal from Syria, and placed the one on Mount Safa and the other on Mount Merwa. They tell us Asaf was the son of Amru, and Nayelah the daughter of Sahal, both of the tribe of Jorham, who, committing whoredom together in the Caaba, were by God converted into stone, and afterward worshipped by the Koreish, and so much revered by them that though this superstition was condemned by Mohammed, yet he was forced to allow them to visit those mountains as monuments of divine justice.

Several of their idols, as Manah in particular, were no more than large rude stones, the worship of which the posterity of Ismael first introduced; for as they multiplied, and the territory of Mecca grew too strait for them, great numbers were obliged to seek new abodes; and on such migrations it was usual for them to take with them some of the stones of that reputed holy land, and set them up in the places where they fixed; and these stones they at first only compassed out of devotion, as they had accustomed to do in the Caaba. But this at last ended in rank idolatry, the Ismaelites forgetting the religion left them by their fathers so far as to pay divine worship to any fine stone they met with.

Some of the pagan Arabs believed neither a creation past nor a resurrection to come, attributing the origin of things to nature, and their dissolution to age. Others believed both, among whom were those, who when they died had their camel tied by their sepulchre, and so left without meat or drink to perish, and accompany them to the other world, lest they should be obliged, at the resurrection, to go on foot, which was reckoned

very scandalous. Some believed a metempsychosis, and that of the blood near the dead person's brain was formed a bird named Hamah, which once in a hundred years visited the sepulchre; though others say this bird is animated by the soul of him that is unjustly slain, and continually cries, "Oseuni, oseuni"—that is, "Give me to drink," meaning of the murderer's blood, till his death be revenged; and then it flies away. This was forbidden by Mohammed to be believed.

Let us now turn our view from the idolatrous Arabs to those among them who had embraced more rational religions.

The Persians had, by their vicinity and frequent intercourse with the Arabians, introduced the Magian religion among some of their tribes, particularly that of Tamin, a long time before Mohammed, who was so far from being unacquainted with that religion that he borrowed many of his own institutions from it.

The Jews, who fled in great numbers into Arabia, from the fearful destruction of their country by the Romans, made proselytes of several tribes, those of Kenanah, al Hareth Ebn Caaba and Kendah in particular, and in time became very powerful, and possessed of several towns and fortresses there. But the Jewish religion was not unknown to the Arabs at least above a century before; Abu Carb Asad, who was king of Yaman, about seven hundred years before Mohammed, is said to have introduced Judaism among the idolatrous Hamyarites. Some of his successors also embraced the same religion, one of whom, Yusuf, surnamed Dhu Nowas, was remarkable for his zeal, and terrible persecution of all who would not turn Jews, putting them to death by various tortures, the most common of which was throwing them into a glowing pit of fire, whence he had the opprobrious appellation of the "Lord of the pit."

Christianity had likewise made a very great progress among this nation before Mohammed. Whether St. Paul preached in any part of Arabia, properly so called, is uncertain; but the persecutions and disorders which happened in the Eastern Church soon after the beginning of the third century obliged great numbers of Christians to seek for shelter in that country of liberty; who being for the most part of the Jacobite communion, that sect generally prevailed among the Arabs. The principal tribes that embraced Christianity were Hamyar, Ghassan, Rabia, Taghlab, Bara, Tenuch, part of the tribes of Tay and Kodaa, the inhabitants of Najran and the Arabs of Hira.

The Christians at Hira received a great accession by several tribes, who fled thither for refuge from the persecution of Dhu Nowas. Al Nooman, surnamed Abu Kabus, king of Hira, who was slain a few months before Mohammed's birth, professed himself a Christian on the following occasion. This prince, in a drunken fit, ordered two of his intimate companions, who, overcome with liquor, had fallen asleep, to be buried alive. When he came to himself, he was extremely concerned at what he had done, and to expiate his crime not only raised a monument to the memory of his friends, but set apart two days, one of which he called the unfortunate and the other the fortunate day, making it a perpetual rule to himself that whoever met him on the former day should be slain, and his blood sprinkled on the monument, but he that met him on the other day should be dismissed in safety with magnificent gifts. On one of these unfortunate days, there came before him accidentally an Arab of the tribe of Tay, who had once entertained this king, when fatigued with

hunting, and separated from his attendants. The king, who could neither discharge him, contrary to the order of the day, nor put him to death, against the laws of hospitality, which the Arabians religiously observe, proposed, as an expedient, to give the unhappy man a year's respite, and to send him home with rich gifts for the support of his family, on condition that he found a surety for his returning at the year's end to suffer death. One of the prince's court, out of compassion, offered himself as his surety, and the Arab was discharged. When the last day of the term came, and no news of the Arab, the king, not at all displeased to save his host's life, ordered the surety to prepare himself to die. Those who were by represented to the king that the day was not yet expired, and therefore he ought to have patience till the evening; but in the middle of their discourse the Arab appeared. The king, admiring the man's generosity, in offering himself to certain death, which he might have avoided by letting his surety suffer, asked him what was his motive for so doing, to which he answered that he had been taught to act in that manner by the religion he professed; and al Nooman demanding what religion that was, he replied the Christian. Whereupon the king, desiring to have the doctrines of Christianity explained to him, was baptized, he and his subjects, and not only pardoned the man and his surety, but abolished his barbarous custom. This prince, however, was not the first king of Hira who embraced Christianity, al Mondar, his grandfather, having also professed the same faith, and built large churches in his capital.

Since Christianity had made so great a progress in Arabia, we may consequently suppose they had bishops in several parts for the more orderly governing of the churches. The Jacobites (of which sect we have observed the Arabs generally were) had two bishops of the Arabs subject to their Mafrian, or metropolitan of the East; one was called the bishop of the Arabs absolutely, whose seat was for the most part at Akula, which some authors identify with Cufa, others a different town near Baghdad. The other had the title of the bishop of the Seenite Arabs, of the tribe of Thaalab in Hira, or Hirta, as the Syrians call it, whose seat was in that city. The Nestorians had but one bishop, who presided over both of these dioceses of Hira and Akula, and was immediately subject to their patriarch.

These were the principal religions which obtained among the ancient Arabs; but as freedom of thought was the natural consequence of their political liberty and independence, some of them fell into other different opinions. The Koreish, in particular, were infected with Zendeism, an error supposed to have very near affinity with that of the Sadducees among the Jews, and, perhaps, not greatly different from deism; for there were several of that tribe, even before the time of Mohammed, who worshipped one God, and were free from idolatry, and yet embraced none of the other religions of the country.

The Arabians before Mohammed were, as they yet are, divided into two sorts, those who dwell in cities and towns, and those who dwell in tents. The former lived by tillage, the cultivation of palm trees, breeding and feeding of cattle, and the exercise of all sorts of trades, particularly merchandising, wherein they were very eminent, even in the time of Jacob. The tribe of Koreish were much addicted to commerce, and Mohammed, in his younger years, was brought up to the same business, it being customary for the Arabians to

exercise the same trade that their parents did. The Arabs who dwelt in tents employed themselves in pasturage, and sometimes in pillaging of passengers; they lived chiefly on the milk and flesh of camels; they often changed habitations, as the convenience of water and of pasture for their cattle invited them, staying in a place no longer than that lasted, and then removing in search of another. They generally wintered in Irak and the confines of Syria. This way of life is what the greater part of Ismael's posterity have used, as more agreeable to the temper and way of life of their father.

The Arabic language is undoubtedly one of the most ancient in the world, and arose soon after, if not at, the confusion of Babel. There were several dialects of it, very different from each other: the most remarkable were that spoken by the tribes of Hamyar and the other genuine Arabs, and that of the Koreish. The Hamyaritic seems to have approached nearer to the purity of the Syriac than the dialect of any other tribe; for the Arabs acknowledge their father Yarab to have been the first whose tongue deviated from the Syriac (which was his mother tongue, and is almost generally acknowledged by the Asiatics to be the most ancient) to the Arabic. The dialect of the Koreish is usually termed the pure Arabic, or, as the Koran, which is written in this dialect, calls it, the perspicuous and clear Arabic; perhaps, says Dr. Pocock, because Ismael, their father, brought the Arabic he had learned of the Jorhamites nearer to the original Hebrew. But the politeness and elegance of the dialect of the Koreish is rather to be attributed to their having the custody of the Caaba, and dwelling in Mecca, the centre of Arabia, as well more remote from intercourse with foreigners, who might corrupt their language, as frequented by the Arabs from the country all around, not only on a religious account, but also for the composing of their differences, from whose discourse and verses they took whatever words or phrases they judged more pure and elegant, by which means the beauties of the whole tongue became transfused into this dialect. The Arabians are full of the commendations of their language, and not altogether without reason, for it claims the preference of most others in many respects, as being very harmonious and expressive, and without so copious that they say no man, without inspiration, can be perfect master of it in its utmost extent; and yet they tell us, at the same time, that the greatest part of it has been lost, which will not be thought strange if we consider how late the art of writing was practiced among them. For though it was known to Job, their countryman, and also to the Hamyarites, many centuries before Mohammed, as appears from some ancient monuments said to be remaining in their character, yet the other Arabs, and those of Mecca in particular, were for many ages perfectly ignorant of it, unless such of them as were Jews or Christians. Moramer Ebn Morra of Anbar, a city of Irak, who lived not many years before Mohammed, was the inventor of the Arabic character, which Bashar the Kendian is said to have learned from those of Anbar, and to have introduced at Mecca but a little while before the institution of Mohammedanism. These letters of Moramer were different from the Hamyaritic; and though they were very rude, yet they were those which the Arabs used for many years, the Koran itself being at first written therein; for the beautiful character they now use was first formed by Ebn Moklah, wazir (or visir) to the khalifs al Moktader, al Kaher and al Radi,

who lived about three hundred years after Mohammed, and was brought to great perfection by Ali Ebn Bowab, who flourished in the following century, and whose name is yet famous among them on that account; yet it is said the person who completed it and reduced it to its present form, was Yakut al Mostasemi, secretary to al Mostasem, the last of the khalifs of the family of Abbas, for which reason he was surnamed al Khattat, or the scribe.

The accomplishments the Arabs valued themselves chiefly on were, 1. Eloquence, and a perfect skill in their own tongue; 2. Expertness in the use of arms and horsemanship; 3. Hospitality. The first they practiced by composing orations and poems. Their orations were of two sorts, metrical, or prosaic, the one being compared to pearls strung and the other to loose ones. They endeavored to excel in both, and whoever was able in an assembly to persuade the people to a great enterprise or dissuade them from a dangerous one, or gave them other wholesome advice, was honored with the title of khatab, or orator, which is now given to the Mohammedan preachers. They pursued a method very different from that of the Greek and Roman orators, their sentences being like loose gems, without connection, so that this sort of composition struck the audience chiefly by the fullness of the periods, the elegance of the expression and the acuteness of the proverbial sayings. Poetry was in so great esteem among them that it was a great accomplishment to be able to express one's self in verse with ease and eloquence on any extraordinary occurrence, and even in their common discourse they made frequent applications of celebrated passages of their famous poets. In their poems were preserved the distinctions of descents, the rights of tribes, the memory of great actions and the propriety of their language, for which reasons an excellent poet reflected an honor to his tribe, so that as soon as any one began to be admired for his performances of this kind in a tribe, the other tribes sent publicly to congratulate them on the occasion, and themselves made entertainments, at which the women assisted dressed in their nuptial ornaments, singing to the sound of timbrels the happiness of their tribe, who had now one to protect their honor, to preserve their genealogies and the purity of their language, and to transmit their actions to posterity; for this was all performed by their poems, to which they were solely indebted for their knowledge and instructions, moral and economical, and to which they had recourse, as to an oracle, in all doubts and differences.

Though the Arabs were so early acquainted with poetry, they did not at first write poems of any considerable length, but only expressed themselves in verse occasionally, nor was their prosody digested into rules till some time after Mohammed; for this was done, as it is said, by al Khalil Ahmed al Farahidi, who lived in the reign of the khalif Haroun al Raschid.

They were in a manner obliged to practice and encourage the exercise of arms and horsemanship by reason of the independence of their tribes, whose frequent jarings made wars almost continual; and they chiefly ended their disputes in field battles, it being a usual saying among them that God had bestowed four peculiar things on the Arabs—that their turbans should be to them instead of diadems, their tents instead of walls and houses, their swords instead of entrenchments, and their poems instead of written laws.

Hospitality was so habitual to them, and held in so much esteem, that the examples of this kind among them exceed whatever can be produced from other nations; and the contrary vice was so much in contempt that a certain poet upbraids the inhabitants of Wasel as with the greatest reproach that none of their men had the heart to give, nor their women the heart to deny.

Nor were these the only good qualities of the Arabs. They are commended by the ancients for being most exact to their words and respectful to their kindred. And they have always been celebrated for their quickness of apprehension and penetration and the vivacity of their wit, especially those of the desert.

As the Arabs had their excellences, so have they, like all other nations, their defects and vices. Their own writers acknowledge that they have a natural disposition to war, bloodshed, cruelty and rapine, being so much addicted to bear malice that they scarcely ever forgot an old grudge, which vindictive temper some physicians say is occasioned by their frequent feeding on camel's flesh (the ordinary diet of the Arabs of the desert), that creature being most malicious and tenacious of anger.

The frequent robberies committed by these people on merchants and travelers have rendered the name of an Arab almost infamous in Europe. This they are sensible of, and endeavor to excuse themselves by alleging the hard usage of their father Ishmael, who, being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there. And on this account they think they may with a safe conscience indemnify themselves as well as they can, not only on the posterity of Isaac, but also on everybody else, always supposing a sort of kindred between themselves and those they plunder; and in relating their adventures of this kind, they think it sufficient to change the expression, and instead of "I robbed a man of such or such a thing," to say "I gained it." We must not, however, imagine from this that they are the less honest among themselves or toward those whom they receive as friends. On the contrary, the strictest probity is observed in their camp, where everything is open and nothing ever known to be stolen.

The sciences the Arabians chiefly cultivated before Mohammedanism were three—that of their genealogies and history, such a knowledge of the stars as to foretell the changes of weather, and the interpretation of dreams. They used to value themselves highly on account of the nobility of their families, and so many disputes happened on that occasion that it is no wonder if they took great pains in settling their descents. What knowledge they had of the stars was gathered from long experience, and not from any regular study of astronomical rules. The Arabians, as the Indians also did, chiefly observed the fixed stars, contrary to other nations, whose observations were almost confined to the planets; and they foretold their effects from their influences, not their nature, and hence arose the difference of the idolatry of the Greeks and Chaldeans, who chiefly worshipped the planets, and that of the Indians, who worshipped the fixed stars.

The old Arabians, therefore, seem to have made no further progress in astronomy than to observe the influence of the stars on the weather and to give them names; and this it was obvious for them to do by reason of their pastoral way of life, lying night and day in the open plains. The



names they imposed on the stars generally alluded to cattle and flocks, and they were so nice in distinguishing them that no language has so many names of stars and asterisms as the Arabic; for though they have since borrowed the names of several constellations from the Greeks, yet the far greater part of their own growth are much more ancient, particularly those of the more conspicuous stars dispersed in several constellations, and those of the lesser constellations which are contained within the greater and were not observed or named by the Greeks.

Thus have we given a succinct account of the state of the ancient Arabians before Mohammed, or, to use their expression, in the time of ignorance. We shall next consider the state of religion in the East and of the two great empires which divided that part of the world between them at the time of Mohammed's setting up for a prophet, and the conducive circumstances and accidents that favored his success.

## II. Of the State of Christianity, particularly of the Eastern Churches, and of Judaism at the time of Mohammed's Appearance, and of the methods taken by him for Establishing his Religion, and the Circumstances which Concurred thereto.

If we take the testimony of ecclesiastical historians even from the third century, we shall find the Christian world to have then had a very different aspect from what some authors have represented, and so far from being endued with active grace, zeal and devotion that, on the contrary, by the ambition of the clergy, and by drawing the abstrusest niceties into controversy, and dividing and subdividing about them into endless schisms and contentions, they had so destroyed that peace, love and charity from among them which the gospel was given to promote, that they had lost the whole substance of their religion while thus eagerly contending for their own speculations concerning it, and in a manner quite drove Christianity out of the world by those very controversies in which they disputed with each other about it. In those dark ages it was that most of those superstitions and corruptions we now justly abhor in the Church of Rome were not only broached but established, which gave great advantages to the propagation of Mohammedanism. The worship of saints and images in particular had then reached such a scandalous pitch that it even surpassed what is now practiced among the Romanists.

After the Nicene Council the Eastern Church was engaged in perpetual controversies, and torn to pieces by the disputes of the Arians, Sabellians, Nestorians and Eutychians. In the Western Church Damasus and Ursicinus carried their contests at Rome for the episcopal seat so high that they came to open violence and murder, which Viventius, the governor, not being able to suppress, he retired into the country and left them to themselves till Damasus prevailed. It is said that on this occasion, in the church of Sicinius, there were no less than one hundred and thirty-seven found killed in one day.

These discussions were greatly owing to the emperors, and particularly to Constantius, who, confounding the pure and simple Christian religion with anile superstitions, and perplexing it with intricate questions, instead of reconciling different opinions, excited many disputes, which he fomented as they proceeded with infinite alterations. This grew worse in the time of Justin-

ian, who, not to be behind the bishops of the fifth and sixth centuries in zeal, thought it no crime to condemn to death a man of a different persuasion from his own.

This corruption of doctrine and morals in the princes and clergy was necessarily followed by a general depravity of the people, those of all conditions making it their sole business to get money by any means, and then to squander it away, when they had got it, in luxury and debauchery.

But, to be more particular as to the nation we are now writing of, Arabia was of old famous for heresies, which might be in some measure attributed to the liberty and independency of the tribes. Some of the Christians of that nation believed the soul died with the body, and was to be raised again with it at the last day; these Origen is said to have convinced. Among the Arabs it was that the heresies of Ebion, Beryllus and the Nazarenes, and also that of the Collyridians, were broached, or at least propagated; the latter introduced the Virgin Mary for God, or worshiped her as such, offering her a sort of twisted cake called collyris, whence the sect had its name.

This notion of the divinity of the Virgin Mary was also believed by some at the Council of Nice, who said there were two Gods besides the Father, viz., Christ and the Virgin Mary, and were thence named Marianites. Others imagined her to be exempt from humanity, and deified; which goes but little beyond the popish superstition in calling her the complement of the Trinity, as if it were imperfect without her. This foolish imagination is justly condemned in the Koran as idolatrous, and gave a handle to Mohammed to attack the Trinity itself.

There were other sects of many denominations within the borders of Arabia which took refuge there from the proscriptions of the imperial edicts, several of whose notions Mohammed incorporated with his religion, as may be observed hereafter.

Though the Jews were an inconsiderable and despised people in other parts of the world, yet in Arabia, whither many of them fled from the destruction of Jerusalem, they grew very powerful, several tribes and princes embracing their religion, which led Mohammed at first to show great regard to them, adopting many of their opinions, doctrines and customs, thereby to draw them, if possible, into his interest. But that people, agreeably to their wonted obstinacy, were so far from being his proselytes that they were among the bitterest enemies he had, waging continual war with him, so that their reduction cost him infinite trouble and danger, and at last his life. This aversion of theirs was at length reciprocated by him, so that he used them for the latter part of his life much worse than he did the Christians, and frequently exclaimed against them in his Koran.

It has been observed by a great politician that it is impossible for a person to make himself a prince and found a State without opportunities. If the distracted state of religion favored the designs of Mohammed on that side, the weakness of the Roman and Persian monarchies might flatter him with no less hopes in any attempt on those once formidable empires, either of which, had they been in their full vigor, must have crushed Mohammedanism in its birth; whereas nothing nourished it more than the success the Arabians met with in their enterprises against those powers, which success they failed not to attribute to their new religion and the divine assistance thereof.

The Roman empire declined after Constantine, whose successors were remarkable for their bad

qualities, especially cowardice and cruelty. By Mohammed's time the western half of the empire was overrun by the Goths, and the eastern so reduced by the Huns on the one side and the Persians on the other, that it was not in a condition to stem the violence of a powerful invasion. The emperor Maurice paid tribute to the khagan or king of the Huns; and after Phocas had murdered his master, such havoc prevailed among the soldiers that when Heraclius came seven years after to muster the army, there were only two soldiers left alive of all those who had borne arms when Phocas first usurped the empire. And though Heraclius was a prince of admirable courage, and had done what possibly could be done to restore the discipline of the army, yet still the very vitals of the empire seemed mortally wounded; that there could no time have happened more fatal to the empire or more favorable to the enterprises of the Arabs, who seem to have been raised up on purpose by God to be a scourge to the Christian Church for not living conformably to that holy religion which they had received.

The general luxury and degeneracy of manners into which the Grecians were sunk also contributed not a little to enervating their forces, which were still further drained by those two great destroyers, monachism and persecution.

The Persians had also been in a declining condition for some time before Mohammed, occasioned chiefly by their intestine broils and dissensions, great part of which arose from the devilish doctrines of Manes and Mazdak. These sects had certainly been the immediate ruin of the Persian empire, had not Anushirwan as soon as he came to the throne put Mazdak to death with all his followers, and the Manicheans also, restoring the ancient Magian religion.

In the reign of this prince Mohammed was born. He was the last king of Persia who deserved the throne, which after him was almost perpetually contended for till subverted by the Arabs.

Arabia, at Mohammed's setting up, was strong and flourishing, having been peopled at the expense of the Grecian empire, whence the violent proceedings of the domineering sects forced many to seek refuge in a free country, as Arabia then was, where they who could not enjoy tranquillity and their conscience at home found a secure retreat. The Arabians were not only a populous nation, but unacquainted with the luxury and delicacies of the Greeks and Persians, and inured to hardships of all sorts, living in a most parsimonious manner, seldom eating any flesh, drinking no wine and sitting on the ground. Their political government was also such as favored the designs of Mohammed, for the division and independency of their tribes were so necessary to the first propagation of his religion and the foundation of his power that it would have been scarcely possible for him to have effected either had the Arabs been united in one society. But when they had embraced his religion, the consequent union of their tribes was no less necessary and conducive to their future conquests and grandeur.

This posture of public affairs in the Eastern world, both as to its religious and political state, it is more than probable Mohammed was well acquainted with, he having had sufficient opportunities of informing himself in those particulars in his travels as a merchant in his younger years; and though it is not to be supposed his views at first were so extensive as afterward, when they were enlarged by his good fortune, yet he might

reasonably promise himself success in his first attempts from thence. As he was a man of extraordinary parts and address, he knew how to make the best of every incident, and turn what might seem dangerous to his own advantage.

Mohammed came into the world under some disadvantages, which he soon surmounted. His father Abd'allah was a younger son of Abd'al-motaleb, and dying very young and in his father's lifetime, left his widow and infant son in very mean circumstances, his whole subsistence consisting but of five camels and one Ethiopian she-slave. Abd'al-motaleb was therefore obliged to take care of his grandchild Mohammed, which he not only did during his life, but at his death enjoined his eldest son Abu Taleb to provide for him for the future, which he very affectionately did, and instructed him in the business of a merchant, which he followed, and to that end he took him with him into Syria when he was but thirteen, and afterward recommended him to Khadijah, a noble and rich widow, for her factor, in whose service he conducted himself so well that by making him her husband she soon raised him to an equality with the richest in Mecca.

After he began by this advantageous match to live at his ease it was that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one, professed by Adam, Noah, Abraham, Moses, Jesus and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one only God.

It is the general opinion of Christian writers that ambition and the desire of satisfying his sensuality were the motives of his undertaking. It may be so, yet his first views perhaps were not so interested. His original design of bringing the pagan Arabs to the knowledge of the true God was certainly commendable. Mohammed was no doubt fully satisfied in his conscience of the truth of his grand point, the unity of God, which was what he chiefly attended to, all his other doctrines and institutions being rather accidental and unavoidable than premeditated and designed.

Since then Mohammed was himself persuaded of his grand article of faith, which in his opinion was violated by all the rest of the world, it is easy to conceive that he might think it a meritorious work to rescue the world from such ignorance and superstition, and by degrees, with the help of a warm imagination, which an Arab seldom wants, to suppose himself destined by Providence for effecting that great reformation. And this fancy of his might take still deeper root in his mind during the solitude he thereupon affected, usually retiring for a month in the year to a cave in Mount Hara near Mecca. One thing which may be probably urged against the enthusiasm of this prophet of the Arabs is the wise conduct and great prudence he all along showed in pursuing his design, which seem inconsistent with the wild notions of a hot-brained religionist.

The terrible destruction of the Eastern Churches, once so glorious and flourishing, by the sudden spreading of Mohammedanism, and the great successes of its professors against the Christians, necessarily inspire a horror of that religion in those to whom it has been so fatal, and no wonder if they endeavor to set the character of its founder

and its doctrines in the most infamous light. But the damage done by Mohammed to Christianity seems to have been rather owing to his ignorance than malice, for his great misfortune was his not having a competent knowledge of the real and pure doctrines of the Christian religion, which was in his time so corrupted that it is not surprising if he went too far, and resolved to abolish what he might think incapable of reformation.

It can scarcely be doubted that Mohammed had a violent desire of being reckoned an extraordinary person, which he could attain to by no means more effectually than by pretending to be a messenger sent from God to inform mankind of his will. This might be at first his utmost ambition; and had his fellow-citizens not obliged him by their persecutions to seek refuge elsewhere and to take up arms against them in his own defence, he had perhaps continued a private person and contented himself with the veneration and respect due to his prophetic office; but being once at the head of a little army, and encouraged by success, it is no wonder if he raised his thoughts to attempt what had never before entered into his imagination.

But whatever were his motives, Mohammed had certainly the personal qualifications necessary to accomplish his undertaking. The Mohammedan authors are excessive in their commendations of him, and speak much of his religious and moral virtues. His charity in particular, they say, was so conspicuous that he had seldom any money in his house, keeping no more for his own use than was just sufficient to maintain his family; and he frequently spared even some part of his own provisions to supply the necessities of the poor, so that before the year's end he had generally little or nothing left. Though the eulogies of these writers are justly to be suspected of partiality, yet this much may be inferred from thence, that for an Arab who had been educated in paganism, and had but a very imperfect knowledge of his duty, he was a man of at least tolerable morals, and not such a monster of wickedness as he is usually represented.

He had indisputably a piercing and sagacious wit, and was thoroughly versed in all the arts of insinuation. The Eastern historians describe him to have been a man of excellent judgment and a happy memory, and these natural parts were improved by a great experience and knowledge of men and the observations he had made in his travels. They say he was a person of few words, of an equal, cheerful temper, pleasant and familiar in conversation, of inoffensive behavior toward his friends, and of great condescension toward his inferiors; to all which were joined a comely, agreeable person and a polite address.

As to acquired learning, it is confessed he had none at all, having had no other education than what was customary in his tribe, who neglected what we call literature, esteeming no language in comparison with their own, their skill in which they gained by use and not by books, and contenting themselves with committing to memory such passages of their poets as they judged might be of use to them in life. This defect was so far from being prejudicial to his design that he made the greatest use of it, insisting that the writings which he produced as revelations from God could not possibly be a forgery of his own, because it was not conceivable that a person who could neither write nor read should be able to compose a book of such excellent doctrine and in so elegant a style, and thereby obviating an objection that might have carried a great deal of

weight; and for this reason his followers, instead of being ashamed of their master's ignorance, glory in it as a proof of his divine mission, and scruple not to call him (as he is indeed called in the Koran itself) the illiterate prophet.

We shall now relate, as briefly as possible, the steps he took toward effecting his enterprise and the circumstances which contributed to his success.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin by the conversion of his own household. Having therefore retired with his family to the above mentioned cave in Mount Hara, he there opened the secret of his mission to his wife Khadijah, and acquainted her that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God; he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of his first appearance which are related by the Mohammedan writers. Khadijah received the news with great joy, swearing by him in whose hands her soul was that she trusted he would be the prophet of his nation, and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was well versed in the Scriptures; and he as readily concurred in her opinion, assuring her that the same angel who had formerly appeared unto Moses was now sent to Mohammed. This first overture the prophet made in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to try what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz., his wife Khadijah, his servant Zeid Ebn Haretha, and his cousin and pupil Ali, the son of Abu Taleb. The next person Mohammed applied to was Abdallah Ebn Abi Kohafa, surnamed Abu Beer, a man of great authority among the Koreish, and one whose interest he well knew would be of great service to him, as it soon appeared; for Abu Beer, being gained over, prevailed also on Othman Ebn Affan, Abd'alrahman Ebn Awf, Saad Ebn Abi Wakkas, al Zobeir Ebn al Awam, and Telha Ebn Obeidallah, all principal men in Mecca, to follow his example. These men were the six chief companions, who, with a few more, were converted in the space of three years; at the end of which Mohammed, having, as he hoped, a sufficient interest to support him, kept his mission no longer a secret, but gave out that God had commanded him to admonish his near relations, and in order to do it with more convenience and prospect of success he directed Ali to prepare an entertainment and invite the sons and descendants of Abd'al-motaleb, intending then to open his mind to them; this was done, and about forty of them came, but Abu Laheb, one of his uncles, making the company break up before Mohammed had an opportunity of speaking, obliged him to give them a second invitation the next day; and when they were come, he made them the following speech: "I know no man in all Arabia who can offer his kindred a more excellent thing than I now do you; I offer you happiness both in this life and in that which is to come: God almighty hath commanded me to call you unto him; who, therefore, among you will be assisting to me herein, and become my brother and my vicegerent?" All of them hesitating and declining the matter, Ali at length rose up, and de-



clared that he would be his assistant, and vehemently threatened those who should oppose him. Mohammed upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy.

Mohammed now began to preach in public to the people, who heard him with some patience, till he began to upbraid them with the idolatry, obstinacy and perverseness of themselves and their fathers, which so highly provoked them that they declared themselves his enemies, and would soon have procured his ruin had he not been protected by Abu Taleb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mohammed to desist. At this Abu Taleb was so far moved that he earnestly dissuaded his nephew from pursuing the affair any further, representing the great danger he and his friends must otherwise run. But Mohammed was not to be intimidated, and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish next tried what they could do by force and ill treatment; so that it was not safe for Mohammed's followers to continue at Mecca any longer, whereupon Mohammed gave them leave to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them Othman Ebn Affan and his wife Rakiyah, Mohammed's daughter. This was the first flight; but afterward several others followed them, retiring one after another, to the number of eighty-three men and eighteen women, besides children. These refugees were kindly received by the king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and as the Arab writers unanimously assert, even professed the Mohammedan religion.

In the sixth year of his mission Mohammed had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valor and merit, and of Omar Ebn al Khattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes that the Koreish, to suppress it effectually, if possible, in the seventh year of Mohammed's mission, made a solemn league or covenant against the Hashemites and the family of al Motalleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided into two factions; and the family of Hashem all repaired to Abu Taleb, as their head, except only Abd'al Uzza, surnamed Abu Laheb, who, out of his inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sofian Ebn Harb, of the family of Omeyya.

The families continued thus at variance for three years; but in the tenth year of his mission, Mohammed told his uncle Abu Taleb, that God had manifestly showed his disapprobation of the league which the Koreish had made against them by sending a worm to eat out every word of the in-

strument except the name of God. Of this accident Mohammed had probably some private notice, for Abu Taleb went immediately to the Koreish and acquainted them with it, offering, if it proved false, to deliver his nephew up to them; but in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced, and going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said; and the league was thereupon declared void.

In the same year Abu Taleb died, at the age of about fourscore, and it is the general opinion that he died an infidel, though others say that when he was at the point of death he embraced Mohammedanism, and produced some passages out of his poetical compositions to confirm their assertion. About a month, or, as some write, three days, after the death of this great benefactor and patron, Mohammed had the additional mortification to lose his wife Khadijah, who had so generously made his fortune. For which reason this year is called the year of mourning.

On the death of these two persons, the Koreish began to be more troublesome than ever to their prophet, insomuch that he was obliged to seek for shelter elsewhere, and first pitched upon Tayef, about sixty miles east from Mecca, for the place of his retreat, where he stayed a month; but though the better sort of men treated him with some respect, the slaves and inferior people rose against him, and bringing him to the wall of the city, obliged him to return to Mecca, where he put himself under the protection of al Mortaam Ebn Adi.

This repulse greatly discouraged his followers. However, Mohammed boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes, and among them six of the inhabitants of Yathreb, of the Jewish tribe of Khazraj, who, on their return home, spoke in commendation of their new religion, and exhorted their fellow-citizens to embrace it.

It was in the twelfth year of his mission that Mohammed gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven. Dr. Prideaux thinks he invented the story either to answer the expectations of those who demanded some miracle as a proof of his mission, or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings serve the same purpose as the oral law of the Jews. But we do not find that Mohammed himself ever expected that so great a regard should be paid to his sayings as his followers have since done; and since he disclaimed any power of performing miracles, it seems rather to have been a stroke of policy to raise his reputation by pretending to have actually conversed with God in heaven, as Moses had done on the mount, and to have received several institutions immediately from him, whereas before he contented himself with persuading them that he had all by the ministry of Gabriel.

In this year, called by the Mohammedans the accepted year, twelve men of Yathreb or Medina came to Mecca and took an oath of fidelity to Mohammed at al Akaba, a hill on the north of that city. This oath was called the woman's oath, because a man was not thereby obliged to take up arms in defence of Mohammed or his religion, it being the same oath that was afterward exacted of the women, the form of which we have in the

Koran, and is to this effect, viz.: "That they should renounce all idolatry; that they should not steal, nor commit fornication, nor kill their children (as the pagan Arabs used to do when they apprehended they should not be able to maintain them), nor forge calumnies; and that they should obey the prophet in all things that were reasonable." When they had solemnly engaged to do all this, Mohammed sent one of his disciples, named Masab Ebn Omair, home with them to instruct them more fully in the grounds and ceremonies of his new religion.

Masab, having arrived at Medina, by the assistance of those who had been formerly converted, gained several proselytes, Mohammedanism spreading so fast that there was scarcely a house in which there were not some who had embraced it.

The next year, being the thirteenth of Mohammed's mission, Masab returned to Mecca, accompanied by seventy-three men and two women of Medina who had professed Islamism, besides some unbelievers. On their arrival, they immediately sent to Mohammed and offered him their assistance, of which he was now in great need, for his adversaries had by this time grown so powerful in Mecca that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at al Akaba above mentioned. Upon their protesting the sincerity of their intentions, Mohammed swore to be faithful to them, on condition that they should protect him against all enemies. They then asked him what recompense they were to expect if they should happen to be killed in his quarrel; he answered paradise. Whereupon they pledged their faith to him, and so returned home, after Mohammed had chosen twelve out of their number who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mohammed had propagated his religion by fair means; for before this second oath of fealty at al Akaba he had no permission to use any force at all, and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish, that he had no authority to compel any person to embrace his religion; and he was so far from allowing his followers to use force that he exhorted them to bear patiently those injuries which were offered them on account of their faith, and when persecuted himself chose rather to quit the place of his birth and retire to Medina than to make any resistance. But this great moderation seems entirely owing to his want of power and the great superiority of his opponents for the first twelve years of his mission; for no sooner was he enabled to make head against his enemies than he proclaimed that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the divine leave even to attack them and to destroy idolatry and set up the true faith by the sword. The first passage of the Koran which gave Mohammed the permission of defending himself by arms is said to have been that in the twenty-second chapter, after which a great number to the same purpose were revealed.

That Mohammed had a right to take up arms for his own defence against his unjust persecutors may perhaps be admitted; but whether he ought afterward to have made use of that means for establishing his religion is a question we will not here determine. It is certainly one of the most

convincing proofs that Mohammedanism was no other than a human invention, that it owed its progress and establishment almost entirely to the sword; and it is one of the strongest demonstrations of the divine origin of Christianity that it prevailed against all the force and powers of the world by the mere dint of its own truth, after having stood the assaults of all manner of persecutions, and at length made the Roman emperors themselves submit to it.

Mohammed, having provided for the security of his companions as well as his own by the league offensive and defensive which he had now concluded with the people of Medina, directed them to repair thither, which they accordingly did; but himself with Abu Beer and Ali remained behind, having not yet received the divine permission, as he pretended, to leave Mecca. The Koreish, fearing the consequence of this new alliance, began to think it absolutely necessary to prevent Mohammed's escape to Medina; and having held a council, they came to a resolution that he should be killed, and agreed that a man should be chosen out of every tribe for the execution of this design, and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and therefore durst not attempt to revenge their kinsman's death.

This conspiracy was scarcely formed when it came to Mohammed's knowledge, and he gave out that it was revealed to him by the angel Gabriel, who had now ordered him to retire to Medina. Whereupon, to amuse his enemies, he directed Ali to lie down in his place and wrap himself up in his green cloak, which he did, and Mohammed escaped miraculously, as they pretend, to Abu Beer's house, unperceived by the conspirators, who had already assembled at the prophet's door. They, in the mean time, looking through the crevice and seeing Ali, whom they took to be Mohammed himself, asleep, continued watching there till morning, when Ali arose and they found themselves deceived.

From Abu Beer's house Mohammed and he went to a cave in Mount Thur, to the south-east of Mecca, accompanied only by Amer Ebn Foheirah, Abu Beer's servant, and Abd'allah Ebn Oreikat, an idolater, whom they had hired for a guide. In this cave they lay hid three days to avoid the search of their enemies, which they very narrowly escaped. Abu Beer, seeing the prophet in such imminent danger, became very sorrowful, whereupon Mohammed comforted him with these words, recorded in the Koran: "Be not grieved, for God is with us." Their enemies having retired, they left the cave and set out for Medina by a by-road, and having fortunately, or, as the Mohammedans tell us, miraculously, escaped some who were sent to pursue them, arrived safely in the city; whither Ali followed them in three days.

The first thing Mohammed did after his arrival at Medina was to build a temple for his religious worship, and a house for himself; and being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, he began to send out small parties to make reprisals on the Koreish. But the foundation on which he built all his succeeding greatness was the gaining of the battle of Bedr, which was fought in the second year of the Hejra, and is so famous in the Mohammedan history. We shall not enter into any detail of his subsequent battles and expeditions, which amounted to a considerable number. Some reckon no less than

twenty-seven expeditions in which Mohammed was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers, which he called by the name of *zaca* or alms, and the payment of which he artfully made one main article of his religion, and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter he likewise pretended to act by the divine direction.

In a few years, by the success of his arms, he considerably raised his credit and power. In the sixth year of the Hejra he set out with fourteen hundred men to visit the temple of Mecca. When he came to al Hodeibiya, which is situated partly within and partly without the sacred territory, the Koreish sent to let him know that they would not permit him to enter Mecca unless he forced his way, whereupon he called his troops about him, and resolved to attack the city; but the people of Mecca sending Arwa Ebn Masud, prince of the tribe of Takif, as their ambassador to desire peace, a truce was concluded between them for ten years, by which any person was allowed to enter into league either with Mohammed or with the Koreish as he thought fit.

It may not be improper, to show the veneration and respect the Mohammedans by this time had for their prophet, to mention the account which the above-mentioned ambassador gave the Koreish of their behavior at his return. He said he had been at the courts both of the Roman emperor and of the king of Persia, and never saw any prince so highly respected by his subjects as Mohammed was by his companions; for whenever he made the ablution in order to say his prayers, they ran and caught the water that he had used, and whenever he spit they immediately licked it up, and gathered every hair that fell from him.

In the seventh year of the Hejra, Mohammed began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighboring princes with letters to invite them to Mohammedanism. Nor was this project without some success. Khosru Parviz, then king of Persia, received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly, which when Mohammed heard, he said, God shall tear his kingdom. And soon after a messenger came to Mohammed from Badhan, king of Yaman, who was a dependent on the Persians, to acquaint him that he had received orders to send him to Khosru. Mohammed put off his answer till the next morning, and then told the messenger it had been revealed to him that night that Khosru was slain by his son Shiruyeh, adding that he was well assured his new religion and empire should rise to as great a height as that of Khosru, and therefore bade him advise his master to embrace Mohammedanism. The messenger being returned, Badhan in a few days received a letter from Shiruyeh informing him of his father's death and ordering him to give the prophet no further disturbance, whereupon Badhan and the Persians with him became Mohammedans.

The emperor Heraclius, as the Arabian historians assure us, received Mohammed's letter with great respect, laying it on his pillow, and dismissed the bearer honorably. And some pretend that he would have professed this new faith had he not been afraid of losing his crown.

Mohammed wrote to the same effect to the king of Ethiopia, and to Mokawkas, governor of Egypt,

who gave the messenger a very favorable reception and sent several valuable presents to Mohammed. He also sent letters of the like purport to several Arab princes, particularly one to al Hareth Ebn Abi Shamer, king of Ghassan, who returning for answer that he would go to Mohammed himself, the prophet said, May his kingdom perish.

The eighth year of the Hejra was a fortunate one to Mohammed. In the beginning of it Khalid Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterward conquered Syria and other countries, and the latter Egypt, became proselytes to Mohammedanism; and soon after, the prophet sent three thousand men against the Grecian forces to revenge the death of one of his ambassadors, who was slain by an Arab of the tribe of Ghassan at Muta, a town in the territory of Balka, in Syria, about three days' journey eastward from Jerusalem, near which town they met. The Grecians being vastly superior in number, the Mohammedans were repulsed in the first attack, and lost successively three of their generals.

In this year also Mohammed took the city of Mecca, the inhabitants of which had broken the truce agreed on two years before. For the tribe of Beer, who were confederates of the Koreish, attacking those of Khozaah, who were allies of Mohammed, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended; and Abu Sofian himself made a journey to Medina on purpose to heal the breach and renew the truce; but in vain, for Mohammed, glad of this opportunity, refused to see him; whereupon he applied to Abu Beer and Ali; but they giving him no answer, he was obliged to return to Mecca as he came.

Mohammed immediately gave orders for preparations to be made, that he might surprise the Meccans while they were unprepared to receive him; in a little time he began his march, and by the time he came near the city his forces were increased to ten thousand men. The Meccans, not being in a condition to defend themselves against so formidable an army, surrendered at discretion; and Abu Sofian saved his life by turning Mohammedan. About twenty-eight of the idolaters were killed by a party under the command of Khaleel; but this happened contrary to Mohammed's orders, who, when he entered the town, pardoned all the Koreish on their submission, except only six men and four women, who were more obnoxious than the rest; but of these no more than three men and one woman were put to death, the rest obtaining pardon on their embracing Mohammedanism, and one of the women making her escape.

The remainder of this year Mohammed employed in destroying the idols in and round about Mecca, sending several of his generals on expeditions for that purpose, and to invite the Arabs to Islamism.

The next year, being the ninth of the Hejra, the Mohammedans call the year of embassies; for the Arabs had been hitherto expecting the issue of the war between Mohammed and the Koreish; but so soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mohammed, and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca while he stayed there, and also to Medina, whither he returned this year. Among



the rest, five kings of the tribe of Hamyar professed Mohammedanism, and sent ambassadors to notify the same.

In the tenth year Ali was sent into Yaman to propagate the Mohammedan faith there, and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mohammedanism established, and idolatry rooted out, even in Mohammed's lifetime (for he died the next year), throughout all Arabia, except only Yamama; where Moseilama, who set up also for a prophet as Mohammed's competitor, had a great party, and was not reduced till the khalifat of Abu Beer. And the Arabs, being then united in one faith and under one prince, found themselves in a condition of making those conquests which extended the Mohammedan faith over so great a part of the world.

### III. Of the Koran itself: the peculiarities of that Book; the manner of its being written and published, and the general design of it.

The word Koran, derived from the verb karaa, to read, signifies properly, in Arabic, the reading, or rather that which ought to be read; by which name the Mohammedans denote not only the entire book or volume of the Koran, but also any particular chapter or section of it; just as the Jews call either the whole Scripture or any part of it by the name of Karah or Mikra, words of the same origin and import. It may not be amiss to observe, that the syllable Al in the word Al-koran is only the Arabic article, signifying the, and therefore ought to be omitted when the English article is prefixed.

Besides this peculiar name, the Koran is also honored with several appellations common to other books of scripture: as al Forkan, from the verb faraka, to divide or distinguish; not, as the Mohammedan doctors say, because those books are divided into chapters or sections, or distinguish good and evil, but in the same notion that the Jews use the word Perek or Pirka, from the same root, to denote a section or portion of Scripture. It is also called al Moshaf, the volume, and al Kitab, the book, by way of eminence, which answers to the Biblia of the Greeks; and al Dhikr, the admonition, which name is also given to the Pentateuch and gospel.

The Koran is divided into one hundred and fourteen larger portions of very unequal length, which we call chapters, but the Arabians Sowar, in the singular Sura, a word rarely used on any other occasion, and properly signifying a row, order or regular series; as a course of bricks in building, or a rank of soldiers in an army; and is the same in use and import with the Sura, or Tora of the Jews, who also call the fifty-three sections of the Pentateuch Sedarim, a word of the same signification.

These chapters are not in the manuscript copies distinguished by their numerical order, but by particular titles, which are taken sometimes from a particular matter treated of or person mentioned therein, but usually from the first word of note, exactly in the same manner as the Jews have named their Sedarim, though the word from which some chapters are denominated be very far distant, toward the middle, or perhaps the end, of the chapter. The occasion of this seems to have been that the verse or passage in which

such word occurs was, in point of time, revealed and committed to writing before the other verses of the same chapter which precede it in order, and the title being given to the chapter before it was completed or the passages reduced to their present order, the verse from whence such title was taken did not always happen to begin the chapter. Some chapters have two or more titles, occasioned by the difference of the copies.

Every chapter is subdivided into smaller portions of very unequal length also, which we customarily call verses, but the Arabic word is Ayat, the same with the Hebrew Oth, and signifies signs or wonders, such as are the secrets of God, his attributes, works, judgments and ordinances, delivered in those verses, many of which have their particular titles also imposed in the same manner as those of the chapters.

Notwithstanding this subdivision is common and well known, yet we have never yet seen any manuscript in which the verses are actually numbered, though in some copies the number of verses in each chapter is set down after the title. And the Mohammedans seem to have some scruple in making an actual distinction in their copies, because the chief disagreement between their several editions of the Koran consists in the division and number of the verses.

There are seven principal editions or ancient copies of the Koran, two of which were published and used at Medina, a third at Mecca, a fourth at Cufa, a fifth at Basra, a sixth in Syria and a seventh, called the common or vulgar edition. Of these editions, the first of Medina makes the whole number of the verses six thousand; the second and fifth, six thousand two hundred and fourteen; the third, six thousand two hundred and nineteen; the fourth, six thousand two hundred and thirty-six; the sixth, six thousand two hundred and twenty-six; and the last, six thousand two hundred and twenty-five. But they are all said to contain the same number of words, namely, seventy-seven thousand six hundred and thirty-nine, and the same number of letters, viz., three hundred and twenty-three thousand and fifteen; for the Mohammedans have in this also imitated the Jews, that they have superstitiously numbered the very words and letters of their law; nay, they have taken the pains to compute the number of times each particular letter of the alphabet is contained in the Koran.

Besides these unequal divisions of chapter and verse, the Mohammedans have also divided their Koran into sixty equal portions, which they call Ahzab, in the singular Hizb, each subdivided into four equal parts, which is also an imitation of the Jews, who have an ancient division of their Mishna into sixty portions called Massietoth; but the Koran is more usually divided into thirty sections only, named Ajza, from the singular Joz, each of twice the length of the former, and in the like manner subdivided into four parts. These divisions are for the use of the readers of the Koran in the royal temples, or in the adjoining chapels where the emperors and great men are interred. There are thirty of these readers belonging to every chapel, and each reads his section every day, so that the whole Koran is read over once a day.

Next after the title, at the head of every chapter except the ninth, is prefixed the following solemn form, by the Mohammedans called the Bismillah, "In the name of the most merciful God," which form they constantly place at the beginning of all their books and writings in general as a peculiar mark or distinguishing characteristic of their religion, it being counted a sort of impiety to omit it. The Jews for the same purpose make use of the form, In the name of the Lord, or, In the name of the great God, and the Eastern Christians that of, In the name of the Father and of the Son and of the Holy Ghost. But we are inclined to believe Mohammed really took this form, as he did many other things, from the Persian magi, who used to begin their books in these words, Benam Yezdan bakhshaisgher dadar—that is, In the name of the most merciful, just God.

This auspicious form, and also the titles of the chapters, are by the generality of the doctors and commentators believed to be of divine origin no less than the text itself, but the more moderate are of opinion that they are only human additions, and not the very word of God.

There are twenty-nine chapters of the Koran which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Mohammedans believe to be the peculiar marks of the Koran and to conceal several profound mysteries, the certain understanding of which the more intelligent confess has not been communicated to any mortal, their prophet only excepted. Notwithstanding which some will take the liberty of guessing at their meaning by that species of Cabbala called by the Jews Notarikon, and suppose the letters to stand for as many words expressing the names and attributes of God, his works, ordinances and decrees; and therefore these mysterious letters, as well as the verses themselves, seem in the Koran to be called signs. Others explain the intent of these letters from their nature or organ, or else from their value in numbers, according to another species of the Jewish Cabbala called Gematria, the uncertainty of which conjectures sufficiently appears from their disagreement. Thus, for example, five chapters, one of which is the second, begin with these letters, A L M, which some imagine to stand for Allah latif magid, God is gracious and to be glorified, or Ana li minni, To me and from me, viz., belongs all perfection and proceeds all good, or else for Ana Allah alam, I am the most wise God, taking the first letter to mark the beginning of the first word, the second the middle of the second word, and the third the last of the third word, or for Allah, Gabriel, Mohammed, the author, revealer and preacher of the Koran. Others say, that as the letter A belongs to the lower part of the throat, the first of the organs of speech, L to the palate, the middle organ, and M to the lips, which are the last organ, so these letters signify that God is the beginning, middle and end, or ought to be praised in the beginning, middle and end, of all our words and actions, or, as the total value of those three letters in numbers is seventy-one, they signify that in the space of so many years the religion preached in the Koran should be fully established. The following conjecture is at least as certain as any of the former, that these letters were set there by the amanuensis for Amar li Mohammed—i. e., At the command of Mohammed—as the five letters prefixed to the nineteenth chapter seem to be there written by a Jewish scribe for Cob Yaas—i. e., Thus he commanded.

The Koran is universally admitted to be written with the utmost elegance and purity of language, in the dialect of the tribe of Koreish, the most noble and polite of all the Arabians, but with some mixture, though very rare, of other dialects. It is confessedly the standard of the Arabic tongue, and as the more orthodox believe and are taught

by the book itself, inimitable by any human pen, and therefore insisted on as a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine origin.

And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia to produce even a single chapter that might be compared with it.

The style of the Koran is generally beautiful and fluent, especially where it imitates the prophetic manner and Scripture phrases. It is concise and often obscure, adorned with bold figures after the Eastern taste, enlivened with florid and sententious expressions, and in many places, especially where the majesty and attributes of God are described, sublime and magnificent.

Though it be written in prose, yet the sentences generally conclude in a long continued rhyme, for the sake of which the sense is often interrupted, and unnecessary repetitions too frequently made. The Arabians are so delighted with this jingling, that they employ it in their most elaborate compositions, which they also embellish with frequent passages of and allusions to the Koran, so that it is next to impossible to understand them without being well versed in this book.

It is probable the harmony of expression which the Arabians find in the Koran might contribute not a little to make them relish the doctrine therein taught, and give an efficacy to arguments which, had they been nakedly proposed without this rhetorical dress, might not have so easily prevailed. Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less powerful either to ravish or amaze than music itself; wherefore as much has been ascribed by the best orators to this part of rhetoric as to any other. He must have a very bad ear who is not moved by the very cadence of a well-turned sentence; and Mohammed seems not to have been ignorant of the enthusiastic operation of rhetoric on the minds of men, for which reason he has not only employed his utmost skill in these his pretended revelations to preserve that dignity and sublimity of style which might seem not unworthy of the majesty of that Being whom he gave out to be the author of them, and to imitate the prophetic manner of the Old Testament, but he has not neglected even the other parts of oratory, in which he succeeded so well, and so strangely captivated the minds of his audience, that several of his opponents thought it the effect of witchcraft and enchantment, as he sometimes complains.

"The general design of the Koran," to use the words of a very learned person, "seems to be this: To unite the professors of the three different religions then followed in the populous country of Arabia, who for the most part lived promiscuously, and wandered without guides, the far greater number being idolaters, the rest Jews and Christians, mostly of erroneous and heterodox belief, in the knowledge and worship of one eternal, invisible God, by whose power all things were made, and those which are not, may be, the supreme Governor, Judge and absolute Lord of the creation; established under the sanction of certain laws, and the outward signs of certain ceremonies, partly of ancient and partly of novel institution, and enforced by setting before them rewards and punishments, both temporal and eternal, and to bring them all to the obedience of Mohammed, as the prophet and ambassador of God, who after the repeated admonitions, promises and threats of former ages was at last to establish and propagate

God's religion on earth by force of arms, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal."

The great doctrine, then, of the Koran is the unity of God, to restore which point Mohammed pretended was the chief end of his mission, it being laid down by him as a fundamental truth that there never was nor ever can be more than one true orthodox religion; for though the particular laws or ceremonies are only temporary and subject to alteration according to the divine direction, yet the substance of it, being eternal truth, is not liable to change, but continues immutably the same. And he taught that whenever this religion became neglected or corrupted in essentials God had the goodness to reinform and readmonish mankind thereof by several prophets, of whom Moses and Jesus were the most distinguished till the appearance of Mohammed, who is their seal, no other being to be expected after him. And the more effectually to induce people to hearken to him, a great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those who rejected and abused his messengers; several of which stories or some circumstances of them are taken from the Old and New Testament, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in the Koran as truths in opposition to the Scriptures, which the Jews and Christians are charged with having altered; and we are inclined to believe that few or none of the relations or circumstances in the Koran were invented by Mohammed, as is generally supposed, it being easy to trace the greatest part of them much higher, as the rest might be were more of those books extant and it was worth while to make the inquiry.

The other part of the Koran is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshiping and reverencing of the only true God and resignation to his will, among which are many excellent things intermixed, not unworthy even a Christian's perusal.

But besides these, there are many passages which are occasional and relate to particular emergencies; for whenever anything happened which perplexed Mohammed he had constant recourse to a new revelation as an infallible expedient in all nice cases; and he found the success of this method answer his expectation. It was certainly an admirable and politic contrivance of his to bring down the whole Koran at once to the lowest heaven only, and not to the earth, as a bungling prophet would have done; for if the whole had been published at once, innumerable objections might have been made which it would have been very hard, if not impossible, for him to solve; but as he pretended to have received it by parcels, as God saw proper that they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies and to extricate himself with honor from any difficulty which might occur. If any objection be hence made to that eternity of the Koran which the Mohammedans are taught to believe, they easily answer it by their doctrine of absolute predestination, according to which all the accidents for the sake of which these occasional passages were revealed were predetermined by God from all eternity.

That Mohammed was really the author and chief contriver of the Koran is beyond dispute, though it is highly probable that he had no small

assistance in his design from others, as his countrymen failed not to object to him. However, they differed so much in their conjectures as to the particular persons who gave him such assistance that they were not able, it seems, to prove the charge, Mohammed, it is to be presumed, having taken his measures too well to be discovered.

The Mohammedans absolutely deny that the Koran was composed by their prophet himself or any other for him, it being their general and orthodox belief that it is of divine origin; that it is eternal and uncreated, remaining, as some express it, in the very essence of God; that the first transcript has been from everlasting by God's throne, written on a table of vast size, called the preserved table, in which are also recorded the divine decrees, past and future; that a copy from this table, in one volume on paper, was by the ministry of the angel Gabriel sent down to the lowest heaven, in the month of Ramadan, on the night of power; from whence Gabriel revealed it to Mohammed by parcels, some at Mecca and some at Medina, at different times during the space of twenty-three years, as the exigency of affairs required, giving him, however, the consolation to show him the whole (which they tell us was bound in silk and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favor to see it twice. They say that few chapters were delivered entire, the most part being revealed piecemeal, and written down from time to time by the prophet's amanuensis in such or such a part of such or such a chapter till they were completed according to the directions of the angel. The first parcel that was revealed is generally agreed to have been the first five verses of the ninety-sixth chapter.

After the new-revealed passages had been from the prophet's mouth taken down in writing by his scribe, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals, when returned, were put promiscuously into a chest, observing no order of time, for which reason it is uncertain when many passages were revealed.

When Mohammed died, he left his revelations in the same disorder we have mentioned, and not digested into the method, such as it is, which we now find them in. This was the work of his successor, Abu Beer, who, considering that a great number of passages were committed to memory by Mohammed's followers, many of whom were slain in the wars, ordered the whole to be collected, not only from the palm leaves and skins on which they had been written, and which were kept between two boards or covers, but also from the mouths of such as had gotten them by heart. And this transcript, when completed, he committed to the custody of Hafsa, the daughter of Omar, one of the prophet's widows.

From this it is generally imagined that Abu Beer was really the compiler of the Koran; though for aught appears to the contrary, Mohammed left the chapters complete as we now have them, excepting such passages as his successor might add or correct from those who had gotten them by heart, what Abu Beer did besides being perhaps no more than to arrange the chapters in their present order, which he seems to have done without any regard to time, having generally placed the longest first.

However, in the thirtieth year of the Hejra, Othman being then khalif, and observing the



great disagreement in the copies of the Koran in the several provinces of the empire, those of Irak, for example, following the reading of Abu Musa al Ashari, and the Syrians that of Maedad Ebn Aswad, he ordered a great number of copies to be transcribed from that of Abu Beer, in Hafsa's care, under the inspection of Zeid Ebn Thabet, Abd'allah Ebn Zobair, Said Ebn al As and Abd'alrahman Ebn al Hareth the Makhzomite, whom he directed that wherever they disagreed about any word they should write it in the dialect of the Koraish, in which it was at first delivered. These copies when made were distributed in the several provinces of the empire, and the old ones burnt and suppressed.

The want of vowels in the Arabic character made Mokris, or readers, whose peculiar study and profession it was to read the Koran with its proper vowels, absolutely necessary. But these, differing in their manner of reading, occasioned still further variations in the copies of the Koran, as they are now written with the vowels; and herein consist much the greater part of the various readings throughout the book. The readers whose authority the commentators chiefly alleged in admitting these various readings are seven in number.

There being some passages in the Koran which are contradictory, the Mohammedan doctors obviate any objection from thence by the doctrine of abrogation; for they say that God in the Koran commanded several things which were for good reasons afterward revoked and abrogated.

Passages abrogated are divided into three kinds: the first, where the letter and sense are both abrogated; the second, where the letter only is abrogated, but the sense remains; and the third, where the sense is abrogated, though the letter remains.

Of the first kind were several verses, which by the tradition of Malec Ebn Ans were in the prophet's lifetime read in the chapter of repentance, but are not now extant, one of which, being all he remembered of them, was the following: "If a son of Adam had two rivers of gold, he would covet yet a third; and if he had three, he would covet yet a fourth (to be added) unto them; neither shall the belly of a son of Adam be filled, but with dust. God will turn unto him who shall repent." Another instance of this kind we have from the tradition of Abd'allah Ebn Masud, who reported that the prophet gave him a verse to read which he wrote down, but the next morning, looking in his book, he found it was vanished and the leaf blank; this he acquainted Mohammed with, who assured him the verse was revoked the same night.

Of the second kind is a verse called the verse of stoning, which according to the tradition of Omar, afterward khalif, was extant while Mohammed was living, though it is not now to be found. The words are these, "Abhor not your parents, for this would be ingratitude in you. If a man and a woman of reputation commit adultery, ye shall stone them both; it is a punishment ordained by God, for God is mighty and wise."

Of the last kind are observed several verses in sixty-three different chapters, to the number of two hundred and thirty-five. Such as the precepts of turning in prayer to Jerusalem; fasting after the old custom; forbearance toward idolaters; avoiding the ignorant and the like.

Though it is the belief of the Sonnites or orthodox that the Koran is uncreated and eternal, subsisting in the very essence of God, and Mohammed himself is said to have pronounced him

an infidel who asserted the contrary, yet several have been of a different opinion; particularly the sect of the Motazalites, and the followers of Isa Ebn Sobeih Abn Musa, surnamed al Mozdar, who hesitated not to accense those who held the Koran to be uncreated of infidelity as asserters of two eternal beings.

This point was controverted with so much heat that it occasioned many calamities under some of the khalifs of the family of Abbas, al Mamun making a public edict declaring the Koran to be created, which was confirmed by his successors al Motasem and al Wathek, who whipped, imprisoned and put to death those of the contrary opinion. But at length al Motawakkel, who succeeded al Wathek, put an end to these persecutions by revoking the former edicts, releasing those that were imprisoned on that account, and leaving every man at liberty as to his belief in this point.

Al Ghazali seems to have tolerably reconciled both opinions, saying that the Koran is read and pronounced with the tongue, written in books and kept in memory; and is yet eternal, subsisting in God's essence, and not possible to be separated thence by any transmission into men's memories or the leaves of books; by which he seems to mean no more than that the original idea of the Koran only is really in God, and consequently co-essential and coeternal with him, but that the copies are created and the work of man.

The opinion of al Jahedh, chief of a sect bearing his name, touching the Koran, is too remarkable to be omitted; he used to say it was a body, which might sometimes be turned into a man, and sometimes into a beast, which seems to agree with the notion of those who assert the Koran to have two faces, one of a man, the other of a beast, thereby, as we conceive, intimating the double interpretation it will admit of, according to the letter or the spirit.

As some have held the Koran to be created, so there have not been wanting those who have asserted that there is nothing miraculous in that book in respect to style or composition, excepting only the prophetic relations of things past and predictions of things to come, and that had God left men to their natural liberty, and not restrained them in that particular, the Arabians could have composed something not only equal, but superior to the Koran, in eloquence, method and purity of language. This was another opinion of the Motazalites, and in particular of al Mozdar, above mentioned, and al Nodham.

The Koran being the Mohammedans' rule of faith and practice, it is no wonder its expositors and commentators are so very numerous. And it may not be amiss to take notice of the rules they observe in expounding it.

One of the most learned commentators distinguishes the contents of the Koran into allegorical and literal. The former comprehends the more obscure, parabolical and enigmatical passages, and such as are repealed or abrogated, the latter those which are plain, perspicuous, liable to no doubt and in full force.

To explain these severally in a proper manner, it is necessary from tradition and study to know the time when each passage was revealed, its circumstances, state and history, and the reasons or particular emergencies for the sake of which it was revealed. Or more explicitly, whether the passage was revealed at Mecca or at Medina, whether it be abrogated or does itself abrogate any other passage, whether it be anticipated in

order of time or postponed, whether it be distinct from the context or depends upon it, whether it be particular or general, and lastly, whether it be implicit by intention or explicit in words.

From what has been said the reader may easily believe that this book is held in the greatest reverence and esteem among the Mohammedans. They dare not so much as touch it without being first washed or legally purified; and lest they should do so by inadvertence, they write these words on the cover or label: "Let none touch it but they who are clean." They read it with great care and respect, never holding it below their girdles. They swear by it, consult it in important matters, carry it with them to war, write sentences of it on their banners, adorn it with gold and precious stones, and knowingly suffer it not to be in the possession of any of a different persuasion.

The Mohammedans, far from thinking the Koran to be profaned by a translation, as some authors have asserted, have taken care to have their scriptures translated not only into the Persian tongue, but into several others, particularly the Javan and Malayan, though out of respect to the original Arabic these versions are generally, if not always, interlineal.

#### IV. Of the Doctrines and Positive Precepts of the Koran which relate to Faith and Religious Duties.

It has been already observed that the fundamental position on which Mohammed erected the superstructure of his religion was that from the beginning to the end of the world there has been, and for ever will be, but one true orthodox belief, consisting as to matter of faith in acknowledging the only true God, and believing in and obeying such messengers or prophets as he should from time to time send, with proper credentials, to reveal his will to mankind; and as to matter of practice, in the observance of the immutable and eternal laws of right and wrong, together with such other precepts and ceremonies as God should think fit to order for the time being, according to the different dispensations in different ages of the world; and to this religion he gave the name of Islam, which word signifies "resignation" or "submission" to the service and commands of God, and is used as the proper name of the Mohammedan religion, which his followers maintain is the same in reality with that of all the prophets from Adam. Under pretext that this eternal religion was in his time corrupted, Mohammed pretended to be a prophet sent by God to reform those abuses which had crept into it, and to reduce it to its primitive simplicity, with the addition, however, of peculiar laws and ceremonies, some of which had been used in former times and others were now first instituted. And he comprehended the whole substance of his doctrine under these two propositions or articles of faith, viz., that there is but one God, and that he was the apostle of God; in consequence of which latter article all such ordinances and institutions as he thought fit to establish must be received as obligatory and of divine authority.

The Mohammedans divide their religion into two distinct parts, Iman, faith or theory, and Din, religion or practice, and teach that it is built on five fundamental points, one belonging to faith and the other four to practice. The first is that confession of faith which we have already mentioned, "that there is no God but the true God, and that Mohammed is his

apostle," under which they comprehend six distinct branches—viz., 1. Belief in God; 2. In his angels; 3. In his scriptures; 4. In his prophets; 5. In the resurrection and day of judgment; and 6. In God's absolute decree and predetermination both of good and evil.

The four points relating to practice are—1. Prayer, under which are comprehended those washings or purifications which are necessary preparations required before prayer; 2. Alms; 3. Fasting; and 4. The pilgrimage to Mecca. Of each of these we shall speak in their order.

That both Mohammed and those among his followers who are reckoned orthodox had and continue to have just and true notions of God and his attributes—always excepting their rejecting the Trinity—appears plain from the Koran itself and all the Mohammedan divines.

The existence of angels and their purity are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him or interceding for mankind. They hold that some of them are employed in writing down the actions of men, others in carrying the throne of God and other services.

The four angels whom they look on as more eminently in God's favor are Gabriel, to whom they give several titles, particularly those of the "holy spirit" and the "angel of revelations," supposing him to be honored by God with greater confidence than any other and to be employed in writing down the divine decrees; Michael, the friend and protector of the Jews; Azrael, the "angel of death," who separates men's souls from their bodies; and Israfil, whose office it will be to sound the trumpet at the resurrection. The Mohammedans also believe that two guardian angels attend on every man to observe and write down his actions, being changed every day, and therefore called al Moakkibat, or the angels who continually succeed one another.

This whole doctrine concerning angels Mohammed and his disciples have borrowed from the Jews, who learned the names and offices of those beings from the Persians, as themselves confess. The ancient Persians firmly believed the ministry of angels and their superintendence over the affairs of this world, and therefore assigned them distinct charges and provinces, giving their names to their months and the days of their months. The Jews teach that the angels are created of fire; that they have several offices; that they intercede for men and attend them. The angel of death they name Duma, and say he calls dying persons by their respective names at their last hour.

The devil, whom Mohammed names Eblis, from his despair, was once one of those angels who are nearest to God's presence, called Azazel, and fell, according to the doctrine of the Koran, for refusing to pay homage to Adam at the command of God.

Besides angels and devils, the Mohammedans are taught by the Koran to believe the existence of an intermediate order of creatures, which they call Gin or Genii, created also of fire, but of a grosser fabric than angels, since they eat and drink and propagate their species, and are subject to death. Some of these are supposed to be good and others bad, and capable of future salvation or damnation,

as men are; whence Mohammed pretended to be sent for the conversion of genii as well as men. The Orientals pretend that these genii inhabited the world for many ages before Adam was created, under the government of several successive princes, who all bore the common name of Solomon; but falling at length into an almost general corruption, Eblis was sent to drive them into a remote part of the earth, there to be confined; that some of that generation, still remaining, were by Tahmurath, one of the ancient kings of Persia, who waged war against them, forced to retreat into the famous mountains of Kaf; of which successions and wars they have many fabulous and romantic stories.

The Mohammedan notions concerning these genii agree almost exactly with what the Jews write of a sort of demons, called Shedim, whom some fancy to have been begotten by two angels, named Aza and Azael, on Naamah, the daughter of Lamech, before the flood. However, the shedim, they tell us, agree in three things with the ministering angels; for that, like them, they have wings, and fly from one end of the world to the other, and have some knowledge of futurity; and in three things they agree with men, like whom they eat and drink, are propagated and die. They also say that some believe in the law of Moses, and are consequently good, and that others of them are infidels and reprobates.

As to the Scriptures, the Mohammedans are taught by the Koran that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books was, according to them, one hundred and four, of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham, and the other four, being the Pentateuch, the Psalms, the Gospel and the Koran, were successively delivered to Moses, David, Jesus and Mohammed, which last, being the seal of the prophets, these revelations are now closed, and no more are to be expected. All these divine books, except the last four, they admit to be now lost, and their contents unknown, though the Sabians have several books which they attribute to some of the antediluvian prophets; and of those four, the Pentateuch, Psalms and Gospel, they say, have undergone so many alterations and corruptions that though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians. The Jews in particular are frequently reflected on in the Koran for falsifying and corrupting their copies of their law; and some instances of such pretended corruption, both in that book and the two others, are produced by Mohammedan writers.

Besides the books above mentioned, the Mohammedans also take notice of the writings of Daniel and several other prophets, and even make quotations from them, but these they do not believe to be divine scripture, or of any authority in matters of religion.

The number of the prophets, which have been from time to time sent by God into the world, amounts to no less than two hundred and twenty-four thousand, according to one Mohammedan tradition, or to one hundred and twenty-four thousand according to another; among whom three hundred and thirteen were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the

preceding; these were Adam, Noah, Abraham, Moses, Jesus and Mohammed. All the prophets in general the Mohammedans believe to have been free from great sins and errors, and professors of one and the same religion—that is, Islam—notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honorable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets, they not only reckon divers patriarchs and persons named in Scripture, as Adam, Seth, Lot, Ismael, Nun, Joshua, but several others, whose very names do not appear there, as Saleh, Khedr, Dhn'lkeff, etc.

As Mohammed acknowledged the divine authority of the Pentateuch, Psalms and Gospel, he often appeals to the consonancy of the Koran with those writings, and to the prophecies which he pretended were therein concerning himself, as proofs of his mission, and he frequently charges the Jews and Christians with stifling the passages which bear witness to him. His followers also produce several texts even from our present copies of the Old and New Testaments to support their master's cause.

The next article of faith required by the Koran is the belief of a general resurrection and a future judgment. But before we consider the Mohammedan tenets in those points, it will be proper to mention what they are taught to believe concerning the intermediate state, both of the body and of the soul, after death.

When a corpse is laid in the grave, they say he is received by an angel, who gives him notice of the coming of the two Examiners, who are two black livid angels, of a terrible appearance, named Monker and Nakir. These order the dead person to sit upright, and examine him concerning his faith, as to the unity of God and the mission of Mohammed; if he answers rightly, they suffer the body to rest in peace, and it is refreshed by the air of paradise; but if not, they beat him on the temples with iron maces, till he roars out for anguish so loud that he is heard by all from east to west, except men and genii. Then they press the earth on the corpse, which is gnawed and stung till the resurrection by ninety-nine dragons with seven heads each; or, as others say, their sins will become venomous beasts, the grievous ones stinging like dragons, the smaller like scorpions, and the others like serpents—circumstances which some understand in a figurative sense.

These notions Mohammed certainly borrowed from the Jews, among whom they were very anciently received. They say that, the angel of death coming and sitting on the grave, the soul immediately enters the body and raises it on its feet; then he examines the departed person and strikes him with a chain half of iron and half of fire; at the first blow all his limbs are loosened; at the second the bones are scattered, which are gathered together again by angels; and the third stroke reduces the body to dust and ashes, and it returns into the grave. This rack of torture they call Hibbut hakkeber, or the beating of the sepulchre, and pretend that all men in general must undergo it, except only those who die on the evening of the Sabbath or have dwelt in the land of Israel.

As to the soul, the Mohammedans hold that when it is separated from the body by the angel of death it enters into that state which they call al Berzakh, or the interval between death and the resurrection. If the departed person was a be-



liever, they say two angels meet it who convey it to heaven that its place there may be assigned according to its merit and degree. For they distinguish the souls of the faithful into three classes: the first of prophets, whose souls are admitted into paradise immediately; the second of martyrs, whose spirits, according to a tradition of Mohammed, rest in the crops of green birds which eat of the fruits and drink of the river of paradise; and the third of other believers, concerning the state of whose souls before the resurrection there are various opinions. For, 1. Some say they stay near the sepulchres, with liberty however of going wherever they please, which they confirm from Mohammed's manner of saluting them at their graves, and his affirming that the dead heard those salutations as well as the living, though they could not answer. Whence perhaps proceeded the custom of visiting the tombs of relations, so common among the Mohammedans. 2. Others imagine they are with Adam in the lowest heaven, and also support their opinion by the authority of their prophet, who gave out that in his return from the upper heavens in his pretended night journey he saw there the souls of those who were destined to paradise on the right hand of Adam, and of those who were condemned to hell on his left. 3. Others fancy the souls of believers remain in the well Zemzem, and those of infidels in a certain well in the province of Hadramaut, called Borbut; but this opinion is branded as heretical. 4. Others say they stay near the graves for seven days, but that whither they go afterward is uncertain. 5. Others that they are all in the trumpet whose sound is to raise the dead. And, 6. Others that the souls of the good dwell in the forms of white birds under the throne of God. As to the condition of the souls of the wicked, besides the opinions that have been already mentioned, the more orthodox hold that they are offered by the angels to heaven, from whence being repulsed as stinking and filthy, they are offered to the earth; and being also refused a place there, are carried down to the seventh earth and thrown into a dungeon, which they call Sajin, under a green rock, or according to a tradition of Mohammed, under the devil's jaw, to be there tormented till they are called up to be joined again to their bodies.

Though some among the Mohammedans have thought that the resurrection will be merely spiritual, and no more than the returning of the soul to the place whence it first came, and others who allow man to consist of body only, that it will be merely corporeal, the received opinion is that both body and soul will be raised, and their doctors argue strenuously for the possibility of the resurrection of the body, and dispute with great subtlety concerning the manner of it. But Mohammed has taken care to preserve one part of the body, whatever becomes of the rest, to serve for a basis of the future edifice, or rather a heaven for the mass which is to be joined to it. For he taught that a man's body was entirely consumed by the earth except only the bone called Ajb, which we name the os coccygis or rump-bone; and that as it was the first formed in the human body it will also remain uncorrupted till the last day, as a seed from whence the whole is to be renewed; and this he said will be effected by a forty days' rain which God should send, and which would cover the earth to the height of twelve cubits, and cause the bodies to sprout forth like plants. Herein also is Mohammed indebted to the Jews, who say the same thing of the bone Luz, excepting that what he attributes to a great rain will be

effected according to them by a dew impregnating the dust of the earth.

The time of the resurrection the Mohammedans allow to be a secret to all but God alone, the angel Gabriel himself acknowledging his ignorance in this point when Mohammed asked him about it. However, they say the approach of that day may be known from certain signs which are to precede it. These signs they distinguish into two sorts, the lesser and the greater.

The lesser signs are, 1. The decay of faith among men. 2. The advancing of the meanest persons to eminent dignity. 3. That a maid-servant shall become the mother of her mistress (or master), by which is meant either that toward the end of the world men shall be much given to sensuality, or that the Mohammedans shall then take many captives. 4. Tumults and seditions. 5. A war with the Turks. 6. Great distress in the world, so that a man when he passes by another's grave shall say, Would to God I were in his place! 7. That the provinces of Irak and Syria shall refuse to pay their tribute. And, 8. That the buildings of Medina shall reach to Ahab or Yahab.

The greater signs are,

1. The sun's rising in the west, which some have imagined it originally did.

2. The appearance of the beast, which shall rise out of the earth in the temple of Mecca, or on Mount Safa, or in the territory of Tayef, or some other place. This beast they say is to be sixty cubits high. They describe this monster as to her form as having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the color of a tiger, the back of a cat, the tail of a ram, the legs of a camel and the voice of an ass. Some say this beast is to appear three times in several places, and that she will bring with her the rod of Moses and the seal of Solomon, and being so swift that none can overtake or escape her, will with the first strike all the believers on the face, and mark them with the word Mumen—i. e., believer—and with the latter will mark the unbelievers on the face likewise, with the word Cafer—i. e., infidel—that every person may be known for what he really is. They add that the same beast is to demonstrate the vanity of all religions except Islam, and to speak Arabic. All this stuff seems to be the result of a confused idea of the beasts in the Revelations.

3. War with the Greeks, and the taking of Constantinople by seventy thousand of the posterity of Isaac, who shall not win that city by force of arms, but the wall shall fall down while they cry out, There is no God but God: God is most great! As they are dividing the spoil news will come to them of the appearance of Antichrist, whereupon they shall leave all and return back.

4. The coming of Antichrist, whom the Mohammedans call al Masih al Dajjal—i. e., the false or lying Christ—and simply al Dajjal. He is to be one-eyed, and marked on the forehead with the letters C. F. R., signifying Cafer or infidel. They say that the Jews give him the name of Messiah Ben David, and pretend he is to come in the last days, and to be lord both of land and sea, and that he will restore the kingdom to them. According to the traditions of Mohammed, he is to appear first between Irak and Syria, or according to others in the province of Khorasan; they add that he is to ride on an ass; that he will be followed by seventy thousand Jews of Isphahan, and continue on earth forty days, of which one will be equal in length to a year, another to a month, an-

other to a week, and the rest will be common days; that he is to lay waste all places, but will not enter Mecca or Medina, which are to be guarded by angels; and that at length he will be slain by Jesus, who is to encounter him at the gate of Lud. It is said that Mohammed foretold several Antichrists, to the number of about thirty, but one of greater note than the rest.

5. The descent of Jesus on earth. They pretend that he is to descend near the white tower to the east of Damascus when the people are returned from the taking of Constantinople; that he is to embrace the Mohammedan religion, marry a wife, get children, kill Antichrist, and at length die after forty years', or according to others twenty-four years', continuance on earth. Under him they say there will be great security and plenty in the world, all hatred and malice being laid aside; when lions and camels, bears and sheep shall live in peace, and a child shall play with serpents unhurt.

6. War with the Jews, of whom the Mohammedans are to make a prodigious slaughter, the very trees and stones discovering such of them as hide themselves, except only the tree called Ghar-kad, which is the tree of the Jews.

7. The eruption of Gog and Magog, or, as they are called in the East, Yajuj and Majuj, of whom many things are related in the Koran and the traditions of Mohammed. These barbarians, they tell us, having passed the Lake of Tiberias, which the vanguard of their vast army will drink dry, will come to Jerusalem, and there greatly distress Jesus and his companions, till at his request God will destroy them, and fill the earth with their carcasses, which after some time God will send birds to carry away at the prayers of Jesus and his followers. Their bows, arrows and quivers the Moslems will burn for seven years together; and at last God will send a rain to cleanse the earth and to make it fertile.

8. A smoke which shall fill the whole earth.

9. An eclipse of the moon. Mohammed is reported to have said that there would be three eclipses before the last hour; one to be seen in the east, another in the west and the third in Arabia.

10. The returning of the Arabs to the worship of Allat and al Uzza and the rest of their ancient idols, after the decease of every one in whose heart there was faith equal to a grain of mustard-seed, none but the very worst of men being left alive. For God, they say, will send a cold odoriferous wind, blowing from Syria Damascena, which shall sweep away the souls of all the faithful, and the Koran itself, so that men will remain in the grossest ignorance for a hundred years.

11. The discovery of a vast heap of gold and silver by the retreating of the Euphrates, which will be the destruction of many.

12. The demolition of the Caaba or temple of Mecca by the Ethiopians.

13. The speaking of beasts and inanimate things.

14. The breaking out of fire in the province of Hejaz, or according to others in Yaman.

15. The appearance of a man of the descendants of Kahtan, who shall drive men before him with his staff.

16. The coming of the Mohdi or director concerning whom Mohammed prophesied that the world should not have an end till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same with his

father's name; and who should fill the earth with righteousness. This person the Shiites believe to be now alive, and concealed in some secret place till the time of his manifestation; for they suppose him to be no other than the last of the twelve Imams, named Mohammed Abu'lkasem, as their prophet was, and the son of Hassan al Askeri, the eleventh of that succession. He was born at Samarra in the two hundred and fifty-fifth year of the Hejra. From this tradition, it is to be presumed, an opinion pretty current among the Christians took its rise, that the Mohammedans are in expectation of their prophet's return.

17. A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, as has been mentioned under the tenth sign.

These are the greater signs which, according to their doctrine, are to precede the resurrection, but still leave the hour of it uncertain, for the immediate sign of its being come will be the first blast of the trumpet, which they believe will be sounded three times. The first they call the blast of consternation, at the hearing of which all creatures in heaven and earth shall be struck with terror, except those whom God shall be pleased to exempt from it.

The Mohammedans believe that the first blast will be followed by a second, which they call the blast of examination, when all creatures both in heaven and earth shall die or be annihilated, except those which God shall please to exempt from the common fate; and this they say shall happen in the twinkling of an eye—nay, in an instant, nothing surviving except God alone, with paradise and hell, and the inhabitants of those two places and the throne of glory. The last who shall die will be the angel of death.

Forty years after this will be heard the blast of resurrection, when the trumpet shall be sounded the third time by Israfil, who, together with Gabriel and Michael, will be previously restored to life, and standing on the rock of the temple of Jerusalem, shall at God's command call together all the dry and rotten bones and other dispersed parts of the bodies and the very hairs to judgment. This angel, having by the divine order set the trumpet to his mouth and called together all the souls from all parts, will throw them into his trumpet, from whence, on his giving the last sound, at the command of God, they shall fly forth like bees and fill the whole space between heaven and earth, and then repair to their respective bodies, which the opening earth will suffer to arise; and the first who shall so arise, according to a tradition of Mohammed, will be himself.

As to the length of the day of judgment, the Koran in one place tells us that it will last one thousand years and in another fifty thousand. To reconcile this apparent contradiction, the commentators use several expedients, some saying they know not what measure of time God intends in these passages, others that these forms of speaking are figurative, and were designed only to express the terribleness of that day, it being usual for the Arabs to describe what they dislike as of long continuance, and others suppose them spoken only in reference to the difficulty of the business of the day, which if God should commit to any of his creatures, they would not be able to transact it in so many thousand years.

Having said so much in relation to the time of the resurrection, let us now see who are to be raised from the dead, in what manner and form they shall be raised, in what place they shall be assembled, and to what end, according to the doctrine of the Mohammedans.

That the resurrection will be general, and extend to all creatures, angels, genii, men and animals, is the received opinion which they support by the authority of the Koran.

The manner of their resurrection will be very different. Those who are destined to be partakers of eternal happiness will arise in honor and security, and those who are doomed to misery in disgrace and under dismal apprehensions. Mohammed is also said to have taught that mankind shall be assembled at the last day, distinguished into three classes: The first, of those who go on foot; the second, of those who ride; and the third, of those who creep groveling with their faces on the ground. The first class is to consist of those believers whose good works have been few; the second of those who are more acceptable to him, whence Ali affirmed that the pious, when they come forth from the sepulchres, shall find ready prepared for them white-winged camels with saddles of gold; and the third class will be composed of the infidels, whom God shall cause to make their appearance with their faces on the earth, blind, dumb and deaf. But the ungodly will not be thus only distinguished; for according to a tradition of the prophet, there will be ten sorts of wicked men on whom God shall on that day fix certain discreterary marks. The first will appear in the form of apes; these are the professors of Zendeism. The second in that of swine; these are they who have been greedy of filthy lucre, and enriched themselves by public oppression. The third will be brought with their heads reversed and their feet distorted; these are the usurers. The fourth will wander about blind; these are unjust judges. The fifth will be deaf, dumb and blind, understanding nothing; these are they who glory in their works. The sixth will gnaw their tongues, which will hang down upon their breasts, corrupted blood flowing from their mouth like spittle, so that everybody shall detest them; these are the learned men and doctors whose actions contradict their sayings. The seventh will have their hands and feet cut off; these are they who have injured their neighbors. The eighth will be fixed to the trunks of palm trees or stakes of wood; these are the false accusers and informers. The ninth will stink worse than a corrupted corpse; these are they who have indulged their passions and voluptuous appetites, but refused God such part of their wealth as was due to him. The tenth will be clothed with garments daubed with pitch; these are the proud, the vainglorious and the arrogant.

As to the place where they are to be assembled to judgment, the Koran and the traditions of Mohammed agree that it will be on the earth, but in what part of the earth it is not agreed. Some say their prophet mentioned Syria for the place, others, a white and even tract of land, without inhabitants or any signs of buildings. Al Ghazali imagines it will be a second earth, which he supposes to be of silver; and others an earth which has nothing in common with ours but the name, having, it is possible, heard something of the new heavens and new earth mentioned in Scripture, whence the Koran has this expression, "On the day wherein the earth shall be changed into another earth."

The end of the resurrection the Mohammedans declare to be that they who are so raised may give an account of their actions, and receive the reward thereof. And they believe that not only mankind, but the genii and irrational animals also, shall be judged on this great day; when the un-

armed cattle shall take vengeance on the horned, till entire satisfaction shall be given to the injured.

As to mankind, they hold that when they are all assembled together, they will not be immediately brought to judgment, but the angels will keep them in their ranks and order while they attend for that purpose; and this attendance some say is to last forty years, others seventy, others three hundred—nay, some say no less than fifty thousand years—each of them vouching their prophet's authority. During this space they will stand looking up to heaven, but without receiving any information thence, and are to suffer grievous torments, both the just and the unjust, though with manifest difference. For the limbs of the former shall shine gloriously, and their sufferings shall be light in comparison, and shall last no longer than the time necessary to say the appointed prayers; but the latter will have their faces obscured with blackness, and disfigured with all the marks of sorrow and deformity. What will then occasion not the least of their pain, is a wonderful and incredible sweat, which will even stop their mouths, and in which they will be immersed in various degrees according to their demerits, some to the ankles only, and some to the knees, some to the middle, some so high as their mouth, and others as their ears. And this sweat, they say, will be provoked not only by that vast concourse of all sorts of creatures mutually pressing and treading on one another's feet, but by the near and unusual approach of the sun, which will be then no farther from them than the distance of a mile, or (as some translate the word, the signification of which is ambiguous) than the length of a bodkin. So that their skulls will boil like a caldron and they will be bathed in sweat. From this inconvenience, however, the good will be protected by the shade of God's throne; but the wicked will be so miserably tormented with it, and also with hunger and thirst and a stifling air, that they will cry out, Lord, deliver us from this anguish, though thou send us into hell-fire. What they assert of the extraordinary heat of the sun on this occasion the Mohammedans certainly borrowed from the Jews, who say that, for the punishment of the wicked on the last day, that planet shall be drawn forth from its sheath, in which it is now put uplest it should destroy all things by its excessive heat.

When those who have risen shall have waited the limited time, the Mohammedans believe God will at length appear to judge them, Mohammed undertaking the office of intercessor, after it shall have been declined by Adam, Noah, Abraham and Jesus, who shall beg deliverance only for their own souls. They say that on this solemn occasion God will come in the clouds, surrounded by angels, and will produce the books in which the actions of every person are recorded by their guardian angels, and will command the prophets to bear witness against those to whom they have been respectively sent. Then every one will be examined concerning all his words and actions, uttered and done by him in this life. The particulars of which they shall give an account, as Mohammed himself enumerated them, are, of their time, how they spend it, of their wealth, by what means they acquired it and how they employed it, of their bodies, wherein they exercised them, of their knowledge and learning, what use they made of them. To the questions it is said that each person shall answer, and make his defence in the best manner he can, endeavoring to excuse himself by casting the blame of his evil deeds on



others; so that a dispute shall arise even between the soul and the body, to which of them their guilt ought to be imputed, the soul saying, "O Lord, my body I received from thee; for thou createdst me without a hand to lay hold with, a foot to walk with, an eye to see with, or an understanding to apprehend with, till I came and entered into this body; therefore punish it eternally, but deliver me." The body, on the other side, will make this apology, "O Lord, thou createdst me like a stock of wood, having neither hand that I could lay hold with, nor foot that I could walk with, till this soul, like a ray of light, entered into me, and my tongue began to speak, my eye to see, and my foot to walk; therefore punish it eternally, but deliver me." But God will propound to them the following parable of the blind man and the lame man, which, as well as the preceding dispute, was borrowed by the Mohammedans from the Jews. A certain king having a pleasant garden, in which were ripe fruits, set two persons to keep it, one of whom was blind and the other lame, the former not being able to see the fruit, nor the latter to gather it; the lame man, however, seeing the fruit, persuaded the blind man to take him upon his shoulders, and by that means he easily gathered the fruit, which they divided between them. The lord of the garden coming some time after, and inquiring after his fruit, each began to excuse himself; the blind man said he had no eyes to see with, and the lame man that he had no feet to approach the trees. But the king, ordering the lame man to be set on the blind, passed sentence on and punished them both. And in the same manner will God deal with the body and the soul. As these apologies will not avail on that day, so will it also be in vain for any one to deny his evil actions, since men and angels and his own members—nay, the very earth itself—will be ready to bear witness against him.

Though the Mohammedans assign so long a space for the attendance of the resuscitated before their trial, yet they tell us the trial itself will be over in much less time, and will last no longer than while one may milk an ewe, or than the space between two milkings of a she-camel. Some, explaining these words so frequently used in the Koran, "God will be swift in taking an account," say that he will judge all creatures in the space of half a day, and others that it will be done in less time than the twinkling of an eye.

To show the exact justice which will be observed on this great day of trial, the next thing they describe is the balance wherein all things shall be weighed. They say it will be held by Gabriel, and that it is of so vast a size that its two scales, one of which hangs over paradise and the other over hell, are capacious enough to contain both heaven and earth. Though some are willing to understand what is said in the Koran concerning this balance allegorically, and only as a figurative representation of God's equity, yet the more ancient and orthodox opinion is that it is to be taken literally; and since words and actions, being mere accidents, are not capable of being themselves weighed, they say that the books in which they are recorded will be thrown into the scales, and according as those wherein the good or the evil actions are recorded shall preponderate, sentence will be given; those whose balances laden with their good works shall be heavy will be saved, but those whose balances are light will be condemned. Nor will any one have cause to complain that God suffers any good action to pass unrewarded, because

the wicked for the good they do have their reward in this life, and therefore can expect no favor in the next.

The old Jewish writers make mention of the books to be produced at the last day, in which men's actions are registered, as well as of the balance in which they shall be weighed; and the Scripture itself seems to have given the first notion of both. But what the Persian Magi believe of the balance comes nearest to the Mohammedan opinion. They hold that on the day of judgment two angels, named Mihr and Soroush, will stand on a bridge, described hereafter, to examine every person as he passes; that the former, who represents the divine mercy, will hold a balance in his hand to weigh the actions of men; that according to the report he shall make thereof to God sentence will be pronounced, and those whose good works are found more ponderous, if they turn the scale but by the weight of a hair, will be permitted to pass forward to paradise; but those whose good works shall be found light will be by the other angel, who represents God's justice, precipitated from the bridge into hell.

This examination being over, and every one's works weighed in a just balance, that mutual retaliation will follow according to which every creature will take vengeance one of another or have satisfaction made them for the injuries which they have suffered. And since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportionable part of the good works of him who offered the injury and adding it to those of him who suffered it; which being done, if the angels say, "Lord, we have given to every one his due, and there remaineth of this person's good works so much as equaleth the weight of an ant," God will of his mercy cause it to be doubled unto him, that he may be admitted into paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, as we have mentioned above, he will command them to be changed into dust, wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence pronounced on the brutes, "Would to God that we were dust also!" As to the genii, many Mohammedans are of opinion that such of them as are true believers will undergo the same fate as the irrational animals, and have no other reward than the favor of being converted into dust; and for this they quote the authority of their prophet. But this, however, is deemed not so very reasonable, since the genii, being capable of putting themselves in the state of believers as well as men, must consequently deserve, as it seems, to be rewarded for their faith as well as to be punished for their infidelity. Wherefore some entertain a more favorable opinion, and assign the believing genii a place near the confines of paradise, where they will enjoy sufficient felicity, though they be not admitted into that delightful mansion. But the unbelieving genii, it is universally agreed, will be punished eternally, and be thrown into hell with the infidels of mortal race. It may not be improper to observe that under the denomination of unbelieving genii the Moham-

medans comprehend also the devil and his companions.

The trials being over and the assembly dissolved, the Mohammedans hold that those who are to be admitted into paradise will take the right hand way, and those who are destined to hell-fire will take the left, but both of them must first pass the bridge, called in Arabic al Sirat, which they say is laid over the midst of hell, and describe to be finer than a hair and sharper than the edge of a sword. They also declare that this bridge is beset on each side with briars and hooked thorns, which will, however, be no impediment to the good, for they shall pass with wonderful ease and swiftness, Mohammed and his Moslems leading the way, whereas the wicked, by reason of the slipperiness and narrowness of the path, the entangling of the thorns and the extinction of the light which directed the former to paradise, will soon miss their footing and fall down headlong into hell, gaping beneath them.

As to the punishment of the wicked, the Mohammedans are taught that hell is divided into seven apartments, one below another, designed for the reception of as many distinct classes of the damned. The first, which they call Jehennam, will be the receptacle of those who acknowledged one God—that is, the wicked Mohammedans, who, after having there been punished according to their demerits, will at length be released. The second, named Ladha, they assign to the Jews; the third, named al Hotama, to the Christians; the fourth, named al Sair, to the Sabians; the fifth, named Sakar, to the Magians; the sixth, named al Jahim, to the idolaters; and the seventh, which is the lowest and worst of all, and is called al Hawiyat, to the hypocrites, or those who outwardly professed some religion, but in their hearts had none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number, to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mohammed has in his Koran and traditions been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here, but only observe that the degrees of these pains will also vary in proportion to the crimes of the sufferer and the apartment he is condemned to, and that he who is punished most lightly of all will be shod with shoes of fire, the heat of which will cause his skull to boil like a caldron. It must be remarked, however, that infidels alone will be liable to eternity of damnation, for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that being known by this characteristic, they will be released by the mercy of God, at the intercession of Mo-

ammed and the blessed; whereupon those who shall have been dead will be restored to life, as has been said, and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell will be immersed in one of the rivers of paradise, called the river of life, which will wash them whiter than pearls.

Before we proceed to a description of the Mohammedan paradise, we must not forget to say something of the wall or partition which they imagine to be between that place and hell, and seems to be copied from the great gulf of separation mentioned in Scripture. They call it al Orf, and more frequently in the plural, al Araf. The Mohammedan writers greatly differ as to the persons who are to be found on al Araf. Some imagine it to be a sort of limbo for the patriarchs and prophets, or for the martyrs and those who have been most eminent for sanctity, among whom they say there will be also angels in the form of men. Others place here those whose good and evil works are so equal that they exactly counterpoise each other, and therefore deserve neither reward nor punishment; and these, they say, will on the last day be admitted into paradise, after they shall have performed an act of adoration, which will be imputed to them as a merit, and will make the scale of their good works to overbalance. Others suppose this intermediate space will be a receptacle for those who have gone to war without their parents' leave, and therein suffered martyrdom, being excluded paradise for their disobedience, and escaping hell because they are martyrs. The breadth of this partition wall cannot be supposed to be very great, since not only those who shall stand thereon will hold conference with the inhabitants both of paradise and of hell, but the blessed and the damned themselves will also be able to talk to one another.

The righteous, as the Mohammedans are taught to believe, having surmounted the difficulties and passed the sharp bridge above mentioned, before they enter paradise will be refreshed by drinking at the pond of their prophet, who describes it to be an exact square, of a month's journey in compass, its water, which is supplied by two pipes from al Cawthar, one of the rivers of paradise, being whiter than milk or silver and more odoriferous than musk, with as many cups set around it as there are stars in the firmament, of which water whoever drinks will thirst no more for ever. This is the first taste which the blessed will have of their future and now near approaching felicity.

Though paradise be so frequently mentioned in the Koran, yet it is a dispute among the Mohammedans whether it be already created or to be created hereafter. However, the orthodox maintain that it was created even before the world, and describe it, from their prophet's traditions, in the following manner:

They say it is situated above the seven heavens (or in the seventh heaven), and next under the throne of God; and to express the amenity of the place tell us that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold, among which the most remarkable is the tree called Tuba, or the tree of happiness. This tree, they say, stands in the palace of Mohammed, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates and other fruits of surprising size and of taste unknown to mortals.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine and others with honey; all taking their rise from the root of the tree Tuba; two of which rivers, named al Cawthar and the river of life, we have already mentioned. And lest these should not be sufficient, we are told this garden is also watered by a great number of smaller springs and fountains, whose pebbles are rubies and emeralds, their earth of camphire, their beds of musk and their sides of saffron; the most remarkable among them being Salsabil and Tasnim.

But all these glories will be eclipsed by the resplendent and ravishing girls of paradise, called, from their large black eyes, Hur al oyan, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created, not of clay, as mortal women are, but of pure musk, being, as their prophet often affirms in his Koran, free from all natural impurities, defects and inconveniences incident to the sex, of the strictest modesty, and secluded from public view in pavilions of hollow pearls of immense size.

The name which the Mohammedans usually give to their happy mansion is al Jannat or the garden; and sometimes they call it, with an addition, Jannat al Ferdaws, the garden of paradise, Jannat Aden, the garden of Eden, Jannat al Mawa, the garden of abode, Jannat al Naim, the garden of pleasure, and the like; by which several names some understand so many different gardens, or at least places of different degrees of felicity, the very meanest of which will afford its inhabitants so many pleasures and delights that one would conclude they must even sink under them, had not Mohammed declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of a hundred men.

We have already described Mohammed's pond, of which the righteous are to drink before their admission into this delicious seat; besides which some authors mention two fountains, springing from under a certain tree near the gate of paradise, and say that the blessed will also drink of one of them, to purge their bodies and carry off all excrementitious dregs, and will wash themselves in the other. When they are arrived at the gate itself, each person will there be met and saluted by the beautiful youths appointed to serve and wait upon him, one of them running before to carry the news of his arrival to the wives destined for him, and also by two angels, bearing the presents sent him by God, one of whom will invest him with a garment of paradise, and the other will put a ring on each of his fingers, with inscriptions on them alluding to the happiness of his condition. By which of the eight gates (for so many they suppose paradise to have) they are respectively to enter, is not worth inquiry; but it must be observed that Mohammed has declared that no person's good works will gain him admittance, and that even himself shall be saved, not by his merits, but merely by the mercy of God. It is, however, the constant doctrine of the Koran that the felicity of each person will be proportioned to his deserts, and that there will be abodes of different degrees of happiness, the most eminent degree being reserved for the prophets, the second for the doctors and teachers of God's worship, the next for the martyrs, and the lower for the rest of the righteous, according to their several merits. There will also be some distinction made in respect to the

time of their admission, Mohammed having affirmed that the poor will enter paradise five hundred years before the rich; nor is this the only privilege which they will enjoy in the next life, since he has also declared that when he took a view of paradise he saw the majority of its inhabitants to be the poor, and when he looked down into hell he saw the greater part of the wretches confined there to be women.

For the first entertainment of the blessed on their admission, they say that the whole earth will then be as one loaf of bread, which God will reach to them with his hand, holding it like a cake; and that for meat they will have the ox Balan and the fish Nun, the lobes of whose livers will suffice for seventy thousand men, being, as some imagine, to be set before the principal guests, viz., those who, to that number, will be admitted into paradise without examination, though others suppose that a definite number is here put for an indefinite, and that nothing more is meant than to express a great multitude of people.

From this feast every one will be dismissed to the mansion designed for him, where (as has been said) he will enjoy such a share of felicity as will be proportioned to his merits, but will vastly exceed comprehension or expectation, since the very meanest in paradise will have eighty thousand servants, seventy-two wives of the girls of paradise, besides the wives he had in this world, and a tent erected for him of pearls, jacinths and emeralds, and according to another tradition will be waited on by three hundred attendants while he eats, will be served in dishes of gold, whereof three hundred shall be set before him at once, containing each a different kind of food, the last morsel of which will be as grateful as the first, and will also be supplied with as many kinds of liquors in vessels of the same metal; and, to complete the entertainment, there will be no lack of wine, which, though forbidden in this life, will yet be freely allowed to be drunk in the next, and without danger, since the wine of paradise will not inebriate.

The magnificence of the garments and furniture promised by the Koran to the godly in the next life corresponds to the delicacy of their diet; for they are to be clothed in the richest silks and brocades, chiefly of green, which will burst forth from the fruits of paradise, and will be also supplied by the leaves of the tree Tuba; they will be adorned with bracelets of gold and silver, and crowns set with pearls of incomparable lustre; and will make use of silken carpets, litters of a prodigious size, couches, pillows and other rich furniture embroidered with gold and precious stones.

That we may the more readily believe what has been mentioned of the extraordinary capacity of the inhabitants of paradise to taste these pleasures in their height, it is said they will enjoy a perpetual youth; that in whatever age they happen to die they will be raised in their prime and vigor—that is, of about thirty years of age, which age they will never exceed—and that when they enter paradise they will be of the same stature with Adam, who, as they say, was sixty cubits high. And to this age and stature their children shall immediately attain, according to that saying of their prophet, "If any of the faithful in paradise be desirous of issue, it shall be conceived, born and grown up within the space of an hour." And in the same manner, if any one shall have a fancy to employ himself in agriculture, what he shall sow will spring up and come to maturity in a moment.



Lest any of the senses should want their appropriate delight, we are told the ear will be entertained not only with the ravishing songs of the angel Israfil and of the daughters of paradise, but even the trees themselves will celebrate the divine praises with a harmony exceeding whatever mortals have heard, to which will be joined the sound of the bells hanging on the trees, which will be put in motion by the wind proceeding from the throne of God, so often as the blessed wish for music—nay, the very clashing of the golden-bodied trees, whose fruits are pearls and emeralds, will surpass human imagination.

Before we quit this subject, it may not be improper to observe the falsehood of a vulgar imputation on the Mohammedans, who are by several writers reported to hold that women have no souls, or if they have that they will perish like those of brute beasts and will not be rewarded in the next life. But whatever may be the opinion of some ignorant people among them, it is certain that Mohammed had too great a respect for the fair sex to teach such a doctrine; and there are several passages in the Koran which affirm that women in the next life will not only be punished for their evil actions, but will also receive the rewards of their good deeds, as well as the men, and that in this case God will make no distinction of sexes. It is true the general notion is that they will not be admitted into the same abode as the men are, because their places will be supplied by the paradisaical females, but that good women will go into a separate place of happiness, where they will enjoy all sorts of delights. But whether one of those delights will be the enjoyment of agreeable paramours created for them to complete the economy of the Mohammedan system is what we have nowhere found decided. One circumstance relating to these beatified females, corresponding to what he had asserted of the men, he acquainted his followers with in the answer he returned to an old woman, who, desiring him to intercede with God that she might be admitted into paradise, was told that no old woman would enter that place, which setting the poor old woman a-crying, he explained himself by saying that God would make her young again.

The sixth great point of faith which the Mohammedans are taught by the Koran to believe is God's absolute decree and predestination both of good and evil, for the orthodox doctrine is that whatever has or shall come to pass in this world, whether it be good or bad, proceeds entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table.

Of this doctrine Mohammed makes great use in his Koran for the advancement of his designs, encouraging his followers to fight even desperately for the propagation of their faith, by representing to them that all their caution could not avert their inevitable destiny or prolong their lives for a moment, and deterring them from disobeying or rejecting him as an impostor by setting before them the danger they might thereby incur of being, by the judgment of God, abandoned to hardness of heart and a reprobate mind as a punishment for their obstinacy.

As this doctrine of absolute election and reprobation has been thought by many of the Mohammedan divines to be derogatory to the goodness and justice of God, and to make God the author of evil, several subtle distinctions have been invented and disputes raised to explain or soften it; and different sects have been formed according to their several opinions or methods of explaining

this point, some of them going so far as even to hold the contrary position of absolute free will in man.

Of the four fundamental points of religious practice required by the Koran, the first is prayer, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

Of these purifications there are two degrees, one called "ghost," being a total immersion or bathing of the body in water, and the other called "wudu" (by the Persians "abdest"), which is the washing of their faces, hands and feet after a certain manner. The first is required in some extraordinary cases only; the latter is the ordinary ablution in common cases and before prayer, and must necessarily be used by every person before he can enter upon that duty.

These purifications were perhaps borrowed by Mohammed of the Jews—at least they agree in a great measure with those used by that nation, who in process of time burdened the precepts of Moses in this point with so many traditional ceremonies that whole books have been written about them, and who were so exact and superstitious in their observance even in our Saviour's time that they were often reproved by him for it. But as it is certain that the pagan Arabs used lustrations of this kind long before the time of Mohammed, as most nations did and still do in the East, where the warmth of the climate requires a great degree of cleanliness, perhaps Mohammed only recalled his countrymen to a more strict observance of those purifying rites which had been probably neglected by them, or at least performed in a careless manner. The Mohammedans, however, insist that they are as ancient as Abraham, who, they say, was enjoined by God to observe them, and was shown the manner of making the ablution by the angel Gabriel in the form of a beautiful youth.

That his followers might be the more punctual in this duty, Mohammed is said to have declared that the practice of religion is founded on cleanliness, which is the one half of the faith and the key of the prayer, without which it will not be heard by God. That these expressions may be the better understood, al Ghazali reckons four degrees of purification, of which the first is the cleansing of the body from all pollution, filth and excrements; the second the cleansing of the members of the body from all wickedness and unjust actions; the third the cleansing of the heart from all blamable inclinations and odious vices; and the fourth the purging of a man's secret thoughts from all affections which may divert their attendance on God, adding that the body is but as the outward shell in respect to the heart, which is as the kernel. And for this reason he complains of those who are superstitiously solicitous in external purifications, avoiding those persons as unclean who are not so scrupulously nice as themselves, and at the same time have their minds lying waste and overrun with pride, ignorance and hypocrisy. Whence it plainly appears with how little foundation the Mohammedans have been charged by some writers with teaching or imagining that these formal washings alone cleanse them from their sins.

Lest so necessary a preparation to their devotions should be omitted either where water cannot be had or when it may be hurtful to a person's health, they are allowed in such cases to make use of fine sand or dust in lieu of it, and then they perform this duty by clapping their open hands

on the sand and then passing them over the parts in the same manner as if they were dipped in water. For this expedient Mohammed was not so much indebted to his own cunning as to the example of the Jews, or perhaps that of the Persian Magi, almost as scrupulous as the Jews themselves in their lustrations, both of whom prescribe the same method in cases of necessity; and there is a famous instance in ecclesiastical history of sand being used for the same reason, instead of water, in the administration of the Christian sacrament of baptism, many years before Mohammed's time.

Neither are the Mohammedans contented with bare washing, but think themselves obliged to attend to several other necessary points of cleanliness, which they make also parts of their duty, such as combing the hair, cutting the beard, paring the nails, pulling out the hairs of their arm-pits and circumcision.

Circumcision, though not once mentioned in the Koran, is yet held by the Mohammedans to be an ancient divine institution confirmed by the religion of Islam, and though not absolutely necessary yet highly proper and expedient. The Arabs used this rite for many ages before Mohammed, having probably learned it from Ishmael, though the Hamyarites and other tribes practiced the same. The Ismaelites we are told used to circumcise their children, not on the eighth day, as is the custom of the Jews, but when about twelve or thirteen years old, at which age their father underwent that operation; and the Mohammedans imitate them so far as not to circumcise children before they be able at least distinctly to pronounce that profession of their faith, There is no God but God; Mohammed is the apostle of God, but fix on what age they please for the purpose between six and sixteen, or thereabouts. Though Moslem doctors are generally of opinion that this precept was originally given to Abraham, yet some have imagined that Adam was taught it by the angel Gabriel to satisfy an oath he had made to cut off that flesh which, after his fall, had rebelled against his spirit, from which an odd argument has been drawn for the universal obligation of circumcision.

Prayer was by Mohammed thought so necessary a duty that he used to call it the pillar of religion and the key of paradise; and when the Thakifites, who dwelt at Tayef, sending in the ninth year of the Hejra to make their submission to that prophet, after the keeping of their favorite idol had been denied them, begged at least that they might be dispensed with as to their saying of the appointed prayers, he answered, That there could be no good in that religion wherein was no prayer.

That so important a duty, therefore, might not be neglected, Mohammed obliged his followers to pray five times every twenty-four hours at certain stated times, viz., 1. In the morning before sunrise. 2. When noon is past and the sun begins to decline from the meridian. 3. In the afternoon before sunset. 4. In the evening after sunset, and before the day be shut in. And, 5. After the day is shut in and before the first watch of the night. For this institution he pretended to have received the divine command from the throne of God himself when he took his night journey to heaven; and the observance of the stated times of prayer is frequently insisted on in the Koran, though they are not particularly prescribed. Accordingly, at the aforesaid times, of which public notice is given by the criers from the steeples of their mosques (for they use no bell), every conscientious Moslem prepares himself for prayer, which he performs either in the mosque or any other place, provided

it be clean after a prescribed form, and with a certain number of praises or ejaculations and using certain postures of worship.

For the regular performance of the duty of prayer among the Mohammedans it is also requisite that they turn their faces while they pray toward the temple of Mecca, the quarter where the same is situate being for that reason pointed out within their mosques by a niche which they call al Mehrah, and without by the situation of the doors opening into the galleries of the steeples. There are also tables calculated for readily finding out their Kebab, or part toward which they ought to pray, in places where they have no other direction.

But what is principally to be regarded in the discharge of this duty, say the Moslem doctors, is the inward disposition of the heart, which is the life and spirit of prayer, the most punctual observance of the external rites and ceremonies before mentioned being of little or no avail if performed without due attention, reverence, devotion and hope.

There are two things further which deserve mention on this head, and may, perhaps, be better defended than our own practice. One is that the Mohammedans never address themselves to God in sumptuous apparel, but lay aside their costly habits and pompous ornaments, if they wear any, when they approach the divine presence, lest they should seem proud and arrogant. The other is that they do not admit their women to pray with them in public, that sex being obliged to perform their devotions at home, or if they visit the mosques it must be at a time when the men are not there; for the Moslems are of opinion that their presence inspires a different kind of devotion from that which is requisite in a place dedicated to the worship of God.

The next point of the Mohammedan religion is the giving of alms, which are of two sorts, legal and voluntary. The legal alms are of indispensable obligation, being commanded by the law, which directs and determines both the amount to be given and the things to be given; but the voluntary alms are left to every one's liberty, to give more or less, as he shall see fit.

The giving of alms is frequently commanded in the Koran, and often recommended jointly with prayer, the former being held of great efficacy in causing the latter to be heard of God; for which reason the khalif Omar Ebn Abd'alaziz used to say "that prayer carries us halfway to God, fasting brings us to the door of his palace and alms procure us admission." The Mohammedans therefore esteem alms-deeds to be highly meritorious, and many of them have been illustrious for the exercise of them. Hasan, the son of Ali and grandson of Mohammed, in particular, is related to have thrice in his life divided his substance equally between himself and the poor, and twice to have given away all he had; and the generality are so addicted to doing good that they extend their charity even to brutes.

Alms, according to the prescriptions of the Mohammedan law, are to be given of five things: 1. Of cattle—that is to say, of camels, kine and sheep; 2. Of money; 3. Of corn; 4. Of fruits—viz., dates and raisins; and 5. Of wares sold. Of each of these a certain portion is to be given in alms, being usually two and a half per cent. But no alms are due for them unless they amount to a certain quantity or number, nor until a man has been in possession of them eleven months, he not being obliged to give alms thereout before the

twelfth month is begun; nor are alms due for cattle employed in tilling the ground or in carrying of burdens. In some cases a much larger portion than that mentioned is reckoned due for alms; thus of what is gotten out of mines, or the sea, or by any art or profession over and above what is sufficient for the reasonable support of a man's family, and especially where there is a mixture or suspicion of unjust gain, a fifth part ought to be given in alms. Moreover, at the end of the fast of Ramadan every Moslem is obliged to give in alms for himself and for every one of his family, if he has any, a measure of wheat, barley, dates, raisins, rice or other provisions commonly eaten.

The legal alms were at first collected by Mohammed himself, who employed them as he thought fit, in the relief of his poor relations and followers; but chiefly he applied them to the maintenance of those who served in his wars and fought, as he termed it, in the way of God. His successors continued to do the same till, in process of time, other taxes and tributes being imposed for the support of the government, they seem to have been weary of acting as almoners to their subjects and to have left the payment of them to their consciences.

The third point of religious practice is fasting, a duty of so great importance that Mohammed used to say it was "the gate of religion," and that "the odor of the mouth of him who fasteth is more grateful to God than that of musk;" and al Ghazali reckons fasting "one fourth part of the faith." According to the Mohammedan divines, there are three degrees of fasting: 1. Restraining the belly and other parts of the body from satisfying their lusts; 2. Restraining the ears, eyes, tongue, hands, feet and other members from sin; and 3. The fasting of the heart from worldly cares and thoughts.

The Mohammedans are obliged, by the express command of the Koran, to fast the whole month of Ramadan from the time the new moon first appears till the appearance of the next new moon, during which time they must abstain from eating and drinking from daybreak till night or sunset. And this injunction they observe so strictly that while they fast they suffer nothing to enter their mouths or other parts of their body, esteeming the fast broken and null if they smell perfumes, take a clyster or injection, bathe or even purposely swallow their spittle, some being so cautious that they will not open their mouths to speak lest they should breathe the air too freely. The fast is also deemed void if a man kiss or touch a woman or if he vomit designedly. But after sunset they are allowed to refresh themselves and to eat and drink freely, though the more rigid begin the fast again at midnight. This fast is extremely rigorous and mortifying when the month of Ramadan happens to fall in summer, the length and heat of the days making the observance of it much more difficult and uneasy than in winter.

From the fast of Ramadan none are excused except travelers and sick persons; but they are obliged, so soon as the impediment is removed, to fast an equal number of other days; and the breaking the fast is ordered to be expiated by giving alms to the poor.

The pilgrimage to Mecca is so necessary a point of practice that, according to a tradition of Mohammed, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. Before we

speak of the time and manner of performing this pilgrimage, it may be proper to give a short account of the temple of Mecca, the chief scene of the Mohammedan worship.

The temple of Mecca stands in the midst of the city, and is honored with the title of Masjid al alharam—i. e., the sacred or inviolable temple. That which is principally revered in this place, and gives sanctity to the whole, is a square stone building, called the Caaba, as some fancy from its height, which surpasses that of the other buildings of Mecca, but more probably from its quadrangular form, and Beit Allah—i. e., the house of God—being peculiarly hallowed and set apart for his worship. The length of this edifice, from north to south, is twenty-four cubits, its breadth from east to west twenty-three cubits, and its height twenty-seven cubits; the door, which is on the east side, stands about four cubits from the ground, the floor being level with the bottom of the door. In the corner next this door is the black stone, which we shall notice by and by. On the north side of the Caaba, within a semicircular enclosure fifty cubits long, lies the white stone, said to be the sepulchre of Ismael, which receives the rain-water that falls off the Caaba by a spout, formerly of wood, but now of gold. The Caaba has a double roof, supported within by three octagonal pillars of aloes wood, between which, on a bar of iron, hang some silver lamps. The outside is covered with rich black damask, adorned with an embroidered band of gold, which is changed every year, and was formerly sent by the khalifs, afterward by the sultans, of Egypt, and is now provided by the Turkish emperors. At a small distance from the Caaba, on the east side, is the station or place of Abraham, where is another stone much respected by the Mohammedans, of which something will be said hereafter.

The Caaba, at some distance, is nearly surrounded by a circular enclosure of pillars joined toward the bottom by a low balustrade, and toward the top by bars of silver. Just without this inner enclosure, on the south, north and west sides of the Caaba, are three buildings, which are the oratories or places where three of the orthodox sects assemble to perform their devotions (the fourth sect, viz., that of al Shafei, making use of the station of Abraham for that purpose); and toward the south-east stands the edifice which covers the well Zemzem, the treasury and the cupola of al Abbas.

All these buildings are enclosed, at a considerable distance, by a magnificent piazza or square colonnade, covered with small domes or cupolas, from the four corners of which rise as many minarets or steeples, with double galleries, and adorned with gilded spires and crescents, as are the cupolas which cover the piazza and the other buildings. Between the pillars of both enclosures hang a great number of lamps, which are constantly lighted at night. The first foundations of this outward enclosure were laid by Omar, the second khalif, who built no more than a low wall, to prevent the court of the Caaba, which before lay open, from being encroached on by private buildings; but the structure has been since raised, by the liberality of many succeeding princes and great men, to its present lustre.

This is properly all that is called the temple; but the whole territory of Mecca being also Haram or sacred, there is a third enclosure, distinguished at certain distances by small turrets, some five, some seven and others ten miles distant from the city. Within this compass of ground it is not



lawful to attack an enemy, or even to hunt or fowl, or cut a branch from a tree.

The temple of Mecca was a place of worship and in singular veneration with the Arabs from great antiquity, and many centuries before Mohammed. Though it was most probably dedicated at first to an idolatrous use, yet the Mohammedans are generally persuaded that the Caaba is almost coeval with the world, for they say that Adam, after his expulsion from paradise, begged of God that he might erect a building like that he had seen there, called Beit al Mamur, or the frequented house, and al Dorah, toward which he might direct his prayers, and which he might compass as the angels do the celestial one. Whereupon God let down a representation of that house in curtains of light and set it in Mecca, perpendicularly under its original, ordering the patriarch to turn toward it when he prayed and to compass it by way of devotion. After Adam's death, his son Seth built a house in the same form, of stones and clay, which, being destroyed by the deluge, was rebuilt by Abraham and Ishmael, at God's command, in the place where the former had stood, and after the same model, they being directed therein by revelation.

After this edifice had undergone several repairs, it was a few years after the birth of Mohammed rebuilt by the Koreish on the old foundation, and afterward repaired by Abd'allah Ebn Zobeir, the khalif of Mecca, and at length again rebuilt by Yusof, surnamed al Hejaj Ebn Yussif, in the seventy-fourth year of the Hejra, with some alterations, in the form in which it now remains. Some years after, however, the khalif Haroun al Raschid intended again to change what had been altered by al Hejaj, and to reduce the Caaba to the old form in which it was left by Abd'allah, but was dissuaded from meddling with it, lest so holy a place should become the sport of princes, and being new-modeled after every one's fancy, should lose that reverence which was justly paid it. But notwithstanding the antiquity and holiness of this building, they have a prophecy, by tradition from Mohammed, that in the last times the Ethiopians shall come and utterly demolish it, after which it will not be rebuilt again for ever.

Before we leave the temple of Mecca, two or three particulars deserve further notice. One is the celebrated black stone, which is set in silver and fixed in the south-east corner of the Caaba, being that which looks toward Basra, about two cubits and one-third or seven spans from the ground. This stone is exceedingly respected by the Mohammedans, and is kissed by the pilgrims with great devotion, being called by some the right hand of God on earth. They say that it is one of the precious stones of paradise, and fell down to the earth with Adam; and being taken up again, or otherwise preserved at the Deluge, the angel Gabriel afterward brought it back to Abraham when he was building the Caaba. It was at first whiter than milk, but grew black long since by the touch of a menstruous woman, or, as others tell us, by the sins of mankind, or rather by the touches and kisses of so many people, the superficies only being black, and the inside still remaining white. When the Karmatians, among other profanations by them offered to the temple of Mecca, took away this stone, they could not be prevailed on for love or money to restore it, though the people of Mecca offered no less than five thousand pieces of gold for it. However, after they had kept it twenty-two years, seeing they could not thereby draw the pilgrims from Mecca, they sent it back of their

own accord, at the same time bantering its devotees by telling them it was not the true stone, but, as it is said, it was proved to be no counterfeit by its peculiar quality of swimming on water.

Another thing observable in this temple is the stone in Abraham's place, in which they pretend to show his footsteps, telling us he stood on it when he built the Caaba, and that it served him for a scaffold, rising and falling of itself as he had occasion, though another tradition says he stood upon it while the wife of his son Ishmael, to whom he paid a visit, washed his head. It is now enclosed in an iron chest, out of which the pilgrims drink the water of Zemzem, and are ordered to pray at it by the Koran. The officers of the temple took care to hide this stone when the Karmatians took the other.

The last thing we shall notice in the temple is the well Zemzem, on the east side of the Caaba, and which is covered with a small building and cupola. The Mohammedans believe that it is the very spring which gushed out for the relief of Ishmael when Hagar his mother wandered with him in the desert; and some pretend it was so named from her calling to him, when she spied it, in the Egyptian tongue, Zem, zem—that is, Stay, stay—though it seems rather to have had the name from the murmuring of its waters. The water of this well is regarded as holy, and is highly revered, being not only drunk with particular devotion by the pilgrims, but also sent in bottles to most parts of the Mohammedan dominions.

To this temple every Mohammedan who has health and means sufficient is expected once at least in his life to go on pilgrimage, nor are women excused from the performance of this duty. The pilgrims meet at different places near Mecca, according to the different districts from which they come, during the months of Shawal and Dhu'l-kaada, being obliged to be there by the beginning of Dhu'l-hajja, which month, as its name imports, is peculiarly set apart for the celebration of this solemnity.

At the places above mentioned the pilgrims properly commence such, when the men put on the sacred habit, which consists only of two woolen wrappers, one wrapped about their loins, and the other thrown over their shoulders, having their heads bare and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory on their way to Mecca. While they have this habit on they must neither hunt nor fowl, which precept is so punctually observed that they will not kill even a louse or a flea, if they find it on their bodies; there are some noxious animals, however, which they have permission to kill during the pilgrimage, as kites, ravens, scorpions, mice, and dogs given to bite. During the pilgrimage it behooves a man to have a constant guard over his words and actions, and to avoid all quarreling or improper language, and all conversation with women, and to apply his whole mind to the good work he is engaged in.

The pilgrims, having arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the Caaba, in running between the Mounts Safa and Merwa, in making the station on Mount Arafat, and slaying the victims and shaving their heads in the valley of Mina.

In compassing the Caaba, which they do seven times, beginning at the corner where the black stone is fixed, they use a short quick pace the first

three times they go round it, and a grave ordinary pace the last four, which it is said was ordered by Mohammed, that his followers might show themselves strong and active to cut off the hopes of the infidels, who declared that the immoderate heats of Medina had rendered them weak. But the aforesaid quick pace they are not obliged to use every time they perform this act of devotion, but only at some particular times. So often as they pass by the black stone they either kiss it or touch it with their hand, and kiss that.

The running between Safa and Merwa is also performed seven times, partly with a slow pace and partly running; for they walk slowly till they come to a place between two pillars, and there they run and afterward walk again, sometimes looking back and sometimes stooping, like one who has lost something, to represent Hagar seeking water for her son, for the ceremony is said to be as ancient as her time.

On the ninth of Dhu'l-hajja, after morning prayer, the pilgrims leave the valley of Mina, whither they came the day before, and proceed in a tumultuous manner to Mount Arafat, where they stay to perform their devotions till sunset; then they go to Mozdalifa, an oratory between Arafat and Mina, and there spend the night in prayer and reading the Koran. The next morning by daybreak they visit al Masher al haram, or the sacred monument, and departing thence before sunrise, hasten by Batn Mohasser to the valley of Mina, where they throw seven stones at three marks or pillars, in imitation of Abraham, who, meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience when he was going to sacrifice his son, was commanded by God to drive him away by throwing stones at him, though others pretend this rite to be as old as Adam, who also put the devil to flight in the same place and by the same means.

This ceremony being over, on the same day, the tenth of Dhu'l-hajja, the pilgrims slay their victims in this valley, of which they and their friends eat part and the rest is given to the poor. These victims must be either sheep, goats, kine or camels, males if of either of the two former kinds, and females if of either of the latter, and of a fit age. The sacrifices being over, they shave their heads and cut their nails, after which the pilgrimage is regarded as completed, though they again visit the Caaba to take their leave of that sacred building.

It is acknowledged by the Mohammedans themselves that the greater part of these rites are of no intrinsic worth, neither affecting the soul nor agreeing with natural reason, but altogether arbitrary, and commanded merely to try the obedience of mankind, without any farther view, and are therefore to be complied with, not that they are good in themselves, but because God has so appointed. Some, however, have endeavored to discover some reasons for the arbitrary injunctions of this kind; and one writer, supposing men ought to imitate the heavenly bodies, not only in their purity, but in their circular motion, seems to argue the procession round the Caaba to be therefore a rational practice. Reland has observed that the Romans had something like this in their worship, being ordered by Numa to use a circular motion in the adoration of the gods, either to represent the orbicular motion of the world or the perfecting of the whole office of prayer to that God who is Maker of the universe, or else in allusion to the Egyptian wheels, which were hieroglyphics of the instability of human fortune.

The pilgrimage to Mecca, and the ceremonies prescribed to those who perform it, are perhaps liable to greater exception than any other of Mohammed's institutions, not only as silly and ridiculous in themselves, but as relics of idolatrous superstition. Yet whoever seriously considers how difficult it is to make people submit to abolishing ancient customs, however unreasonable, which they are fond of, especially where the interest of a considerable party is also concerned, must excuse Mohammed's yielding some points of less moment to gain the principal. The temple of Mecca was held in the greatest veneration by the Arabs in general, and especially by those of Mecca, who had a particular interest to support that veneration; and as the most silly and insignificant things are generally the objects of the greatest superstition, Mohammed found it much easier to abolish idolatry itself than to eradicate the superstitious bigotry with which they were addicted to that temple and the rites performed there; wherefore, after several fruitless trials to wean them therefrom, he thought it best to compromise the matter, and rather than frustrate his whole design to allow them to go on pilgrimage thither and to direct their prayers thereto, contenting himself with transferring the devotions there paid from their idols to the true God.

#### V. Of certain Negative Precepts in the Koran.

Having spoken of the fundamental points of the Mohammedan religion, relating both to faith and to practice, we shall next speak of some other precepts and institutions of the Koran which deserve peculiar notice.

The drinking of wine, under which name all sorts of strong and inebriating liquors are comprehended, is forbidden in the Koran in more places than one. Some, indeed, have imagined that only excess is forbidden, and that the moderate use of wine is allowed; but the received opinion is that to drink any strong liquors, either in a less quantity or in a greater, is absolutely unlawful; and the more conscientious are so strict, especially if they have performed the pilgrimage to Mecca, that they hold it unlawful not only to taste wine, but to press grapes for the making of it, to buy or to sell it, or even to maintain themselves with the money arising from the sale of the liquor.

It has been a question whether coffee does not come under the above-mentioned prohibition, because the fumes of it have some effect on the imagination. This drink, which was first publicly used at Aden, in Arabia Felix, about the middle of the ninth century of the Hejra, and thence gradually introduced into Mecca, Medina, Egypt, Syria and other parts of the Levant, has been the occasion of great disputes and disorders, having been sometimes publicly condemned and forbidden, and again declared lawful and allowed. At present the use of coffee is generally tolerated, if not permitted, as is that of tobacco, though the more religious make a scruple of taking the latter, not only because it inebriates, but also out of respect to a traditional saying of their prophet, That in the latter days there should be men who should bear the name of Moslems, but should not be really such, and that they should smoke a certain weed, which should be called tobacco; however, the Eastern nations are generally so addicted to both that they say a dish of coffee and a pipe of tobacco are a complete entertainment; and the Persians have a proverb that coffee without tobacco is meat without salt.

Several stories have been told as the occasion of Mohammed's prohibiting the drinking of wine; but the true reasons are given in the Koran, viz., because the bad qualities of that liquor exceed its good ones, the common effects being quarrels and disturbances in company and neglect, or at least indecencies, in the performance of religious duties. For these reasons it was that the priests were, by the Levitical law, forbidden to drink wine or strong drink when they entered the tabernacle, and that the Nazarites and Rechabites, and many pious persons among the Jews and primitive Christians, wholly abstained therefrom; nay, some of the latter went so far as to condemn the use of wine as sinful. But Mohammed is said to have had a nearer example than any of these in the more devout persons of his own tribe.

Gaming is prohibited by the Koran in the same passages, and for the same reasons, as wine. The word al Meisar, which is there used, signifies a particular manner of casting lots by arrows, much practiced by the pagan Arabs. But under the name of lots the commentators agree that all games whatsoever which are subject to hazard or chance are comprehended and forbidden, as dice, cards, tables, etc. And they are reckoned so bad in themselves that the testimony of him who plays at them is, by the more rigid, regarded as of no validity in a court of justice. Chess is almost the only game which the Mohammedan doctors admit to be lawful, because it depends wholly on skill, and not at all on chance; but then it is permitted under certain restrictions, viz., that it be no hindrance to the regular performance of their devotions, and that no money or other thing be played for, which last the Turks and Sunnites religiously observe, but the Persians and Mogols do not. But what Mohammed is supposed chiefly to have disliked in the game of chess was the carved pieces or men with which the pagan Arabs played, being little figures of men, elephants, horses and dromedaries; and these are thought by some commentators to be truly meant by the images prohibited in one of the passages of the Koran. That the Arabs in Mohammed's time actually used such images for chessmen appears from what is related in the Souna of Ali, who, passing accidentally by some who were playing at chess, asked what images they were which they were so intent upon, for they were perfectly new to him, that game having been but very lately introduced into Arabia, and not long before into Persia, whither it was first brought from India in the reign of Khosru Nushirwan. Hence the Mohammedan doctors infer that the game was disapproved only for the sake of the images; wherefore the Sunnites always play with plain pieces of wood or ivory, but the Persians and Indians, who are not so scrupulous, continue to make use of the carved ones.

The Mohammedans comply with the prohibition of gaming much better than they do with that of wine; for though the common people among the Turks more frequently, and the Persians more rarely, are addicted to play, yet the better class are seldom guilty of it.

Another practice of the idolatrous Arabs, forbidden also in the Koran, was that of divining by arrows. The arrows used by them for this purpose, like those with which they cast lots, were without heads or feathers, and were kept in the temple of some idol in whose presence they were consulted. Seven such arrows were kept at the temple of Mecca; but generally in divination they made use of three only, on one of which was written, My Lord hath commanded me; on another, My Lord

hath forbidden me; and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprise in question; if the second, they came to a contrary conclusion; but if the third happened to be drawn, they mixed them and drew over again till a decisive answer was given by one of the others. These divining arrows were generally consulted before anything of moment was undertaken, as when a man was about to marry, or about to go on a journey.

A distinction of meats was so generally used by the Eastern nations that it is no wonder that Mohammed made some regulations in that matter. The Koran, therefore, prohibits the eating of blood and swine's flesh, and whatever dies of itself, or is slain in the name or honor of any idol, or is strangled, or killed by a blow or a fall, or by any other beast. In which particulars Mohammed seems chiefly to have imitated the Jews, by whose law, as is well known, all these things are forbidden; but he allowed some things to be eaten which Moses did not, as camels' flesh in particular. In cases of necessity, however, where a man may be in danger of starving, he is allowed by the Mohammedan law to eat any of the said prohibited kinds of food; and the Jewish doctors grant the same liberty in similar cases.

The eating of meat offered to idols we take to be commonly practiced by all idolaters, being looked on as a sort of communion in their worship, and for that reason regarded by Christians, if not absolutely unlawful, yet as the occasion of great scandal; but the Arabs were particularly superstitious in this matter, killing what they ate on stones erected on purpose round the Caaba, or near their own houses, and calling, at the same time, on the name of some idol. Swine's flesh, indeed, the old Arabs seem not to have eaten; and their prophet, in prohibiting the same, appears to have only confirmed the common aversion of the nation. Foreign writers tell us that the Arabs wholly abstained from swine's flesh, thinking it unlawful to feed thereon, and that very few, if any, of those animals are found in their country, because it does not produce proper food for them.

In the prohibition of usury Mohammed probably also followed the Jews, who are strictly forbidden by their law to exercise it among one another, though they are so infamously guilty of it in their dealing with those of a different religion; but we do not find the prophet of the Arabs has made any distinction in this matter.

Several superstitious customs relating to cattle, which seem to have been peculiar to the pagan Arabs, were also abolished by Mohammed. The Koran mentions four names by them given to certain camels or sheep, which for some particular reasons were left at free liberty, and were not made use of as other cattle of the same kind. These names are Bahira, Saiba, Wasila and Hami.

As to the first, it is said that when a she-camel or a sheep had borne young ten times, they used to slit her ears, and turn her loose to feed at full liberty; and when she died, her flesh was eaten by the men only, the women being forbidden to eat thereof; and such a camel or sheep, from the slitting of her ear, they called Bahira. Or the Bahira was a she-camel, which was turned loose to feed, and whose fifth young one, if it proved a male, was killed and eaten by men and women promiscuously, but if it proved a female had its ear slit, and was dismissed to free pasture, none being permitted to make use of its flesh or milk, or to ride on it, though the women were allowed to eat the flesh of it when it died, or it was the



female young of the Saiba, which was used in the same manner as its dam; or else an ewe, which had yeaned five times.

Saiba signifies a she-camel turned loose to go where she will. And this was done on various accounts, as when she had brought forth females ten times together, or in satisfaction of a vow; or when a man had recovered from sickness, or returned safe from a journey, or his camel had escaped some signal danger either in battle or otherwise. A camel so turned loose was declared to be Saiba, and as a mark of it one of the vertebrae was taken out of her back, after which none might drive her from pasture or water, or ride on her.

Wasila is explained to signify a she-camel which had brought forth ten times, or an ewe which had yeaned seven times, and every time twins; and if the seventh time she brought forth a male and a female, they said, *Wosilat akhaha—i. e.*, She is joined, or was brought forth with her brother—after which none might drink the dam's milk, except men only, and she was used as the Saiba. Or Wasila was particularly meant of sheep; as when an ewe brought forth a female, they took it to themselves, but when she brought forth a male, they consecrated it to their gods, but if both a male and a female, they said, She is joined to her brother, and did not sacrifice that male to their gods, or Wasila was an ewe which brought forth first a male and then a female, on which account, or because she followed her brother, the male was not killed; but if she brought forth a male only, they said, Let this be an offering to our gods.

Hami was a male camel used for a stallion, which, if the females had conceived ten times by him, was afterward freed from labor and let go loose, none driving him from pasture or from water; nor was any allowed to receive the least benefit from him, nor even to shear his hair.

These things were observed by the old Arabs in honor of their false gods and as part of the worship which they paid them, and were ascribed to divine institution, but are all condemned in the Koran and declared to be impious superstitions.

The law of Mohammed also put a stop to the inhuman custom which had been long practiced by the pagan Arabs of burying their daughters alive, lest they should be reduced to poverty by providing for them, or else to avoid the disgrace which would follow if they should happen to be made captives or to become scandalous by their behavior, the birth of a daughter being for these reasons considered a great misfortune, and the death of one as great a happiness. The manner of their doing this is differently related. Some say that when an Arab had a daughter born, if he intended to bring her up he sent her, clothed in a garment of wool or hair, to keep camels or sheep in the desert; but if he designed to put her to death, he let her live till she became six years old, and then said to her mother, "Perfume her and adorn her, that I may carry her to her mothers," which being done, the father led her to a well or pit dug for that purpose, and having bid her to look down into it, pushed her in headlong as he stood behind her, and then, filling up the pit, leveled it with the rest of the ground; but others say that when a woman was ready to fall in labor they dug a pit, on the brink of which she was to be delivered, and if the child happened to be a daughter, they threw it into the pit, but if a son, they saved it alive. This custom, though not observed by the Arabs in general, was yet very common among several of their tribes, and particularly those of Koreish and Kendah, the former

being in the habit of burying their daughters alive in Mount Abu Dalama, near Mecca. The Arabs, in thus murdering their children, were far from being singular, the practice of exposing infants and putting them to death being so common among the ancients that it is remarked as a thing very extraordinary in the Egyptians that they brought up all their children; and by the laws of Lycurgus no child was allowed to be brought up without the approbation of public officers. At this day, it is said, in China the poorer sort of people frequently put their children, the females especially, to death with impunity.

This wicked practice is condemned by the Koran in several passages, one of which, as some commentators judge, may also condemn another custom of the Arabians, altogether as wicked and as common among other nations of old—viz., the sacrificing of their children to their idols, as was frequently done, in particular in satisfaction of a vow they used to make, that if they had a certain number of sons born they would offer one of them in sacrifice.

Several other superstitious customs were likewise abrogated by Mohammed; but the same being of less moment, and not particularly mentioned in the Koran, or having been occasionally noticed elsewhere, we shall say nothing of them in this place.

#### VI. Of the Institutions of the Koran in Civil Affairs.

The Mohammedan civil law is founded on the precepts of the Koran, as the civil laws of the Jews were on those of the Pentateuch; yet they are variously interpreted, according to the different decisions of their civilians, and especially of their four great doctors, Abu Hanifa, Malee, al Shafei and Ebn Hanbal. We can only give here a summary view of the principal institutions, without minutely entering into a detail of particulars, and shall begin with those relating to marriage and divorce.

That polygamy, for the moral lawfulness of which the Mohammedan doctors advance several arguments, is allowed by the Koran every one knows, though few are acquainted with the limitations with which it is allowed. Many persons have fallen into the vulgar mistake that Mohammed granted to his followers an unbounded plurality, some pretending that a man may have as many wives, and others as many concubines, as he can maintain; whereas, according to the express words of the Koran, no man can have more than four, whether wives or concubines; and if a man apprehend any inconvenience from even that number of wives, it is added, as an advice, that he marry one only, or if he cannot be contented with one, that he may take up with his she-slaves, not exceeding, however, the limited number. And this is certainly the utmost Mohammed allowed his followers. Nor can we urge as an argument against so plain a precept the corrupt manners of his followers, many of whom, especially men of quality and fortune, indulge themselves in criminal excesses; nor yet the example of the prophet himself, who had peculiar privileges in this and other points. In making the above-mentioned limitation Mohammed was directed by the decision of the Jewish doctors, who, by way of counsel, limit the number of wives to four, though their law confines them not to any certain number.

Divorce is also well known to be allowed by the Mohammedan law, as it was by the Mosaic, but this difference only, that according to the latter a

man could not take again a woman whom he had divorced, and who had been married or betrothed to another, whereas Mohammed, to prevent his followers from divorcing their wives on every slight occasion, ordained that if a man divorced his wife the third time (for he might divorce her twice without being obliged to part with her, if he repented of what he had done), it should not be lawful for him to take her again until she had been first married to another and divorced by such second husband. And this precaution has had so good an effect that the Mohammedans are seldom known to proceed to the extremity of divorce, notwithstanding the liberty given them, it being considered a great disgrace so to do; and there are but few that will take a wife again on the condition enjoined. It must be observed that though a man is allowed by the Mohammedan law to repudiate his wife even on the slightest disgust, yet the women are not allowed to separate themselves from their husbands, unless it be for ill usage, want of proper maintenance, neglect of conjugal duty, impotency, or some cause of equal importance; but then she generally loses her dowry, which she does not if divorced by her husband, unless she has been guilty of immodesty or notorious disobedience.

When a woman is divorced, she is obliged by the direction of the Koran to wait three months before marrying another, after which time she is at full liberty to dispose of herself as she pleases, and during her whole time of waiting she may continue in her husband's house, and is to be maintained at his expense, it being forbidden to turn a woman out before the expiration of the term, unless she be guilty of dishonesty.

Fornication in single women, as well as married, was in the beginning of Mohammedanism very severely punished, those guilty of it being ordered to be shut up in prison till they died; but afterward it was ordained by the Sonna that an adulteress should be stoned and an unmarried woman guilty of fornication scourged with a hundred stripes and banished for a year. A she-slave, if convicted of adultery, is to suffer but half the punishment of a free woman, viz., fifty stripes and banishment for six months, but is not to be put to death. To convict a woman of adultery, so as to make it capital, four witnesses are expressly required, and those, as the commentators say, ought to be men; and if a man falsely accuse a woman of reputation of fornication, and is not able to support the charge by that number of witnesses, he is to receive fourscore stripes, and his testimony is to be held invalid for the future. Fornication in either sex is by the sentence of the Koran to be punished with an hundred stripes.

If a man accuse his wife of infidelity, and is not able to prove it by sufficient evidence, and will swear four times it is true, and the fifth time imprecate God's vengeance on him if it be false, she is to be looked on as convicted, unless she will take the like oaths and make the like imprecation in testimony of her innocence, which if she do, she is free from punishment, though the marriage ought to be dissolved.

In most of the last-mentioned particulars the decisions of the Koran agree with those of the Jews. By the law of Moses adultery, whether in a married woman or a virgin betrothed, was punished with death; and the man who debauched them was to suffer the same punishment. The penalty of simple fornication was scourging, the general punishment in cases where none is particularly appointed; and a betrothed bondmaid,

if convicted of adultery, underwent the same punishment, being exempted from death because she was not free. By the same law no person was to be put to death on the oath of one witness; and a man who slandered his wife was also to be chastised—that is, scourged—and fined one hundred shekels of silver. The method of trying a woman suspected of adultery where evidence was wanting, by forcing her to drink the bitter water of jealousy, though obsolete long before the time of Mohammed, yet by reason of the oath of cursing with which the woman was charged and to which she was obliged to say Amen, bears great resemblance to the expedient devised by that prophet on the like occasion.

The institutions of Mohammed relating to the taking of slaves to wife and the prohibiting of marriage within certain degrees have likewise no small affinity with the institutions of Moses, and the parallel might be carried farther in several other particulars.

As to the prohibited degrees, it may be observed that the pagan Arabs abstained from marrying their mothers, daughters and aunts both on the father's side and on the mother's, and held it to be scandalous to marry two sisters, or for a man to take his father's wife, which last was notwithstanding too frequently practiced and is expressly forbidden in the Koran.

Before we leave the subject of marriage it may be proper to take notice of peculiar privileges in relation to them which were granted by God to Mohammed, as he pretended, exclusive of all other Moslems. One of them was that he might lawfully marry as many wives and have as many concubines as he pleased, without being confined to any particular number; and this he pretended to have been the privilege of the prophets before him. Another was that he might alter the turns of his wives and cohabit with such of them as he thought fit, without being tied to that order and equality which others are obliged to observe. A third privilege was that no man might marry any of his wives, either such as he should divorce during his lifetime or such as he should leave widows at his death, which last particular exactly agrees with what the Jewish doctors have determined concerning the wives of their princes, it being judged by them to be indecent, and for that reason unlawful, for another to marry either the divorced wife or the widow of a king; and Mohammed it seems thought an equal respect at least due to the prophetic as to the regal dignity, and therefore ordered that his relicts should pass the remainder of their lives in perpetual widowhood.

The laws of the Koran concerning inheritances are also in several respects conformable to those of the Jews, though principally designed to abolish certain practices of the pagan Arabs, who used to treat widows and orphan children with great injustice, frequently denying them any share in the inheritance of their fathers or their husbands on pretence that the same ought to be distributed among those only who were able to bear arms, and disposing of the widows, even against their consent, as part of their husband's possessions. To prevent such injuries for the future, Mohammed ordered that women should be respected, and orphans have no wrong done them; and in particular that women should not be taken against their wills as by right of inheritance, but should themselves be entitled to a distributive part of what their parents, husbands and near relations should leave behind them in a certain proportion.

The general rule to be observed in the distribu-

tion of decedents' estates is that a male shall have twice as much as a female, but to this rule there are some exceptions, a man's parents, for example, and also his brothers and sisters, where they are entitled not to the whole but a small part of the inheritance, being entitled to equal shares with one another in the distribution thereof, without making any difference on account of sex. The particular proportions, in several cases, distinctly and sufficiently declare the intention of Mohammed, whose decisions expressed in the Koran seem to be pretty equitable, preferring a man's children first and then his nearest relations.

If a man dispose of any part of his estate by will, two witnesses at least are required to render it valid, and such witnesses ought to be of his own tribe and of the Mohammedan religion if such can be had. Though there is no express law to the contrary, yet the Mohammedan doctors consider it very wrong for a man to give away any part of his substance from his family unless it be in legacies for pious uses, and even in that case a man ought not to give all that he has in charity, but only a reasonable part, in proportion to his substance. On the other hand, though a man make no will and bequeath nothing for charitable uses, yet the heirs are directed, on the distribution of the estate, if the value will permit, to bestow something on the poor, especially such as are of kin to the deceased and to the orphans.

The first law, however, laid down by Mohammed touching inheritances was not very equitable, for he declared that those who had fled with him from Mecca and those who had received and assisted him at Medina should be deemed the nearest of kin, and consequently heirs to one another, to the exclusion of their relations by blood; indeed, though a man were a true believer, yet, if he had not fled from his country for the sake of religion and joined the prophet, he was to be looked on as a stranger; but this law was soon abrogated.

It must be observed that among the Mohammedans the children of their concubines or slaves are considered as equally legitimate with those of their legal wives, none being accounted bastards except such as are born of common women and whose fathers are unknown.

As to private contracts between man and man, the conscientious performance of them is frequently recommended in the Koran. To prevent disputes, all contracts are directed to be made before witnesses; and in case such contracts are not immediately executed, the same are to be reduced to writing in the presence of two witnesses at least, who must be Moslems and of the male sex; but if two men cannot be conveniently had, then one man and two women may suffice. The same course is also directed to be taken for the security of debts to be paid at a future day, and where a writer is not to be found pledges are to be taken. Hence, if people trust one another without writing, witnesses or pledge, the party on whom the demand is made is always acquitted if he denies the charge on oath and swears that he owes the plaintiff nothing, unless the contrary be proved by very convincing circumstances.

Willful murder, though forbidden by the Koran under the severest penalties to be inflicted in the next life, is yet allowed to be compounded on payment of a fine to the family of the deceased and freeing a Moslem from captivity; but it is at the option of the next of kin, or the revenger of blood, as he is called in the Pentateuch, either to accept such satisfaction or to refuse it, for he may, if he pleases, insist on having the murderer deliv-

ered into his hands, to put to death in such a manner as he shall think fit. In this particular Mohammed has gone against the express letter of the Mosaic law, which declares that no satisfaction shall be taken for the life of a murderer, and he seems, in so doing, to have had respect to the customs of the Arabs in his time, who, being of a vindictive temper, used to revenge murder in too unmerciful a manner, whole tribes frequently engaging in bloody wars on such occasions, the natural consequence of their independency and having no common judge or superior.

If the Mohammedan laws seem lenient in case of murder, they may perhaps be deemed too rigorous in case of manslaughter or the killing of a man undesignedly, which must be redeemed by fine (unless the next of kin shall think fit to remit it out of charity) and the freeing of a captive; but if a man be not able to do this, he is to fast two months by way of penance. The fine for a man's blood is set in the Sonna at a hundred camels, and is to be distributed among the relations of the deceased according to the laws of inheritances; but it must be observed that though the person slain be a Moslem, yet if he be of a nation or party at enmity or not in confederacy with those to whom the slayer belongs, he is not then bound to pay any fine at all, the redeeming of a captive being in such case declared a sufficient penalty. It is probable that Mohammed by these regulations laid so heavy a penalty on involuntary manslaughter not only to make people beware incurring the same, but also to humor in some degree the revengeful temper of his countrymen, which might be with difficulty, if at all, prevailed on to accept a lighter satisfaction. Among the Jews, who seem to have been no less addicted to revenge than their neighbors, the manslayer who had escaped to a city of refuge was obliged to keep himself within that city, and to abide there till the death of the person who was high priest at the time the act was committed, that his absence and time might cool the passion and mitigate the resentment of the friends of the deceased; but if he quitted his asylum before that time, the revenger of blood, if he found him, might kill him, nor could any satisfaction be made for the slayer to return home before the prescribed time.

Theft is ordered to be punished by cutting off the offending part, the hand, which at first sight seems just enough. But the law of Justinian forbidding a thief to be maimed is more reasonable, because, stealing being generally the effect of indigence, to cut off that limb would be to deprive him of the means of getting his livelihood in an honest manner. The Sonna forbids the infliction of this punishment unless the thing stolen be of a certain value.

As to injuries done to men in their persons, the law of retaliation, which was ordained by the law of Moses, is also approved by the Koran; but this law, which seems to have been allowed by Mohammed to his Arabians for the same reason as it was to the Jews, viz., to prevent particular revenges, to which both nations were extremely addicted, being neither strictly just nor practicable in many cases, is seldom put into execution, the punishment being generally commuted into a fine, which is paid to the party injured. Or rather Mohammed designed the words of the Koran relating thereto should be understood in the same manner as those of the Pentateuch most probably ought to be—that is, not of an actual retaliation according to the strict literal meaning, but of a retribution proportionable to the injury;



for a criminal did not have his eyes put out, nor was a man mutilated according to the law of Moses, the expression "eye for eye and tooth for tooth" being only a proverbial manner of speaking, the sense of which amounts to this—that every one shall be punished by the judges according to the heinousness of the crime.

In injuries and crimes of an inferior nature, where no particular punishment is provided by the Koran, and where a pecuniary compensation will not do, the Mohammedans, according to the practice of the Jews in similar cases, have recourse to stripes or drubbing, the most common chastisement used in the East at this day.

Notwithstanding the Koran is by the Mohammedans in general regarded as the fundamental part of their civil law, and the decisions of the Sonna among the Turks, and of the Imams among those of the Persian sect, with the interpretations of their several doctors, are usually followed in judicial decisions, yet the secular tribunals do not think themselves bound to observe the same in all cases, but frequently give judgment against those decisions which are not always consonant to equity and reason; and therefore distinction is to be made between the written civil law as administered in the ecclesiastical courts and the law of nature or common law, which takes place in the secular courts and has the executive power on its side.

Under the head of civil laws may be comprehended the injunction of warring against infidels, which is repeated in several passages of the Koran, and declared to be of high merit in the sight of God, those who are slain fighting in defence of the faith being regarded as martyrs, and promised immediate admission into paradise. Hence this duty is greatly magnified by the Mohammedan divines, who call the sword the key of heaven and hell, and persuade their people that the least drop of blood spilt in the way of God, as it is called, is most acceptable unto him, and that defending the territories of the Moslems for one night is more meritorious than a fast of two months; on the other hand, refusal to serve in these holy wars, or to contribute toward carrying them on, if a man is able, is accounted a most heinous crime. Such a doctrine, which Mohammed ventured not to teach till his circumstances enabled him to put it in practice, it must be admitted, was well calculated for his purpose; for what dangers and difficulties may not be despised and overcome by the courage and constancy which these sentiments necessarily inspire? Nor have the Jews and Christians, however they may detest such principles in others, been ignorant of the force of enthusiastic heroism, or omitted to stir up their respective partisans by similar arguments and promises. The Jews, indeed, had a divine commission, extensive and explicit enough, to attack, subdue and destroy the enemies of their religion; and Mohammed pretended to have received one in favor of himself and his Moslems, in terms equally plain and full, and therefore it is no wonder that they should act consistently with their avowed principles; but that Christians should teach and practice a doctrine so opposite to the temper and whole tenor of the gospel seems very strange; and yet the latter have carried matters farther, and shown a more violent spirit of intolerance, than either of the former.

Adverting briefly to the laws of war according to the Mohammedans, we shall notice some conformity between them and those of the Jews.

While Mohammedanism was in its infancy, its

enemies taken in battle were doomed to death without mercy; but this was deemed too severe to be put into practice when that religion came to be sufficiently established and past the danger of being subverted by its enemies. The same sentence was pronounced not only against the seven Canaanitish nations whose possessions were given to the Israelites, and without whose destruction they could not have settled themselves in the country assigned to them, but against the Amalekites and Midianites, who had done their utmost to cut them off in their passage thither. When the Mohammedans declare war against people of a different faith, they give them their choice of three offers, viz., either to embrace Mohammedanism, in which case they become not only secure in their persons, families and fortunes, but entitled to all the privileges of other Moslems; or to submit and pay tribute, by doing which they are allowed to profess their own religion, provided it be not gross idolatry, or against the moral law; or else to decide the quarrel by the sword, in which last case, if the Moslems prevail, the captive women and children become absolute slaves, and the men taken in the battle may either be slain, unless they turn Mohammedans, or otherwise disposed of, at the pleasure of the prince. Herewith agree the laws of war given to the Jews, which relate to the nations not devoted to destruction; and Joshua is said to have sent even to the inhabitants of Canaan, before he entered the land, three schedules, in one of which was written, Let him fly, who will; in the second, Let him surrender, who will; and in the third, Let him fight, who will; though none of those nations made peace with the Israelites (except the Gibeonites, who obtained terms of security by stratagem, after they had refused those offered by Joshua), it being of the Lord to harden their hearts, that he might destroy them utterly.

On the first considerable success of Mohammed in war, the dispute which happened among his followers in relation to dividing the spoil rendered it necessary for him to make some proper regulation; he therefore pretended to have received the divine commission to distribute the spoil among the soldiers at his own discretion, reserving, in the first place, one-fifth part for the uses after mentioned, and in consequence considered himself authorized on extraordinary occasions to distribute it as he thought fit, without observing an equality. Thus he did, for example, with the spoil of the tribe of Hawazen taken at the battle of Honein, which he bestowed by way of presents on the Meccans only, passing by those of Medina, and highly distinguishing the principal Korashites, that he might ingratiate himself with them after he had become master of their city. According to the Jews, the spoil was to be divided into two equal parts, one to be shared among the captors and the other to be taken by the prince, and by him employed for his own support and the use of the public. Moses, it is true, divided one-half of the plunder of the Midianites among those who went to battle and the other half among all the congregation; but this, they say, being a peculiar case and done by the express order of God himself, must not be looked on as a precedent. It should seem, however, from the words of Joshua to the two tribes and a half, when he sent them home into Gilead after the conquest and division of the land of Canaan, that they were to divide the spoil of their enemies with their brethren after their return; and the half which was in succeeding times taken by

the king was in all probability taken by him as head of the community and representing the whole body. It is remarkable that the dispute among Mohammed's men about sharing the booty at Bedr arose on the same occasion as did that among David's soldiers in relation to the spoils recovered from the Amalekites, those who had been in the action insisting that they who tarried by the stuff should have no part of the spoil, and that the same decision was given in both cases, which became a law for the future—to wit, that they should share alike.

The fifth part, directed by the Koran to be taken out of the spoil before it be divided among the captors, is declared to belong to God and to the apostle and his kindred and the orphans and the poor and the traveler, which words are variously understood. Al Shafei was of opinion that the whole ought to be divided into five parts, the first, which he called God's part, to go to the treasury, and be employed in building and repairing fortresses, bridges and other public works, and in paying salaries to magistrates, civil officers, professors of learning, ministers of public worship, etc.; the second part to be distributed among the kindred of Mohammed—that is, the descendants of his grandfather Hashem and of his great uncle al Motaleb, as well the rich as the poor, the children as the adult, the women as the men, observing only to give a female but half the share of a male; the third part to go to the orphans; the fourth part to the poor, who are not able to earn their livelihood; and the fifth part to travelers who are in want on the road, though they may be rich men in their own country. According to Malee Ebn Ans, the whole is at the disposition of the imam or prince, who may distribute the same at his own discretion, where he sees most need. Abu'l Aliya went according to the letter of the Koran, and declared his opinion to be that the whole should be divided into six parts, and that God's part should be applied to the service of the Caaba, while others suppose God's part and the apostle's to be one and the same. Abu Hanifa thought that the share of Mohammed and his kindred sank at that prophet's death, since which the whole ought to be divided among the orphans, the poor and the traveler. Some insist that the kindred of Mohammed entitled to a share of the spoils are the posterity of Hashem only, but those who think the descendants of his brother al Motaleb have also a right to a distributive part allege a tradition in their favor, purporting that Mohammed himself divided the share belonging to his relations among both families; and when Othman Ebn Assan and Jobeir Ebn Matam (who were descended from Abdshams and Nawfal, the other brothers of Hashem) told him that though they disputed not the preference of the Hashemites, they could not help taking it ill to see such difference made between the family of al Motaleb and themselves, who were related to him in an equal degree, and yet had no part in the distribution, the prophet replied that the descendants of al Motaleb had forsaken him neither in the time of ignorance nor since the revelation of Islam, and joined his fingers together in token of the strict union between them and the Hashemites. Some exclude none of the tribe of Koreish from receiving a part in the division of the spoil, and make no distinction between the poor and the rich, though, according to the more reasonable opinion, such of them as are poor only are intended by the text of the Koran, as is agreed in

the ease of the stranger; and others go so far as to assert that the whole fifth commanded to be reserved belongs to them only, and that the orphans and the poor and the traveler are to be understood of such as are of that tribe. It must be observed that immovable possessions, as lands, etc., taken in war, are subject to the same laws as the movable, excepting only that the fifth part of the former is not actually divided, but the income and profits thereof, or of the prices thereof, if sold, are applied to public and pious uses, and distributed once a year, and that the prince may either take the fifth part of the land itself or the fifth part of the income and produce of the whole, as he shall choose.

#### VII. Of the Months commanded by the Koran to be kept Sacred; and of the setting Apart of Friday for the especial Service of God.

It was a custom among the ancient Arabs to observe four months in the year as sacred, during which they held it unlawful to wage war, and took off the heads from their spears, ceasing from incursions and other hostilities. During those months, whoever was in fear of his enemy lived in full security, so that if a man met the murderer of his father or his brother he durst not offer him any violence.

This institution prevailed among most of the Arabian tribes, and was so religiously observed, that there are but few instances in history of its being transgressed, the wars which were carried on without regard to it being therefore termed impious. One of these instances was in the war between the tribes of Koreish and Kais Ailan, in which Mohammed himself served under his uncles, being then fourteen, or, as others say, twenty, years old.

The months which the Arabs held sacred were al Moharram, Rajeb, Dhu'lkaada and Dhu'lhajja; the first, the seventh, the eleventh and the twelfth in the year. Dhu'lhajja being the month in which they performed the pilgrimage to Mecca, not only that month, but also the preceding and the following, were for that reason kept inviolable, that every one might safely and without interruption pass and repass to and from the festival. Rajeb is said to have been more strictly observed than any of the other three, probably because in that month the pagan Arabs used to fast, Ramadan, which was afterward set apart by Mohammed for that purpose, being in the time of ignorance dedicated to drinking in excess. By reason of the profound peace and security enjoyed in this month, one part of the provisions brought by the caravans of purveyors annually sent out by the Koreish for the supply of Mecca was distributed among the people, the other part being for the same reason distributed at the pilgrimage.

The observance of the aforesaid months seemed so reasonable to Mohammed that it met with his approbation; and the same is accordingly confirmed and enforced by several passages of the Koran, which forbid war to be waged during those months against such as acknowledge them to be sacred, but grant, at the same time, full permission to attack those who make no such distinction in the sacred months as well as in the profane.

One practice, however, of the Arabs, in relation to these sacred months, Mohammed thought proper to reform, for some of them, weary of sitting quiet for three months together, and eager to make their accustomed incursions for plunder, were accustomed, whenever it suited their inclination or

convenience, to put off the observing of al Moharram to the following month, Safar, thereby avoiding the keeping of the former, which they suppose it lawful for them to profane, provided they sanctified another month in lieu of it, and gave public notice thereof at the preceding pilgrimage. This transferring the observation of a sacred month to a profane month is what is truly meant by the Arabic word al Nasi, and is absolutely condemned, and declared to be an impious innovation.

The setting apart of one day in the week for the more special attendance of God's worship, so strictly required by the Jewish and Christian religions, appeared to Mohammed to be so proper an institution that he could not but imitate the professors thereof in that particular; though, for the sake of distinction, he might think himself obliged to order his followers to observe a different day from either. Several reasons are given why the sixth day of the week was chosen for this purpose; but Mohammed seems to have preferred that day, chiefly because it was the day on which the people used to be assembled long before his time, though such assemblies were convened, perhaps, rather on a civil than a religious account. However it be, the Mohammedan writers bestow very extraordinary encomiums on this day, calling it the prince of days, and the most excellent day on which the sun rises, pretending also that it will be the day on which the last judgment will be solemnized; and they esteem it a peculiar honor to Islam that God has been pleased to appoint this day to be the feast-day of the Moslems, and granted them the advantage of having first observed it.

Though the Mohammedans do not think themselves bound to keep their day of public worship so holy as the Jews and Christians are certainly obliged to keep theirs, there being a permission, as is generally supposed, in the Koran allowing them to return to their employments or diversion after divine service is over; yet the most devout disapprove the employment of any part of that day in worldly affairs, and require it to be wholly dedicated to the business of the life to come.

Since we have mentioned the Mohammedan weekly feast, we beg leave just to take notice of their two Beirams or principal annual feasts. The first of them is called, in Arabic, Id al fetr—i. e., the feast of breaking the fast—and begins the first of Shawal, immediately succeeding the fast of Ramadan; and the other is called Id al korban, or Id al adha—i. e., the feast of the sacrifice—and begins on the tenth of Dhu'lhajja, when the victims are slain at the pilgrimage of Mecca. The former of these feasts is properly the lesser Beiram, and the latter the greater Beiram; but most authors who have written of Mohammedan affairs exchange the epithets, and call that which follows Ramadan the greater Beiram, because it is observed in an extraordinary manner and kept for three days at Constantinople and in other parts of Turkey, and in Persia for five or six days, by the common people at least, with great demonstrations of public joy, to make themselves amends, as it were, for the mortification of the preceding month; whereas the feast of sacrifices, though it be also kept for three days, and the first of them be the most solemn day of the pilgrimage, the principal act of devotion among the Mohammedans, is much less noticed by the generality of people, because the ceremonies with which the same is observed are performed at Mecca, the only scene of that solemnity.

#### VIII. Of the Principal Sects among the Mohammedans; and of those who have pretended to Prophecy among the Arabs, in or since the Time of Mohammed.

Before we take a view of the sects of the Mohammedans it will be necessary to say something of the two sciences by which all disputed questions among them are determined—viz., their scholastic and practical divinity.

Their scholastic divinity is a mongrel science, consisting of logical, metaphysical, theological and philosophical disquisitions, and built on principles and methods of reasoning very different from what are used by those who pass among the Mohammedans themselves for the sounder divines or more able philosophers, and therefore in the partition of the sciences this is generally left out, as unworthy a place among them. The learned Maimonides has labored to expose the principles and systems of the scholastic divines, as frequently repugnant to the nature of the world and the order of the creation, and intolerably absurd.

This art of handling religious disputes was not known in the infancy of Mohammedanism, but was introduced when sects sprang up and articles of religion began to be called in question, and was at first made use of to defend the truth of those articles against innovators, and while it keeps within these bounds is admitted to be a commendable study, being necessary for the defence of the faith; but when it proceeds farther, from a desire for disputation, it is deemed worthy of censure.

This is the opinion of al Ghazali, who observes a medium between those who have too high a value for this science and those who absolutely reject it. Among the latter was al Shafei, who declared that, in his judgment, if any man employed his time that way he deserved to be fixed to a stake and carried about through all the Arab tribes with the following proclamation to be made before him: This is the reward of him who, leaving the Koran and the Sonna, applied himself to the study of scholastic divinity. Al Ghazali, on the other hand, thinks that as it was introduced by the invasion of heresies, it is necessary to be retained in order to quell them; but in the person who studies this science he requires three things, diligence, acuteness of judgment and probity of manners, and is by no means for suffering the same to be publicly explained. This science, therefore, among the Mohammedans, is the art of controversy by which they discuss points of faith concerning the essence and attributes of God and the conditions of all possible things, either in respect to their creation or final restoration, according to the rules of the religion of Islam.

The other science is practical divinity or jurisprudence, and is the knowledge of the decisions of the law which regard practice, gathered from distinct proofs.

Al Ghazali declares that he had the same opinion of this science as of the former, its origin being owing to the corruption of religion and morality; and therefore deemed both sciences to be necessary, not in themselves, but by accident only, to curb the irregular imaginations and passions of mankind, as guards become necessary in the highways by reason of robbers, the end of the first being the suppression of heresies, and of the other the decision of legal controversies, for the quiet and peaceable living of mankind in this world, and for the preserving of the rule by which the magistrate may prevent one man from



injuring another, by declaring what is lawful and what is unlawful, by determining the satisfaction to be given or punishment to be inflicted, and by regulating other outward actions; and not only so, but to decide regarding religion itself and its conditions, so far as relates to the profession made by the mouth, it not being the business of the civilian to inquire into the heart. The depravity of men's manners, however, has made this knowledge of the laws so very requisite that it is usually called the science by way of excellence; nor is any man esteemed learned who has not applied himself to it.

The points of faith, subject to the examination and discussion of the scholastic divines, are reduced to four general heads, which they call the four bases, or great fundamental articles.

The first basis relates to the attributes of God, and his unity consistent therewith. Under this head are comprehended the questions concerning the eternal attributes which are asserted by some, and denied by others, and also the explication of the essential attributes and attributes of action; what is proper for God to do, and what may be affirmed of him, and what it is impossible for him to do. These things are controverted between the Asharians, the Keramians, the Mojassemians or Corporealists and the Motazalites.

The second basis regards predestination and the justice thereof, which comprises the questions concerning God's purpose and decree, man's compulsion or necessity to act, and his co-operation in producing actions, by which he may gain to himself good or evil; and also those which concern God's willing good and evil, and what things are subject to his power, and what to his knowledge, some maintaining the affirmative and others the negative. These points are disputed among the Kadarians, the Najarians, the Jabarians, the Asharians and the Keramians.

The third basis concerns the promises and threats, the precise acceptance of names used in divinity and the divine decisions, and comprehends questions relating to faith, repentance, promises, threats, forbearance, infidelity and error. The controversies under this head are maintained between the Morgians, the Waidians, the Motazalites, the Asharians and the Keramians.

The fourth basis regards history and reason—that is, the just weight they ought to have in matters belonging to faith and religion—and also the mission of prophets, and the office of imam, or chief pontiff. Under this head are comprised all casuistical questions relating to the moral beauty or turpitude of actions; inquiring whether things are allowed or forbidden by reason of their own nature, or by the positive law; and also questions concerning the preference of actions, the favor or grace of God, the innocence which ought to attend the prophetic office, and the conditions requisite in the office of imam, some asserting that it depends on right of succession, others on the consent of the faithful, and also the method of transferring it, with the former, and of confirming it, with the latter. These matters are the subjects of disputes between the Shiites, the Motazalites, the Keramians and the Asharians.

The different sects of Mohammedans may be distinguished into two sorts, those generally esteemed orthodox and those which are esteemed heretical.

The former, by a general name, are called Sunnites or Traditionists, because they acknowledge the authority of the Sonna, or collection of moral traditions of the sayings and actions of their prophet, which is a sort of supplement to the Koran, direct-

ing the observance of several things omitted in that book, and in name as well as design, answering to the Mishna of the Jews.

The Sunnites are subdivided into four chief sects, which, notwithstanding some differences as to legal conclusions in their interpretation of the Koran and matters of practice, are generally acknowledged to be orthodox in radicals or matters of faith, and capable of salvation, and have each of them their several stations or oratories in the temple of Mecca.

The founders of these sects are looked upon as the great masters of jurisprudence, and are said to have been men of great devotion and self-denial, well versed in the knowledge of those things which belong to the next life and to man's right conduct here, and directing all their knowledge to the glory of God. This is al Ghazali's encomium of them, who thinks it derogatory to their honor that their names should be used by those who, neglecting to imitate the other virtues which make up their character, apply themselves only to attain their skill, and follow their opinions in matters of legal practice.

The first of the four orthodox sects is that of the Hanefites, so named from their founder, Abu Hanifa al Noman Ebn Thabet, who was born at Cufa, in the eightieth year of the Hejra, and died in the one hundred and fiftieth. He ended his life in prison at Baghdad, where he had been confined because he refused to be made kadi or judge, on which account he was very severely dealt with by his superiors, yet could not be prevailed on, either by threats or ill treatment, to undertake the charge, choosing rather to be punished by them than by God, says al Ghazali; who adds that when he excused himself from accepting the office by alleging that he was unfit for it, being asked the reason, he replied, "If I speak the truth, I am unfit; but if I tell a lie, a liar is not fit to be a judge." It is said that he read over the Koran in the prison where he died no less than seven thousand times.

The Hanefites are called by an Arabian writer the followers of reason, and those of the three other sects followers of tradition, the former being principally guided by their own judgment in their decisions, and the latter adhering more tenaciously to the traditions of Mohammed.

The sect of Abu Hanifa heretofore prevailed chiefly in Irak, but now generally prevails among the Turks and Tartars; his doctrine was brought into great credit by Abu Yusuf, chief justice under the khalifs al Hadi and Haroun al Raschid.

The second orthodox sect is that of Malec Ebn Ans, who was born at Medina in the year of the Hejra ninety, ninety-three, ninety-four or ninety-five, and died there in one hundred and seventy-seven, one hundred and seventy-eight or one hundred and seventy-nine (for so much do authors differ). This doctor is said to have paid great regard to the traditions of Mohammed. In his last illness a friend going to visit him found him in tears; and asking him the reason of it, he answered, "How should I not weep? and who has more reason to weep than I? Would to God that for every question decided by me according to my own opinion I had received so many stripes! then would my accounts be easier. Would to God I had never given any decision of my own!" Al Ghazali thinks it a sufficient proof of Malec's directing his knowledge to the glory of God that, being once asked his opinion as to forty-eight questions, his answer to thirty-two of them was that he did not know, it being no easy matter for

one who has any other view than God's glory to make so frank a confession of his ignorance.

The doctrine of Malec is chiefly followed in Barbary and other parts of Africa.

The author of the third orthodox sect was Mohammed Ebn Edris al Shafei, born either at Gaza or Asealon, in Palestine, in the year of the Hejra one hundred and fifty, the same day, as some say, that Abu Hanifa died, and was carried to Mecca at two years of age and there educated. He died in two hundred and four, in Egypt, whither he went about five years before. This doctor is celebrated for his excellency in all branches of learning, and was much esteemed by Ebn Hanbal, his contemporary, who used to say that "he was as the sun to the world, and as health to the body."

Al Shafei is said to have been the first who discoursed of jurisprudence and reduced that science into a method, one wittily saying that the relations of the traditions of Mohammed were asleep till al Shafei came and waked them. He was a great enemy to the scholastic divines, as has been already observed. Al Ghazali tells us that al Shafei used to divide the night into three parts, one for study, another for prayer, and the third for sleep. It is also related of him that he never so much as once swore by God, either to confirm a truth or to affirm a falsehood, and that being once asked his opinion he remained silent for some time; and when the reason of his silence was demanded, he answered, "I am considering first whether it be better to speak or to hold my tongue." The followers of this doctor are from him called Shafeites, and were formerly spread into Mawara'nahr and other parts eastward, but are now chiefly of Arabia and Persia.

Ahmed Ebn Hanbal, the founder of the fourth sect, was born in the year of the Hejra one hundred and sixty-four; but as to the place of his birth there are two traditions: some say he was born at Meru, in Khorasan, of which city his parents were, and that his mother brought him thence to Baghdad at her breast, while others assure us that he was born at Baghdad. Ebn Hanbal in process of time attained a great reputation on account of his virtue and knowledge, being so well versed in the traditions of Mohammed, in particular, that it is said he could repeat no less than a million of them. He was very intimate with al Shafei, from whom he received most of his traditional knowledge, being his constant attendant till his departure for Egypt. Refusing to acknowledge the Koran to be created, he was, by order of the khalif al Motasem, severely scourged and imprisoned. Ebn Hanbal died at Baghdad, in the year two hundred and forty-one, and was followed to his grave by eight hundred thousand men and sixty thousand women. It is related as something very extraordinary, if not miraculous, that on the day of his death no less than twenty thousand Christians, Jews and Magians embraced the Mohammedan faith. This sect increased so fast, and became so powerful and bold, that in the year three hundred and twenty-three, in the khalifat of al Radi, they raised a great commotion in Baghdad, entering people's houses and spilling their wine, if they found any, and beating the singing women they met with, and breaking their instruments; and a severe edict was published against them before they could be subdued, but the Hanbalites at present are not very numerous, few of them being met with out of the limits of Arabia.

The heretical sects among the Mohammedans are those which hold heterodox opinions in fundamentals or matters of faith.

The first controversies relating to fundamentals began when most of the companions of Mohammed were dead; for in their days there was no dispute, unless about things of small moment, if we except the dissensions concerning the imams, or rightful successors of their prophet, which were fomented by interest and ambition, the Arabs' continual employment in the wars during that time allowing them little or no leisure to enter into nice inquiries and subtle distinctions, but no sooner was the ardor of conquest abated than they began to examine the Koran more closely, whereupon differences in opinion became unavoidable, and at length so greatly multiplied that the number of their sects, according to the common opinion, is seventy-three. For the Mohammedans seem ambitious that their religion should exceed others even in this respect, saying that the Magians are divided into seventy sects, the Jews into seventy-one, the Christians into seventy-two, and the Moslems into seventy-three, as Mohammed had foretold, of which sects they reckon one to be always orthodox and entitled to salvation.

The first heresy was that of the Kharejites, who revolted from Ali in the thirty-seventh year of the Hejra; and not long after, Mabad al Johni, Ghailan of Damascus and Jonas al Aswari broached heterodox opinions concerning predestination, and the ascribing of good and evil unto God, whose opinions were followed by Wasel Ebn Ata. This latter was the scholar of Hasan of Basra, in whose school a question being proposed, whether he who had committed a grievous sin was to be deemed an infidel or not, the Kharejites maintaining the affirmative, and the orthodox the negative, Wasel, without waiting his master's decision, withdrew abruptly and began to publish among his fellow-scholars a new opinion of his own—to wit, that such a sinner was in a middle state; and he was thereupon expelled from the school, he and his followers being thenceforth called Motazalites or Separatists.

The several sects which have arisen since this time are variously compounded and decompounded of the opinions of four chief sects—the Motazalites, the Sefatians, the Kharejites and the Shiites.

1. The Motazalites were the followers of the before-mentioned Wasel Ebn Ata. As to their chief and general tenets, 1. They entirely rejected all eternal attributes of God to avoid the distinction of persons made by the Christians, saying that eternity is the proper attribute of his essence; that God knows by his essence, and not by his knowledge; and the same they affirmed of his other attributes, and hence this sect were also named Moattolites from their divesting God of his attributes; and they went so far as to say that to affirm these attributes is the same thing as to make more eternals than one, and that the unity of God is inconsistent with such an opinion, and this was the true doctrine of Wasel, their master, who declared that whoever asserted an eternal attribute asserted there were two gods. The point of speculation concerning the divine attributes was not ripe at first, but was at length brought to maturity by Wasel's followers after they had read the books of the philosophers. 2. They believed the word of God to have been created in subjecto (as the schoolmen term it), and to consist of letters and sound, copies thereof being written in books to express or imitate the original. They also went farther and affirmed that whatever was created in subjecto is also an accident and liable to perish. They denied absolute predestination, holding that God was not the author of evil, but of good only, and that

man was a free agent, which being properly the opinion of the Kadarians, we defer what may be farther said thereof till we come to speak of that sect. On account of this tenet and the first, the Motazalites look on themselves as the defenders of the unity and justice of God. 4. They held that if a professor of the true religion be guilty of a grievous sin and die without repentance, he will be eternally damned, though his punishment will be lighter than that of the infidels. 5. They denied all vision of God in paradise by the corporeal eye, and rejected all comparisons or similitudes applied to God.

This sect are said to have been the first inventors of scholastic divinity, and are subdivided into several inferior sects, amounting, as some reckon, to twenty, which mutually brand one another with infidelity. The most remarkable of them are—

1. The Hodeilites, or followers of Hamdan Abu Hodeil, a Motazalite doctor, who differed something from the common form of expression used by this sect, saying that God knew by his knowledge, but that his knowledge was his essence; and so of the other attributes; which opinion he took from the philosophers, who affirm the essence of God to be simple and without multiplicity, and that his attributes are not posterior or accessory to his essence or subsisting therein, but are his essence itself; and this the more orthodox regard as kindred to making distinctions in the Deity, which is the thing they so much abhor in the Christians. As to the Koran's being uncreated, he made some distinction, holding the word of God to be partly not in subjecto (and therefore uncreated), as when he spake the word *kun—i. e., fiat*—at the creation, and partly in subjecto, as the precepts, prohibitions, etc.

2. The Jobbaian, or followers of Abu Ali Mohammed Ebn Abd al Wahhab, surnamed al Jobbai, whose meaning when he had made use of the common expression of the Motazalites, that God knows by his essence, was that God's being knowing is not an attribute, the same with knowledge, nor such a state as rendered his being knowing necessary. He held God's word to be created in subjecto, as in the preserved table, for example, the memory of Gabriel, Mohammed, etc. This sect denied that God could be seen in paradise without the assistance of corporeal eyes, and held that man produced his acts by a power super-added to health of body and soundness of limb; that he who was guilty of a mortal sin was neither a believer nor an infidel, but a transgressor, and if he died in his sins would be doomed to hell for eternity, and that God conceals nothing of whatever he knows from his servants.

3. The Hashemians, who were so named from their master Abu Hashem al Salam, the son of Abu Ali al Jobbai, and whose tenets nearly agreed with those of the preceding sect. Abu Hashem took the Motazalite form of expression, that God knows by his essence, in a different sense from others, supposing it to mean that God has or is endued with a disposition which is a known property or quality, posterior or accessory to his existence. His followers were so much afraid of making God the author of evil that they would not allow him to be said to create an infidel, because, according to their way of arguing, an infidel is a compound of infidelity and man, and God is not the creator of infidelity. Abu Hashem and his father, Abu Ali al Jobbai, were both celebrated for their skill in scholastic divinity.

4. The Nodhamians, or followers of Ibrahim al Nodham, who, having read books of philosophy,

set up a new sect, and imagining he could not sufficiently remove God from being the author of evil without divesting him of his power in respect thereto, taught that no power ought to be ascribed to God concerning evil and rebellious actions; but this he affirmed against the opinion of his own disciples, who admitted that God could do evil, but did not, because of its turpitude.

5. The Hayetians, so named from Ahmed Ebn Hayet, who had been of the sect of the Nodhamians, but broached some new notions on reading the philosophers. His peculiar opinions were—1. That Christ was the eternal word incarnate, and took a true and real body, and will judge all creatures in the life to come; he also further asserted that there are two gods or creators, the one eternal, viz., the most high God, and the other not eternal, viz., Christ, which opinion is not very different from that of the Arians and Socinians. 2. That there is a successive transmigration of the soul from one body into another, and that the last body will enjoy the reward or suffer the punishment due to each soul; and 3. That God will be seen at the resurrection, not with the bodily eyes, but with those of the understanding.

6. The Jahedhians, or followers of Amru Ebn Bahr, surnamed al Jahedh, a great doctor of the Motazalites, and very much admired for the elegance of his compositions, who differed from his brethren in that he imagined the damned would not be eternally tormented in hell, but should be changed into the nature of fire, and that the fire would of itself attract them, without any necessity of their going into it. He also taught that if a man believed God to be his Lord, and Mohammed the apostle of God, he became one of the faithful, and was obliged to do nothing further.

7. The Mozdarians, who embraced the opinions of Isa Ebn Sobeih al Mozdar, and those very absurd ones; for besides his notions relating to the Koran, he went so directly counter to the opinion of those who abridged God of the power to do evil that he affirmed it possible for God to be a liar and unjust. He also pronounced him to be an infidel who thrust himself into the supreme government; nay, he went so far as to assert men to be infidels while they said there is no God but God, and even condemned all the rest of mankind as guilty of infidelity.

8. The Basharians, who maintained the tenets of Bashar Ebn Motamer, the master of al Mozdar, and a principal man among the Motazalites. He differed in some things from the general opinion of that sect, carrying man's free agency to great excess, making it even independent; and yet he thought God might doom an infant to eternal punishment, but granted he would be unjust in so doing. He taught that God is not always obliged to do that which is best; for if he pleased, he could make all men true believers. These sectaries also held that if a man repent of a moral sin, and afterward return to it, he will be liable to suffer the punishment due to the former transgression.

9. The Thamamians, who followed Thamama Ebn Bashar, a chief Motazalite. Their peculiar opinions were: 1. That sinners should remain in hell for ever. 2. That free actions have no producing author. 3. That at the resurrection all infidels, idolaters, atheists, Jews, Christians, Magians and heretics shall be reduced to dust.

10. The Kadarians, which is really a more ancient name than that of Motazalites, Mabad al Johni and his adherents being so called, who disputed the doctrine of predestination before Wasel



quitted his master; for which reason some use the denomination of Kadarians as more extensive than the other, and comprehend all the Motazalites under it. This sect deny absolute predestination, saying that evil and injustice ought not to be attributed to God, but to man, who is a free agent, and may therefore be rewarded or punished for his actions, which God has granted him power either to do or to let alone. But what the opinion of the Kadarians in Mohammed's time was is very uncertain; the Motazalites say the name belongs to those who assert predestination, and make God the author of good and evil, viz., the Jabarians; but all the other Mohammedan sects agree to fix it on the Motazalites, who they say are like the Magians in establishing two principles, light or God, the author of good, and darkness or the devil, the author of evil; but this cannot absolutely be said of the Motazalites, for they ascribe men's good deeds to God, but their evil deeds to themselves, meaning thereby that man has free liberty and power to do either good or evil, and is master of his actions; and for this reason it is said that the other Mohammedans call them Magians, because they assert another author of actions besides God. And, indeed, it is difficult to say what Mohammed's own opinion was in the matter; for on the one side the Koran itself is pretty plain for absolute predestination, and many sayings of Mohammed are recorded to that purpose. On the other side, it is urged, in the behalf of the Motazalites, that Mohammed declaring that the Kadarians and Magians had been cursed by the tongues of seventy prophets, and being asked who the Kadarians were, answered, those who assert that God predestinated them to be guilty of rebellion, and yet punishes them for it; al Hasan is also said to have declared that God sent Mohammed to the Arabs while they were Kadarians or Jabarians, and laid their sins upon God, and to confirm the matter this sentence of the Koran is quoted: When they commit a filthy action, they say, We found our fathers practicing the same, and God hath commanded us so to do: Say, verily, God commandeth not filthy actions.

II. The Sefatians held the opposite opinion to the Motazalites in respect to the eternal attributes of God, which they affirmed, making no distinction between the essential attributes and those of operation; and hence they were named Sefatians or Attributists. Their doctrine was that of the first Mohammedans, who were not yet acquainted with these nice distinctions; but this sect afterward introduced another species of declarative attributes, or such as were necessarily used in historical narration, as hands, face, eyes, etc., which they did not offer to explain, but contented themselves with saying they were in the law, and that they called them declarative attributes. However, at length, by giving various interpretations of these attributes, they divided into many different opinions; some, by taking the words in the literal sense, fell into the notion of a likeness or similitude between God and created beings; to which it is said the Karaites among the Jews, who favor the literal interpretation of Moses' law, had shown them the way; others explained them in another manner, saying that no creature was like God, but that they neither understood, nor thought it necessary to explain, the precise signification of the words which seem to affirm the same of both, it being sufficient to believe that God hath no companion or similitude.

The sects of the Sefatians are—

1. The Asharians, the followers of Abu'l Hasan

al Ashari, who was first a Motazalite and the scholar of Abu Ali al Jobbai, but disagreeing with his master in opinion as to God's being bound, as the Motazalites assert, to do always that which is most expedient, left him and set up a new sect.

The opinions of the Asharians were—1. That they admitted the attributes of God to be distinct from his essence, yet so as to forbid any comparison to be made between God and his creatures. 2. As to predestination, they held that God had one eternal will, which is applied to whatsoever he willeth, both of his own actions and those of men, so far as they are created by him, but not as they are acquired or gained by them; that he willeth both their good and their evil, their profit and their hurt, and as he willeth and knoweth, he willeth concerning men that which he knoweth, and hath commanded the pen to write the same in the preserved table; and this is his decree and eternal immutable counsel and purpose. They also went so far as to say that it may be agreeable to the way of God that man should be commanded what he is not able to perform. But while they allow man some power, they seem to restrain it to such a power as cannot produce anything new. Only God, say they, so orders his providence that he creates, after or under and together with every created or new power, an action which is ready whenever a man wills it and sets about it; and this action is called *Casb*—i. e., acquisition—being, in respect to its creation, from God, but in respect to its being produced, employed and acquired, from man. 3. As to mortal sin, the Asharians taught that if a believer guilty of such sin die without repentance, his sentence is to be left to God, whether he pardon him out of mercy or whether the prophet intercede for him, or whether he punish him in proportion to his demerit, and afterward, through his mercy, admit him into paradise; but that it is not to be supposed he will remain for ever in hell with the infidels, seeing that it is declared that whoever shall have faith in his heart but of the weight of an ant shall be delivered from hell-fire. This is generally received as the orthodox doctrine in this point, and is diametrically opposite to that of the Motazalites.

These were the more rational Sefatians; but the ignorant part of them, not knowing how otherwise to explain the expressions of the Koran relating to the declarative attributes, fell into most gross and absurd opinions, making God corporeal and like created beings. Such were—

2. The Moshabbehites, or assimilators, who admitted a resemblance between God and his creatures, supposing him to be a figure composed of members or parts, either spiritual or corporeal, and capable of local motion, of ascent and descent, etc. Some of this sect inclined to the opinion of the Holulians, who believed that the divine nature might be united with the human in the same person; for they granted it possible that God might appear in a human form, as Gabriel did; and to confirm their opinion they allege Mohammed's words, that he saw his Lord in a most beautiful form, and Moses talking with God face to face. And,

3. The Keramians, or followers of Mohammed Ebn Keram, called also Mojassemians, or Corporealists, who not only admitted a resemblance between God and created beings, but declared God to be corporeal. The more sober among them, indeed, when they applied the word body to God, are understood to mean that he is a self-subsisting being, which with them is the definition of body;

but yet some of them affirmed him to be finite and circumscribed either on all sides or on some only (as beneath, for example), according to different opinions; and others admitted that he might be felt by the hand and seen by the eye. Indeed, one David al Jawari went so far as to say that his deity was a body composed of flesh and blood, and that he had members, as hands, feet, a head, a tongue, eyes and ears, but that he was a body, however, not like other bodies, neither was he like any created being. He is also said farther to have affirmed that from the crown of the head to the breast he was hollow, and from the breast downward solid, and that he had black curled hair. These blasphemous and monstrous notions were the consequence of the literal acceptance of those passages in the Koran which figuratively attribute corporeal actions to God, and of the words of Mohammed, when he said that God created man in his own image, and that he himself had felt the fingers of God, which he laid on his back, to be cold; besides which, this sect are charged with fathering on their prophet a great number of spurious and forged traditions to support their opinion, the greater part of which they borrowed from the Jews, who are accused of being naturally prone to assimilate God to men, so that they describe him as weeping for Noah's flood till his eyes were sore.

4. The Jabarians, who are the direct opponents of the Kadarians, denying free agency in man and ascribing his actions wholly unto God. They take their denomination from al Jabr, which signifies necessity or compulsion; because they hold man to be necessarily and inevitably constrained to act as he does by force of God's eternal and immutable decree. This sect is distinguished into several species, some being more extreme in their opinion, and are thence called pure Jabarians, and others more moderate, and are therefore called middle Jabarians. The former will not admit that men either act or have any power at all, either operative or acquiring, asserting that man can do nothing, but produces all his actions by necessity, having neither power, nor will, nor choice, any more than an inanimate agent. They also declare that rewarding and punishing are also the effects of necessity; and the same they say of the imposing of commands. This was the doctrine of the Jahmians, the followers of Jahm Ebn Safwan, who likewise held that paradise and hell will be annihilated after those who are destined thereto respectively shall have entered them, so that at last there will remain no existing being besides God, supposing those words of the Koran which declare that the inhabitants of paradise and of hell shall remain therein for ever to be hyperbolic only and intended for corroboration, and not to denote an eternal duration in reality. The moderate Jabarians are they who ascribe some power to man, but such a power as has no influence on the action; for as to those who grant the power of man to have a certain influence on the action, which influence is called Acquisition, some will not admit them to be called Jabarians, though others consider those also to be middle Jabarians, and to contend for the middle opinion between absolute necessity and absolute liberty, who attribute to man acquisition or concurrence in producing the action whereby he obtains commendation or blame (yet without admitting it to have any influence on the action), and therefore make the Asharians a branch of this sect. Having again mentioned the term acquisition, we may perhaps have a clearer idea of what the Moham-

medans mean by it, when told that it is defined to be an action directed to the obtaining of profit or the removing of harm, and for that reason never applied to any action of God, who acquireth to himself neither profit nor harm. The Jabarians also say that God is absolute Lord of his creatures, and may deal with them according to his own pleasure, without rendering account to any, and that if he should admit all men without distinction into paradise it would be no impartiality, or if he should cast them all into hell it would be no injustice. And in this particular, likewise, they agree with the Asharians, who assert the same, and say that reward is a favor from God, and punishment an act of justice, obedience being considered as a sign only of future reward, and transgression as a sign of future punishment.

5. The Morgians, who are said to be derived from the Jabarians. These teach that the judgment of every true believer who has been guilty of a grievous sin will be deferred till the resurrection; for which reason they pass no sentence on him in this world, either of absolution or condemnation. They also hold that disobedience with faith hurteth not, and that, on the other hand, obedience with infidelity profiteth not. This sect is divided into four species, three of which, according as they happen to agree in particular dogmas with the Kharejites, the Kadarians or the Jabarians, are distinguished as Morgians of those sects, and the fourth is that of the pure Morgians, which last species is again subdivided into five others. The opinions of Mokatel and Bashar, both of a sect of the Morgians called Thanbanians, should not be omitted. The former asserts that disobedience hurts not him who professes the unity of God and is endued with faith, and that no true believer shall be cast into hell. He also taught that God will surely forgive all crimes besides infidelity, and that a disobedient believer will be punished at the day of resurrection on the bridge laid over the midst of hell, where the flames of hell-fire shall seize him and torment him in proportion to his disobedience, and that he shall then be admitted into paradise. The latter held that if God casts the believers guilty of grievous sins into hell, yet they will be delivered thence after they shall have been sufficiently punished; but that it is neither possible nor consistent with justice that they should remain there for ever.

III. The Kharejites are they who depart or revolt from the lawful prince established by public consent; and thence comes their name, which signifies revolvers or rebels. The first who were so called were twelve thousand men who revolted from Ali after they had fought under him at the battle of Seffin, taking offence at his submitting the decision of his right to the khalifat, which Moawiyah disputed with him to arbitration, though they themselves had first urged him to it. These were also called Mohakkemites or Judiciarians, because the reason which they gave for their revolt was that Ali had referred a matter concerning the religion of God to the judgment of men, whereas the judgment in such case belonged only unto God. The heresy of the Kharejites consisted chiefly in two things. 1. They affirmed that a man might be promoted to the dignity of imam or prince, though he was not of the tribe of Koreish, nor even a freeman, provided he was a just and pious person and endued with the other requisite qualifications, and also held that if the imam turned aside from the truth he might be put to death or deposed, and that there was no absolute necessity for any imam at all in the

world. 2. They charged Ali with sin for having left an affair to the judgment of men which ought to have been determined by God alone, and went so far as to declare him guilty of infidelity, and to curse him on that account. In the thirty-eighth year of the Hejra, which was the year following the revolt, all those Kharejites who persisted in their rebellion, to the number of four thousand, were cut to pieces by Ali. The principal sects of the Kharejites, besides the Mohakkemites, above mentioned, are six, which, though they greatly differ among themselves in other matters, yet agree in these, viz., that they absolutely reject Othman and Ali, preferring the doing of this to the greatest obedience, and allowing marriages to be contracted on no other terms; they account those who are guilty of grievous sins to be infidels, and that they hold it necessary to resist the imam when he transgresses the law. One sect of them deserves more particular notice, viz.,

The Waidians, so called from al Waid, which signifies the threats denounced by God against the wicked. These are the antagonists of the Morgians, and assert that he who is guilty of a grievous sin ought to be declared an infidel or apostate, and will be eternally punished in hell, though he were a true believer, which opinion, as has been observed, occasioned the first rise of the Motazalites.

IV. The Shiites are the opponents of the Kharejites; their name properly signifies sectaries or adherents in general, but is peculiarly used to denote those of Ali Ebn Abi Taleb, who maintain him to be lawful khalif and imam, and that the supreme authority, both in spirituals and temporals, of right belongs to his descendants, notwithstanding they may be deprived of it by the injustice of others or their own fear. They also teach that the office of imam is not a common thing, depending on the will of the vulgar, so that they may set up whom they please; but a fundamental affair of religion, and an article which the prophet could not have neglected or left to the fancy of the common people. Indeed, some, thence called Imamians, go so far as to assert that religion consists solely in the knowledge of the true imam. The principal sects of the Shiites are five, which are subdivided into an almost innumerable number, so that some understand Mohammed's prophecy of the seventy odd sects of the Shiites only. Their general opinions are—1. That the peculiar designation of the imam and the testimonies of the Koran and Mohammed concerning him are necessary points. 2. That the imams ought necessarily to keep themselves from light sins as well as more grievous. 3. That every one ought publicly to declare who it is that he adheres to, and from whom he separates himself by word, deed or engagement, and that herein there should be no dissimulation.

Many of the Shiites carried their veneration for Ali and his descendants so far that they transgressed all bounds of reason and decency, though some of them were less extravagant than others. The Gholaites, who had their name from their excessive zeal for their imams, were so highly transported therewith that they raised them above the rank of created beings and attributed divine properties to them, transgressing on either hand by deifying mortal men and by making God corporeal. The sects of these are various and have various appellations in different countries. Abd'allah Ebn Saba (who had been a Jew, and had asserted the same thing of Joshua, the son of Nun) was the ringleader of one of them. This man gave the following salutation to Ali, viz., Thou art thou—i. e.,

Thou art God; and hereupon the Gholaites became divided into several species, some maintaining the same thing, or something like it, of Ali, and others of some one of his descendants, affirming that he was not dead, but would return again in the clouds and fill the earth with justice. But however much they disagreed in other things, they unanimously held a metempsychosis, and what they call al Holul, or the descent of God on his creatures, meaning thereby that God is present in every place and speaks with every tongue and appears in some individual persons; and hence some of them asserted their imams to be prophets, and at length gods. The Nosairins and the Ishakians taught that spiritual substances appear in grosser bodies, and that the angels and the devil have appeared in this manner. They also assert that God has appeared in the form of certain men; and since, after Mohammed, there has been no man more excellent than Ali, and after him, his sons have excelled all other men, that God has appeared in their form, spoken with their tongue and made use of their hands, for which reason, they say, we attribute divinity to them. And, to support these blasphemies, they tell several miraculous things of Ali, as his moving the gates of Khaibar, which they urge as a plain proof that he was endued with a particle of divinity and with sovereign power, and that he was the person in whose form God appeared, with whose hands he created all things, and with whose tongue he published his commands; and therefore they say he was in being before the creation of heaven and earth. These extravagant fancies of the Shiites, however, in making their imams partakers of the divine nature, and the impiety of some of those imams in laying claim thereto, are so far from being peculiar to this sect that most of the other Mohammedan sects are tainted with the same folly.

Thus far we have treated of the chief sects among the Mohammedans of the first ages, omitting to say anything of the more modern sects, because they are little noticed by their own writers, and would be of no use to our present design. It may be proper, however, to allude briefly to the great schism at this day existing between the Sunnites and the Shiites, or partisans of Ali, and maintained on either side with implacable hatred and furious zeal. Though the difference arose at first on a political occasion, it has notwithstanding been so well improved by additional circumstances, and the spirit of contradiction, that each party detest and anathematize the other as abominable heretics and farther from the truth than either the Christians or the Jews. The chief points on which they differ are—1. That the Shiites reject Abu Beer, Omar and Othman, the first three khalifs, as usurpers and intruders, whereas the Sunnites acknowledge and respect them as rightful imams. 2. The Shiites prefer Ali to Mohammed, or, at least, esteem them both equal, but the Sunnites admit neither Ali nor any of the prophets to be equal to Mohammed. 3. The Sunnites charge the Shiites with corrupting the Koran and neglecting its precepts, and the Shiites retort the same charge on the Sunnites. 4. The Sunnites receive the Sonna, or book of traditions of their prophet, as of canonical authority, whereas the Shiites reject it as apocryphal and unworthy of credit. And to these disputes, and some others of less moment, is principally owing the antipathy which has long reigned between the Turks, who are Sunnites, and the Persians, who are of the sect of Ali.

As success in any project seldom fails to draw



in imitators, Mohammed's having raised himself to such a degree of power and reputation by acting the prophet induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office were Moseilama and al Aswad, whom the Mohammedans usually call the two liars.

The former was of the tribe of Honeifa, who inhabited the province of Yamana, and was a man of great influence among them. He headed an embassy sent by his tribe to Mohammed in the ninth year of the Hejra, and professed himself a Moslem; but on his return home, considering that he might possibly share with Mohammed in his power, the next year he set up for a prophet also, pretending to be joined with him in the commission to recall mankind from idolatry to the worship of the true God; and he published written revelations, in imitation of the Koran. Moseilama, having formed a considerable party among the people of Honeifa, began to think himself upon equal terms with Mohammed, and sent him a letter, offering to go halves with him, in these words: From Moseilama, the apostle of God, to Mohammed, the apostle of God. Now let the earth be half mine and half thine. But Mohammed, thinking himself too well established to need a partner, wrote him this answer: From Mohammed, the apostle of God, to Moseilama, the liar. The earth is God's; he giveth the same for inheritance unto such of his servants as he pleaseth, and the happy issue shall attend those who fear him. During the few months which Mohammed lived after this revolt, Moseilama rather gained than lost ground, and grew very formidable; but Abu Beer, his successor, in the eleventh year of the Hejra, sent a great army against him, under the command of that consummate general Khaled Ebn al Walid, who engaged Moseilama in a bloody battle, in which, the false prophet happening to be slain by Wahsha, the negro slave who had killed Hamza at Ohod, and by the same lance, the Moslems gained an entire victory, ten thousand of the apostates being left dead on the spot and the rest returning to Mohammedanism.

Al Aswad, whose name was Aihala, was of the tribe of Ans, and governed that and the other tribes of Arabs descended from Madhij. This man was likewise an apostate from Mohammedanism, and set up for himself the very year that Mohammed died. He was surnamed Dhu'lhemar, or the master of the ass, because he used frequently to say, The master of the ass is coming unto me; and pretended to receive his revelations from two angels named Sohaik and Shoraik. Being skilled in legerdemain, and having a smooth tongue, he gained on the multitude by the strange feats which he showed them and the eloquence of his discourse; by these means he greatly increased his power; and having made himself master of Najran and the territory of al Tayef, on the death of Badhan, the governor of Yaman fir Mohammed, he seized that province also, killing Shahri, the son of Badhan, and taking to wife his widow, whose father, the uncle of Firuz, the Deilamite, he had also slain. These news being brought to Mohammed, he sent to his friends and to those of Hamdan, a party of whom, conspiring with Kais Ebn Abdd' al Yaghuth, who bore al Aswad a grudge, and with Firuz and al Aswad's wife broke by night into his house, where Firuz surprised him and cut off his head. This was done the very night before Mohammed died. It is said that Mohammed on this occasion told those who attended him that before the day of judgment thirty

more impostors, besides Moseilama and al Aswad, should appear, and every one of them set up for a prophet. The whole time of Aswad's rebellion was about four months.

In the same eleventh year of the Hejra, but after the death of Mohammed, as seems most probable, Toleiha Ebn Khowailed set up for a prophet and Sejjaj Bint al Mondar for a prophetess.

Toleiha was of the tribe of Asad, which adhered to him, together with great numbers of the tribes of Ghatfan and Tay. Against them likewise was Khaled sent, who put them to flight, obliging Toleiha with his shattered troops to retire into Syria, where he stayed till the death of Abu Beer; then he went to Omar and embraced Mohammedanism, and having taken the oath of fidelity to him, returned to his own country and people.

Sejjaj, surnamed Oum Sader, was of the tribe of Tamim, and the wife of Abu Caidala, a soothsayer of Yamana. She was followed not only by those of her own tribe, but by several others. Thinking a prophet the most proper husband for her, she went to Moseilama and married him, but after she had stayed with him three days, she left him and returned home. What became of her afterward we do not find.

In succeeding ages several impostors from time to time started up; some made a considerable figure and propagated sects which continued long after their decease. We shall give a brief account of the most remarkable of them, in order of time.

In the reign of al Mohdi, the third khalif of the race of al Abbas, one Hakem Ebn Hashem, originally of Meru, in Khorasan, who had been an under-secretary to Abu Moslem, the governor of that province, and afterward turned soldier, passed thence into Marwar'nahar, where he gave himself out for a prophet. He is generally named by the Arab writers al Mokanna, and sometimes al Borkai—that is, the veiled—because he used to cover his face with a veil, or a gilded mask, to conceal his deformity, having lost an eye in the wars, and being otherwise of a despicable appearance; though his followers pretended he did it for the same reason as Moses did, viz., lest the splendor of his countenance should dazzle the eyes of the beholders. He made a great many proselytes at Nakhshab and Kash, deluding the people with juggling performances, which they accepted as miracles. This impostor, not content with being reputed a prophet, arrogated divine honors to himself, pretending that the deity resided in his person; and the doctrine on which he built this was the same with that of the Gholaites, above mentioned, who affirmed a transmigration or successive manifestation of the divinity, through and in certain prophets and holy men, from Adam to these latter days, but the particular doctrine of al Mokanna was that the person in whom the deity had last resided was the aforesaid Abu Moslem, and that the same had, since his death, passed into himself. The faction of al Mokanna, who had made himself master of several fortified places in the neighborhood of the cities above mentioned, growing daily more and more powerful, the khalif was at length obliged to send an army to reduce him; and at their approach al Mokanna retired into one of his strongest fortresses, which he had well provided for a siege, and sent his emissaries abroad to persuade people that he raised the dead to life and knew future events. But being besieged by the khalif's forces, when he found there was no possibility for him to escape he gave poison to his whole family and all that were with him in the castle; and when they were

dead, he burnt their bodies, together with their clothes and all the provisions and cattle; and then, to prevent his own body being found, he threw himself into the flames, or, as others say, into a tub of nitric acid or some other preparation, which consumed every part of him except his hair; so that when the besiegers entered the place they found no creature on it save one of al Mokanna's concubines, who, suspecting his design, had hid herself and discovered the whole matter. This contrivance, however, produced the effect which the impostor designed among the remaining part of his followers; for he had promised them that his soul should transmigrate into the form of a gray-headed man riding on a grayish beast, and that after so many years he would return to them and give them the earth for their possession; the expectation of which promise kept the sect in existence for several ages after under the name of Mobeyyidites, or, as the Persians call them, Sefid jamelghian—i. e., the clothed in white, because they wore their garments of that color, in opposition, as is supposed, to the khalifs of the family of Abbas, whose banners and habits were black. The historians place the death of al Mokanna in the one hundred and sixty-second or one hundred and sixty-third year of the Hejra.

In the year of the Hejra 201, Babec, surnamed al Khorremi and Khorremdin, began to assume the title of a prophet. We do not find what doctrine he taught, but it is said he professed none of the religions then known in Asia. He gained a great number of devotees in Abherbijan and the Persian Irak, and grew powerful enough to wage war with the khalif al Mamun, whose troops he often defeated, killing several of his generals, and one of them with his own hand; and by these victories he became so formidable that al Motasen, the successor of al Mamun, was obliged to employ the forces of the whole empire against him. The general sent to reduce Babec was Afshid, who, having overthrown him in battle, took his castles one after another with invincible patience, notwithstanding the rebels gave him great annoyance, and at last shut up the impostor in his principal fortress, which being taken, Babec found means to escape in disguise with some of his family and principal followers, but taking refuge in the territories of the Greeks, was betrayed by Sabel, an Armenian officer, who caused him to be put to an ignominious and cruel death. This man had maintained his ground against the power of the khalifs for twenty years, and had cruelly put to death over two hundred and fifty thousand people, it being his custom never to spare man, woman or child, either of the Mohammedans or their allies. The sectaries of Babec which remained after his death seem to have been entirely dispersed, there being little or no mention made of them by historians.

About the year 235 one Mahmud Ebn Faraj pretended to be Moses resuscitated, and played his part so well that several people believed in him and attended him when he was brought before the khalif al Motawakkel. That prince, having been an ear-witness of his extravagant discourses, condemned him to receive ten buffets from every one of his followers and then to be drubbed to death, which was accordingly executed, and his disciples were imprisoned till they came to their right minds.

Such is a narrative of the rise and progress of Mohammedanism. An exposition of modern divisions and sects which have arisen in later years in the East does not lie within the scope of this article.

## HISTORY OF THE EARLY CHRISTIAN CHURCH, EARLY PROGRESS, PRIMITIVE FATHERS, HERESIES, PERSECUTIONS, AND VICTORY OVER PAGANISM.

CHRISTIANITY stands out as the religion of mankind. It recognizes man in his legal and moral relations to God, his guilt as a transgressor, his weakness and need because he is the subject of moral evil, and it holds forth for his acceptance all that humanity can require for pardon, peace and hope throughout a glorious immortality, while it provides not only a title to bliss, but a meanness for the joy and the glory that await the redeemed. Other religions have been adapted to individual nations, but Christianity is adapted to men as men, and thus it rises above national prejudices and unites the faithful whether Jews, Greeks, Romans, the children of Shem or of Ham or of Japheth, as the children of God. At first Christianity was regarded as a despised Jewish sect, but this estimate changed when, by the outspreading influence which the gospel of Jesus produced among the heathen as well as among the Jews, the universal tendency of Christianity became more clearly understood.

The rapid spread of Christianity in the apostolic age is one of the most memorable facts in the history of our race; and before entering on any historical details of the early progress of Christianity, it may be well to note the providential preparations which the great Head of the Church had ordered with a view to the speedy extension of the faith. The apostle Paul, in reference to the advent of Christ, states that he appeared "when the fullness of time was come," Gal. iv. 4; and when the condition of the world is examined, it will be found that a process of preparation had been going on for ages, which indicates the superintending care and overruling providence of the divine hand in bringing the nations of the earth into such a state that the way was made ready for the joyous acceptance of the gospel of God.

When Christ ascended to the heavens and gave commission to his apostles to go into all lands and preach the gospel to every creature, there were three great varieties of national life which ruled among mankind, and which divided the world between them. The Jew, the Greek and the Roman had left their impress on the civilization of the age, and even in Jerusalem itself there were abundant evidences that the city had become largely cosmopolitan in its character. Herod the Great, who had rebuilt and adorned the temple, erected even within the walls a theatre for Greek and Roman amusements, and in the neighboring plain he built a large amphitheatre. The coins which circulated in Jerusalem and Judea were marked with Greek inscriptions; and the piece of money (the silver *Denarius*) which was brought to our Lord, Matt. xxii., Mark xii., Luke xx., had on it an image of the Roman emperor, and the inscription was in Latin. Greek and Roman names were now common in Jewish families, and Greek and Latin words were common in the popular language of the day. The populace in the rural regions adhered to their old and venerated dialect, but Latin was the language of the law courts and of official correspondence among the legal authorities. The transition state of the age in Judea may be seen in the fact that when Paul was in danger from the

mob in Jerusalem, he addressed the commander of the garrison in Greek, and turning round he spoke to his countrymen in Hebrew, while the letter which Claudius Lysias sent with the guard which conveyed him to Felix and the speech of the lawyer Tertullus were both in Latin. Even the sanctity of the temple had to be guarded by inscriptions in Latin and Greek, which were posted up at the steps which led from the outer to the inner court to prevent all aliens from intruding into the sacred court of the Hebrews, and this is in entire accordance with the incident mentioned by the evangelists, that when our Lord was crucified "the superscription of his accusation" was written above his cross in letters of Hebrew and Greek and Latin. Thus our Lord appeared; and having finished his work, he ascended to his Father, sending his apostles forth at the confluence of three great civilizations. Judaism had done the work for which it was established, the Greek civilization had affected the world from the Indus in the East even to Rome itself, and the Roman element had now entered on its mission, and was contributing unintentionally its share to the spread of the "good news" which was to be heralded through all nations.

The Jewish civilization has already in this work received such ample treatment that little is needful to be said in this place except to direct the attention of the reader to a few leading facts. The distinguishing feature of the Jewish system was religion. Everything in Jewish life, their prophets, their miracles, their rites and festivals, their sacrifices and everything in their public and private life, was connected with a religion which they knew was revealed and given in most solemn trust by the Most High. Their poetry, their leaders and their wars were religious; even their ordinary household transactions and the details of their every-day life were affected by their religion and the ceremonies which ever held that religion up before their minds. Then, again, the Jew differed from the heathen. Among the latter there might be an elevated philosophy and an esoteric faith, the property of the learned, who looked down with contempt on the vulgar worshippers of fabled gods and goddesses, and who bowed before images of their own formation. The religion of the priest was equally the religion of him who tilled the soil, the monarch and the peasant worshiped together at the same service, and the shepherds of Gilcad had the same share in the religion of Moses as the rabbis of Jerusalem. All were taught that the great Author of creation was the fountain of all good, and the only object of adoration. The authority and will of Jehovah was the rule of life, and the motive and support of all holiness. Religion involved morality, and no morality could exist apart from religion. The gods of Greece and Rome were the personifications of human passions, and they often served as examples and patrons of vice; but the Jew was taught the unity of the Godhead, the distinction between the eternal, the infinite Creator and the creature, and the utter folly of polytheism and the

sin of bowing down before an idol. The Scriptures of the Jews, which made the popular mind familiar with the idea and fact of Revelation, made them equally familiar with the guilt of sin, their need of forgiveness and purification; while it encouraged them to a spirit of prayer, of reliance on divine aid, and led them to feel that only in the favor and grace of God could they have strength for every duty. Thus on the hills of Judea there was a divine light which never shone on the mountains of Greece or on the Italian plains. The Parthenon in its beauty shone under the light of heaven, but it cast no light down among the groveling worshippers who danced around the statues of their licentious deities. On the other hand, the religion of the Jew spoke of a God of holiness, the searcher of the heart, and of purer eyes than to look on sin or iniquity. Another feature of the Jewish faith was the remarkable fact that it always projected the mind of the worshiper forward and pointed to the future. Much as the Jew had when the tabernacle and temple services were established, the hopes of the people were directed onward to One who was to come. Their types, their promises, their sacrifices, kept the eye of faith watchful, and led the people to live in expectation of a Messiah. Greeks and Romans spoke of a golden age, but it was among the past; and while they felt that there was nothing in their faith to fill the void of their souls in the present life, if they thought at all, they felt that it was powerless to enlighten and sustain in presence of the future. On the other hand, the Jew might fail, and he often did fail, to use the light which he enjoyed; but the arrangements of Providence effected among the Jews the objects proposed in making them the depositories of a faith which was revealed from heaven. After their Babylonish experiences they never lapsed into idolatry. They presented to the world the only example which the nations displayed of a people who believed in one God. Thus settled in the faith of monotheism, and awaiting the advent of the promised Messiah, it only remained that a social change should be effected in their state, in order to prepare them for their part in spreading the faith when the Deliverer should appear in the "fullness of time." That change in due time and by providential causes was accomplished.

It does not lie within the compass of this essay to enter minutely into detail on the subject of Jewish dispersions toward the west. Toward the east their dispersion began early, and they soon rose to positions of power and trust. Before the time of Alexander the Great they had settled in Phoenicia and Syria. Antiochus the Great carried two thousand Jewish families to Lydia and Phrygia, whence they spread into Pamphylia and Galatia, and along the western coasts from Ephesus to Troas. By the time of Jeremiah they were in Africa, and they were a power in Alexandria from the days of Alexander. They went southward to Ethiopia, the country of Queen Candace; and westward they spread in great numbers to the "parts of Libya about Cyrene." It was easy for the Jew to



pass into Europe over the Archipelago, and they settled in numbers in the cities from Philippi to Corinth, Acts xvi. 14; xviii. 18. That they prevailed in Thessaly, Boeotia, Macedonia, Etolia and Attica, in Argos and Corinth, is attested by Philo; and St. Luke shows how they were scattered through Macedonia and Greece, and that they had settled in Rome. At first Jews were brought to Rome to decorate a victory, and to march in the triumphal procession of a conqueror, but they were freed from bondage, and in time they made many proselytes even in the capital. That they were found in the island of Sardinia is well known, and there is reason to believe that they have extended into Gaul; and thus these emigrants and their descendants were scattered abroad, having in their habitations the knowledge of the great God who hath made the heavens and the earth, and who, in the revelation which he had given to them, had led them to look with undying hope for the advent of a Messiah who would come as the Healer of the nations.

Thus in process of time the Jewish mind became familiar with the practice of leaving their old rural homes. The narrow limits of their fatherland had become too strait for them; and when the outstretching arms of the Roman power had grasped all the shores of the Mediterranean, and made it a Roman lake, the provinces which passed under the sway of the Roman power contained a fair representation in their towns and cities of the Jewish people. The geographical position of Judaea facilitated this emigration. Egypt was at their door, and Egypt opened the way along the African shore to the Greek colonies which lay to the west. From Tyre and Sidon, Antioch and the cities of Syria were brought within reach, and the corn-ships from Alexandria which coasted the shores, or which risked the voyage from one harbor to another, carried the venturesome Jew to the marts of Asia Minor, to the cities of Greece and of Sicily and to the wealth and luxury of Rome. Thus the Jew, with his conception of the God eternal, invisible, the creator and ruler of all, with his belief in Revelation, his acknowledgment of guilt and sin, his faith in atonement and sacrifice for guilt, and his hope and longing expectation in a coming Messiah, was scattered abroad among the nations, that when he received the assurance of the fact that the Messiah had come, and that he had died for our sins and risen again according to the Scriptures, he might become a light to lighten the Gentiles, and to tell them of a Saviour who had arisen in Israel.

II. Another agency of vast influence was under preparation for its share in the promotion of the gospel, while the Jew was made ready to spread abroad the knowledge of salvation. The Greeks were the great colonizers of the ancient world. While the Egyptians with their peculiar culture confined themselves to the valley of the Nile, the Greeks were roaming about everywhere in their ships. Their mental energy was equalled by their physical restlessness. They had a wonderful capacity of adapting themselves to the habits of the people among whom they sojourned. Like the Anglo Saxons of the present time, they carried their civilization from country to country; and though they were not addicted to conquest by prowess of arms, they left their impress wherever they settled. Thus Southern Italy came to be recognized as Greece even at the time when the Roman republic was rising into power, and their influence in Sicily was displayed by the magnitude and wealth of its Greek cities. When Alexander

swept over Asia, he carried the elements of the Greek civilization along with him. New cities were built, and new lines of trade and intercourse were established. Even the mountain ranges of Western Asia felt their fastnesses occupied, and the Tigris and the Euphrates became Greek rivers. Accordingly, over all these widely separated regions the forms of Greek civilization prevailed. The language, the forms of art, poetry, literature, philosophy, all that gave tone and elevation to Greece, were carried to every Grecian settlement; and thus the language of Athens was heard among the Jewish colonies in Babylon. Even when the empire of Alexander was divided, the capitals which arose under his successors contributed to the sway of the elements which prevailed in Greek life. Like Berlin and St. Petersburg, which have risen suddenly, so Alexandria in Egypt and Antioch rapidly became influential centres of commercial and civilized life; both became centres of Christian life and missionary activity, and both rose to great eminence in the history of the Christian Church; but before they attained to that eminence they served their purpose of opening up lines of intercourse with distant lands, and spreading the Greek language, which for ages was to be the language of the Christian Church.

Of all the elements which the spread of the Greek colonies carried with them, including language, poetry, history, philosophy and art, the most influential was the language. Greek, which is the richest and most delicate tongue that the world has ever known, became the language of Christian theology. It has been well observed that "it was not an accident that the New Testament was written in Greek—the language which can best express the highest thoughts and worthiest feelings of the intellect and heart, and which is adapted to be the instrument of education for all nations; nor was it an accident that the composition of these books and the promulgation of the gospel were delayed till the instruction of our Lord and the writings of his apostles could be expressed in the dialect of Alexandria. This also must be ascribed to the foreknowledge of Him who 'winked at the times of ignorance,' but who 'made of one blood all nations of men for to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation,'" Acts xvii. 30, 26.

The language of Palestine was wanting in flexibility and in a capacity to express minute and varied shades of thought. It enshrined great facts and great principles; but when the minute relations of doctrine required to be stated by a Paul or a John, it needed the elasticity and wondrous fertility of the Greek tongue, with its particles and moods and voices, to give expression to the inspired thought. And so also in the future history of the Church, the mother tongue of Ignatius, at Antioch, which Cicero learned at Athens, which Philo wrote at Alexandria, and in which Chrysostom declaimed at Byzantium, was required by Athanasius to express the faith in opposition to heresy; and the wonderful fact should never be forgotten that the Greek tongue is so elastic and expressive of different ideas that the presence of a letter expresses heresy, but its omission is an avowal of the faith. Such was the language which, as a vehicle of thought, had spread over all the nations around Judaea, when another influence began to prevail, and which also ministered to dissemination of the faith.

III. The Roman empire was the growth of centuries. It rose by degrees on the west coast of

Italy, and gradually but surely it extended northward into Etruria, and southward into Campania. In time it reached beyond the confines of Italy, and six hundred years after the foundation of Rome, Africa had been seized on, the Roman eagle had descended on Greece, and looking over the Aegean Sea, saw that the East was ready as its prey. Rapidly, like Britain in modern times in India, and Russia in Central Asia, province after province acknowledged the Roman sway, and before the advent all the coasts from Ephesus (the great Ionian city) to Tarsus, in Cilicia, Antioch, and onward in a southerly direction to Alexandria, in Egypt, and west to Cyrene, these regions were subject to the city on the Tiber. Vastly different from the progress of the Greeks was the advancement of the Roman power. Wherever the Roman eagle was carried there, was felt the presence of an external government. The idea of law, as it has been well observed, grew up with the growth of the Romans, and wherever they went they carried it along with them. They aimed at universal conquest and permanent occupation; and they held that they might control and modify according to their ideas of social order and law. Where the Greeks settled they brought commerce and science in their train; where the Romans took up their abode they began to organize, to bring all the powers of law and order to prevail, and so they aimed at reducing every new province to the model which ruled in the Roman mind. The spirit of the Roman age is attested by the magnitude of the public works which were raised for governmental purposes, of which many still remain. They aimed at binding all the provinces into one great consolidated empire, controlled by the legions which marched from region to region, with a view to maintain obedience and order. For this purpose, and for other uses, great roads were absolutely necessary, and among all the nations of antiquity the Romans stand out as the road-builders of ancient times. Britain, Gaul, Italy, Greece and Asia were traversed by their great highways; and thus a preacher of the cross could start on a missionary tour from Southern Scotland, and by means of a Roman road he could travel to the south coast of England. Crossing the Channel he might traverse Gaul and reach the southern coast of Italy on a similar highway; and so in Greece, and after reaching the shore of Asia he might prosecute his journey toward the East on a causeway constructed and maintained by the imperial power.

Another point of great importance must be taken into the account. Widely scattered as the Greek communities were, they never carried about with them the idea of universal dominion and the determination to reduce all subjugated provinces to the obedience of Greek law. Hence a citizen might be safe in one country, but his life might be in danger if he ventured into another. The word "foreigner" usually meant an enemy. But all this was changed when the eagles of Rome floated over province after province brought under Roman sway. A man who was able to say, "I am a Roman citizen," felt that he had a safeguard around him for his life and liberty; and though many of the rulers of provinces and dispensers of law were like Appius and Verres, like Pilate and Felix, still the announcement of "citizenship" often acted like a talisman, and saved multitudes from bonds and stripes, from imprisonment and death. It was thus that Paul was able to compel a reckless magistrate at Philippi to refrain from oppressing him, and in dread to apologize for his

misconduct, while he set the apostle at liberty. Both in Judaea and in Macedonia his right of citizenship rescued him from peril. He converted one governor in Cyprus, by another he was protected in Achaia, by a third he was saved from a Jewish mob in Jerusalem and forwarded by still another to Rome. Thus Roman ambition, the lust of conquest, the energetic enforcement of law and the stern resolve that wherever the imperial standard was erected there Roman customs should prevail, undesignedly tended to secure the rapid advancement of the knowledge of Christ. With a language so general as the Greek, and under the protection of a power everywhere dominant as the Roman was, the apostle or the Christian missionary could go everywhere preaching the word.

IV. Still another and a weighty influence demands our notice. The rapid advancement of Rome to greatness left sad traces of ruin and misery in the train of conquering legions. The close of the republic was characterized by cruel suffering. Civil wars alternated with slave rebellions, and then came wars of conquest, so that every region of the vast empire had witnessed deplorable scenes of bloodshed. No land rapidly recovers that has been desolated by fierce, protracted internal warfare. Every subjugated province had thus suffered; and even Italy itself was bereft of its freemen by the drainage of her people to maintain the rank and file of the legions in foreign wars. Wealth had accumulated in some hands, and a senseless and extravagant luxury existed by the side of military colonies and huge slave factories. Cruelty and profanity abounded. External government prevailed under the pressure of the legions, but under the surface of society a chaos of opinions and morals prevailed. Among the wealthy and the elevated all regard for the deities had departed. The writings of Juvenal and Tacitus attest the corruption which festered in all ranks, alike in the Senate and the family; and thus, while the licentious creeds and practices of Greece had spread over Italy and poisoned society, a slave system of excessive severity held a great part of the people in the fetters of a hopeless bondage, out of which they could not escape. For their life was servitude; they had nothing, their lives were not their own; earth had no solace for them; in darkness about the future, they had no religion to sustain in time, to speak of hope, to gild the future with the light of freedom and to hold forth the faithful promise of a blessed immortality. Thus, in the very condition of the Roman empire and the wretched state of its seething, mixed population there existed a negative preparation for the gospel of Christ; and it has been wisely said that "this tyranny and oppression called for a *Consoler* as much as the moral sickness of the Greeks called for a *Healer*, and a Messiah was needed by the whole empire as much as by the Jews, though not looked for with the same conscious expectation." Thus, by the mysterious wisdom and the overruling providence of the Most High, a combined series of influences were prepared which tended to open the nations for the reception of the gospel of the grace of God. When the maturity of the Roman empire was completed, when all parts of the civilized world were bound together in one empire, when a common organization pervaded the whole, when channels of communication were everywhere opened, when new facilities for traveling were provided, when the Jew with his monotheistic faith was scattered through the nations, and when the spread of a common tongue was effected, then was

"the fullness of times," and then the Messiah came.

V. Then again in the gospel itself there were elements of power which affected the masses of the population in the empire in a manner that no former age had experienced. A social malady had affected all classes of the population. The lower ranks of life suffered from the exactions of the upper, and the vast masses who everywhere were held in bondage felt that for them life had no joys. But from the East came these strange men who heralded the wondrous news that there was an eternal freedom for the captive. They might be downtrodden and degraded by the classes who used them for selfish interests, but here were messengers to tell them of an exaltation to a holy brotherhood, in which, as kings and princes, they would reign for ever and ever. As they were, they had nothing, but here were men who said, "All things are yours, and you are Christ's." Against tyranny and suffering they were helpless, but the gospel told them of One who is mightier than all their enemies, who would never leave them, who engaged to be their light, their shield, their provider, their upholder, their ever-present friend in life, their support in death, and in eternity the source of unfading joy. If they had thought at all of what they were and whither they were going, they felt that there was a void and darkness in their minds, and that a burden weighed on their hearts, from which their gods gave no deliverance, but here in the gospel was light and life, for it told of immortality, and even mightier than death and the grave, it gave assurance of a glorious resurrection. Then again, among the higher ranks, the fact was realized that society was disorganized and out of joint. Wealth and extravagance failed to satisfy; and, though the great body of the population toiled for the things that perish in the using, still there were those who felt that life, such as they knew it, was but vanity. To them as to the slave the gospel was a message of power. It spoke of better and more enduring things than aught that they had experienced, of peace that the world had never given, of soul rest and heartfulness which they had never known. Men dislike pain and start back from suffering. To die and cease to be, to think that all beyond the present with its weary load must be a blank and an eternal loss of consciousness,—men naturally put these things far from them, and accordingly there was felt to be in that gospel which drew aside the curtain and permitted the Christian believer to see that if the earthly house of this our tabernacle were destroyed there is a building of God, an house not made with hands, eternal in the heavens, awaiting him in a better land, there was a mighty power which came to his soul that cheered and saved.

VI. That the gospel was also divinely accredited by such evidences as showed that it was from God is evident. He who said to his apostles, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," remembered his promise that he would ever be with them. Having burst the bonds of the grave and shown himself alive after his passion by many infallible proofs for forty days, he commanded them to wait at Jerusalem for the promise of the Father, that, being endued with power when the Holy Ghost would come upon them, they might be witnesses for him both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the

earth. All that this promise included was fulfilled, and whether it was at the gate of the temple that the lame was made to walk with strength and gladness, or that the prison-gates opened and gave freedom to an apostle, or that fraud and hypocrisy were unveiled by the deaths of Ananias and Sapphira, or that special power was vouchsafed to garments from the body of Paul, or that even the venom of the viper was not permitted to injure him, the powers with which the apostolic messengers were clothed, the nature of the message which they proclaimed and the lives which they led, all united in showing that the gospel was from God. Thus clothed with authority and led by the Spirit, the apostles and the apostolic messengers went everywhere preaching the word, and great were the multitudes of those who believed.

VII. Attempts have been made to account for the rapid spread of the gospel in the apostolic age by a reference to the fact that a regard for the heathen deities had ceased to influence people, and that any religion would have been acceptable which from its mere novelty appealed to the popular mind. Those who take this position endeavor to account for the remarkable results which followed the labor of the apostles, without admitting any need for the presence of divine power, or aught more than the ordinary occurrences of daily life. The attempt is futile when made, as it is, in the face of facts which such skepticism always ignores. The divine purpose remembers the means, as well as the end to be attained; and this is as truly illustrated in the influences which tended to the rapid spread of Christianity as it was in the effect of the causes which led to the Babylonish captivity, or to the decay of the Greek kingdoms before the Roman power. A candid examination of the subject must recognize all the elements which have been briefly adverted to in this narrative, as they are all obvious to any intelligent, educated mind. They all had their place in the condition of society in the apostolic age, and they all possessed a character which tended to operate toward the end which they produced. The Jewish dispersion carried throughout the nations the seminal principles of a monotheistic faith; the Greek colonies spread abroad a language in which minute shades of theological ideas could be expressed; the Roman power served for a time to open the nations for the propagators of the new faith; the gospel system contained the moral and spiritual elements which the world, in its distracted, sickened and desponding state, required; this gospel was by signs and wonders authenticated as being a divine message; and while the Author of the gospel promised that the power of the Holy Spirit should accompany the word and cause it to spread abroad, and the results which followed showed how that promise was fulfilled, it was the union of these influences which caused the word so mightily to prevail. When "the fullness of time" had arrived, they were prepared to operate; and hence it came to pass that in the first century, so overwhelming was their power, that the scattered provinces of the Roman world all heard the message of the grace of God.

#### Progress of the Church, until the Downfall of Paganism and the Establishment of Christianity.

The Acts of the Apostles record the leading incidents of the early progress of the Christian Church, and yet the object of Luke was not to enter into a minute detail of all the events which



occurred in the different countries into which the gospel had been carried during the period over which the narrative runs. The command of our Lord that the apostles should tarry at Jerusalem until the promised blessing should descend upon them was obeyed; and when the Pentecostal effusion of the Spirit took place, the results were immediate and extensive; Jews from all the East, from Africa, from Rome and Italy, became affected and multitudes believed. The narrative in the early chapters of the Acts shows how this great awakening, instead of producing an honest rational inquiry on the part of the priesthood and the upper classes, only stimulated them to more bigoted persecution, which had an effect diametrically opposite to their expectations. The terrified disciples, in dread of their lives, fled northward to Samaria and to other parts of Syria, but they carried the gospel along with them. Fired with zeal, they proclaimed the wondrous story that Jesus of Nazareth, who by signs incontestable had shown himself to be the Son of God, had died for our sins, and risen again from the dead, according to the Scriptures. They proclaimed his victory over death and the grave, and they pointed to the mansions in the heavens into which he had entered as the forerunner of those who fled to him for salvation. Dread of being apprehended, and the difficulty of finding a support in strange places, obliged these wanderers to roam about, and wherever they went they were heralds of the good news.

Portiwith Antioch and Damascus become centres of gospel influence. The zeal of Saul as an opponent of the "Nazarene" stirred him up to go to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord." His mission attests the unsettled and transition condition of the law at that time in Palestine; for while the power of life and death had been withdrawn from Jewish courts, the Sandedrim still held to the claim that in spiritual matters it was lawful even to follow apostate or flagrant transgressors to the large cities in adjoining regions, and bring them up to Jerusalem for judgment, according to the nature of their offence. Saul reaches Damascus, but only to receive that light and life which turned the benighted, persecuting Pharisee into the humble, earnest and zealous missionary of the faith which once he destroyed. Joppa and Caesarea had already heard the gospel; for "they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phoenice and Cyprus and Antioch," and thus the sea-coasts heard the gospel by means of the wanderers who, flying from persecution, were seeking the asylum of a distant home. The barbarity of Herod and the murder of James increased the alarm, and numerous terrified believers fled from the scenes of danger, and they too became instrumental in disseminating the word.

At length the missionary work of the Church is formally resolved on, and Paul and Barnabas are solemnly set apart at Antioch, by the command of the Holy Ghost, to carry the gospel to the Gentiles, and now the great apostle enters on a career of labor and self-sacrifice, of devotion and faith, of zeal and endurance, of masterly exhibition of rhetorical power and logical acuteness, of consummate wisdom in adapting himself to every emergency, which have made him the prominent figure in the apostolic age, the most successful missionary of the Christian faith, and a leading character among the greatest of mankind.

The history of the early planting of the churches

is not fully given in the Acts of the Apostles. The apostles are introduced as waiting at Jerusalem until the promise of the ascended Saviour should be fulfilled; and when the Pentecostal effusion of the Spirit was vouchsafed, the incidents are recorded which took place in connection with the great increase of the membership and the troubles which immediately followed, and which led to the dispersion of the brethren. Stephen had met his death because he had shown that Judaism was intended to be temporary, and it had become apostate. James the Elder fell under the hand of Herod Agrippa, Peter preaches in Lydda, Joppa, at Caesarea, and receives Cornelius, the first Gentile convert, into the church. The word is proclaimed at Phoenice, Cyprus and Antioch, where the name of Christian is first applied to the disciples. During the first missionary journey of Paul with Barnabas, he visits Cyprus, Pamphylia, Lystra and Derbe, and many churches are gathered out of the heathen. The conflict about Jews and Gentile is settled in favor of Paul, and now Paul and Barnabas separate, having disagreed about Mark, and the great apostle enters on his second journey. Such was the state of the Church when it reached the close of the first half century of its history. Paul's third journey carries him through Asia Minor, Macedonia and Greece; he establishes a church at Ephesus, where he remains three years, and by his labors in that city he makes it a place of great influence.

Again at Jerusalem his life is endangered and he is removed to Caesarea for safety, whence after an unjust imprisonment he is carried to Rome, and thus in the great capital of the empire he at length, even while a prisoner, is permitted to labor in founding a great Christian Church.

By the close of the first century nearly all the provinces of the empire, including Palestine, Syria, Parthia, Arabia, Egypt, Asia Minor, Macedonia, Greece, Illyria, Italy and Gaul had heard the glad tidings of the gospel. It is uncertain whether the great apostle of the Gentiles was able to carry out his intention of visiting Spain, but there is a tradition, which has some foundation, that at Rome, Paul was permitted to preach the gospel to persons of influence from Britain, and it is even probable that in the frequent changes of the Roman legions some of the officers and soldiers who knew Paul at Rome, when they acted as his guard, may have carried Christianity through Paul to Britain.

It is a memorable fact that while Luke was led to record the incidents connected with the outgrowth of the Church as the result of the Pentecostal effusion, the success of Peter in opening the door of the Gentiles and the missionary career of Paul, he gives no details of the labors of the other apostles. There is a tradition that connects Matthew with Ethiopia and different places in Asia, while Philip of Bethsaida is reported to have gone to Phrygia in Asia Minor. Thomas called Didymus—i. e., the twin—preached in Parthia, and Origen says he was buried at Edessa, while Jerome affirms that he died in India, and the Syrian Christians on the south-west or Malabar coast hold that they are descendants of an apostolic church which had been planted in India by the labors of that apostle. Andrew, the brother of Simon Peter, carried the gospel through Syria, Thrace and Achaia, while he is reported to have been martyred at Patras in Achaia. Bartholemew went to Yemen, Armenia, and afterward to India, and Simon (Zelotes) is said to have preached in places so widely separated from each other as

Egypt, Lydia in Asia Minor, and Britain, and in the last-mentioned country he is said to have been crucified with his head downward. Matthias died as a martyr in Ethiopia, or in Judea, as some hold, being stoned to death by the Jews. James, known as the Less, "brother" of our Lord, who must be distinguished from James the bishop at Jerusalem, is said to have preached in Palestine and in Egypt, where he also suffered crucifixion.

The seven churches of Asia mentioned in the Revelation show how widely before the death of John the gospel had spread in Western Asia. Of Pergamus and Thyatira little subsequent mention is made in history; but the other five, especially the first two, are distinguished among the most fruitful of the primitive communities. The church of Ephesus, which was founded by St. Paul, and governed by Timothy, was blessed by the presence of St. John during the latest year of his long life. It is related of him that when his infirmities allowed him no longer to officiate he continued to dismiss the audience with the benediction. Ignatius, during his residence at Smyrna, addressed an epistle to the Ephesians bearing testimony to their evangelical purity, and two other epistles addressed about the same period to churches of a later foundation at Magnesia and Trallium or Tralles attest the continued progress of the faith after all the apostles had departed. At the end of the second century the importance of Ephesus was still recognized, and its bishop or pastor, Polycrates, conducted his flock in firm opposition to the first aggression of the Church of Rome.

The province of Bithynia was situated at the south-western extremity of the Euxine Sea. We have no record of any apostolic church being founded here, but that there were Christians in the province is attested by the address of 1 Pet. i. 1, and it is unquestionable that in the very beginning of the second century a great portion of the population had received the faith, for the proofs which exist in pagan authority have never been disputed. Pliny the Younger, a humane and accomplished Roman, was governor of Pontus and Bithynia for about eighteen months, during the persecution of Trajan, and on that subject, A. D. 107, he addressed to the emperor a very celebrated epistle, of which portions are subjoined to show the state of the people and of the times in which he lived, the letter being one of the most valuable documents which have come down from antiquity. After mentioning the difficulty of his own situation, and his perplexity to proceed against men charged with no other crime than the name of Christian, the writer proceeds as follows: "Others were named by an informer, who at first confessed themselves Christians, but had left them some three years ago, some longer, and one or more above twenty years. They all worshiped your image and the statues of the gods; these also revered Christ. They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day before it was light, and sing among themselves a hymn to Christ, as God, and bind themselves by an oath not to the commission of any wickedness, but not to be guilty of theft or robbery or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common without any disorder; but this they had forborne since the publication of my edict, by which, according to your commands, I prohibited assemblies.

"After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants which were called ministers; but I have discovered nothing besides a bad and excessive superstition. Suspending, therefore, all judicial proceedings, I have recourse to you for advice, for it has appeared to me matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering, for many of all ages and every rank of both sexes likewise are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country; nevertheless, it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented, and the sacred solemnities after a long intermission are revived. Victims likewise are everywhere bought up, whereas for a time there were few purchases. Whence it is easy to imagine what numbers of men might be reclaimed if pardon were granted to those who repent."

It was an early belief that St. Mark first preached the gospel at Alexandria, and founded churches there, and he is expressly mentioned by Eusebius as the first bishop of that city. The same writer asserts that a multitude of converts, both men and women, listened to his instructions from their very first delivery. The population of Alexandria was very numerous, and composed of every variety of race and superstition, so that no general prejudice against the introduction of a new religion could exist there. The city was commercial, active and remarkable for its diligence in the cultivation of every branch of literature. The people grasped at new ideas in philosophy, and they arrived at analyzing and systematizing tenets which appeared to be dissimilar with great eagerness. Even the Jews of Alexandria were less bigoted than in other cities to which they had emigrated, and there is little doubt that in this commercial capital Christianity soon prevailed among all classes of the inhabitants. The emperor Adrian had visited Alexandria, A. D. 134, and a letter which he wrote is preserved, and in it he says: "I have found Egypt in every quarter fickle and inconstant; the worshipers of Serapis are Christians, and those are devoted to Serapis who call themselves Christian bishops. There is no ruler of the synagogue, no Samaritan, no presbyter of the Christians, no mathematician, no soothsayer, no anointer; even Christ, a most seditious and turbulent sort of men. However, the city is rich and populous. . . . They have one God; him the Jews, him all the Gentile people, worship." Notwithstanding the levity of this profligate imperial philosopher, his statements manifestly prove that within a hundred years of the resurrection of Christ his followers formed an important part of the inhabitants of the second city of the empire.

From the time of the council held in Jerusalem, A. D. 52, we have nothing more recorded of Peter in the Acts of the Apostles. It is believed by many that he went to Antioch, where he made some stay, Gal. ii. 11; and thence he journeyed, probably, through Pontus, Galatia, Cappadocia, Asia and Bithynia. There is a tradition that he reached Rome soon after Paul's departure, in A. D. 63, but this fact cannot be verified; and it is impossible to prove that he ever was at Rome, although the tradition of his having been in the great capital has received a wide acceptance.

Jerome says that for seven years he was bishop of Antioch, and that in the second year of Claudius he went to Rome, where he acted as bishop for twenty-five years; but this needs confirmation. In A. D. 64 he wrote his First Epistle, and, as he himself says, from Babylon. Whether this word is to be understood literally of Babylon in Assyria, or Babylon in Egypt, or Babylon in Mesopotamia, has been keenly disputed, while others understood the term figuratively, implying the city Rome, as in the Revelation of St. John, xvii, xviii. The dispute which has long prevailed on this subject is as far from being settled as ever; and it is obvious that any claim which rests for its foundation on the fact that Peter was at Rome and conferred on the officers of the Church there any superiority over other Christian churches must rest on a very unstable basis, and is not worthy of any historical regard. To enter upon this much-disputed question would be unprofitable and unnecessary, for history plainly negatives the assumption: "After the martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome," Euseb. Hist. iii. 2. Again, the same author observes, in his "Catalogue of the Bishops of Rome," taken from Irenæus: "The blessed apostles, having founded and established the Church, transmitted the office of the episcopate to Linus. Of this Linus Paul makes mention in his Epistles to Timothy. He was succeeded by Anacletus; and after him Clemens held the episcopate, the third from the apostles," Euseb. Hist. v. 6. Tertullian says, "St. Peter did ordain Clement," De Præser. 32. The Apostolical Constitutions declare that "Linus was first ordained bishop of the Roman Church by Paul; but Clemens, after the death of Linus, by Peter in the second place," Const. Ap. vii. 46. But if, as Jerome asserts in respect of Peter, he was bishop of Rome twenty-five years, and others say he was bishop of Antioch seven years previous to his removal to Rome, how is this, if a fact, to be reconciled with the *Apostolical Canon* (14) which states "that no bishop should desert one church and transfer himself to another"? and yet, according to their argument, the example of Peter was before them. The Apostolical Canons are held to have been collected together in the middle of the third century, and they have been ascribed to Clemens Romanus. The whole subject of Peter's connection with Rome is most ably discussed in Dr. Barrow's "Treatise on the Pope's Supremacy," to which the reader is referred, as the object in this narrative is merely to state the leading facts connected with the spread of the gospel without discussing controverted questions.

Our earliest knowledge of the existence of Christianity in France is derived from its calamities. During the persecution of Marcus Antoninus, the churches of Vienne and Lyons sent a relation of their sufferings to those of Asia and Phrygia, which is by some ascribed to the pen of Irenæus. It is written with simplicity and beauty, and is one of the most affecting passages in the ancient history of Christianity. Pothinus, the bishop, with several others, underwent the last infliction. Still, we have no reason to believe that the religion was at that time (A. D. 177) widely diffused in the country; probably, indeed, the same Pothinus first introduced it from the East. Irenæus, the learned and zealous combatant of heresy, succeeded to the dangerous eminence of Pothinus, and under his prolonged and vigilant protection Christianity took deep root and finally fixed itself in the soil of France. According to the best authorities, he died A. D. 202, the popular tradition

being that he fell a martyr, though neither Tertullian nor Eusebius states this as fact.

The gospel spread rapidly along the north coast of Africa, and by the end of the second century the church of Carthage had reached a great eminence. The sore trials and persecutions to which Christians were speedily subjected arrested the growth of the Church for a time in the provinces which were chiefly afflicted; but as soon as a measure of security and peace was again attained the Church on all sides extended; and thus it continued to grow until, in the struggle between paganism and the gospel, the old heathen civilization had to give way and Christianity ascended the throne of the Cæsars.

It is not intended in this brief statement to enter with any critical minuteness into the controversy which has been maintained about the forms of Church order and government. The views of "episcopal" or "prelatical" writers on the one side and of those on the other who hold "non-prelatical" views are accessible to all who may desire to read on the subject. The remainder of this section is chiefly condensed from the "History of the Church," by Dr. Waddington, a Fellow of Trinity College, Cambridge, a prebendary of Chichester and dean of the cathedral in Dublin; and on the subject of the government of the Church at the close of the first century and in the early part of the second he says:

There are many reasons which make it necessary, in the treatment of this subject, to distinguish clearly between what is historically known and what is plausibly conjectured; for it is from the confusion of facts with probabilities that most of the difficulties of this question have arisen. In the first place, it is certain that from the moment in which the early churches attained a definite shape and consistency, and assumed a permanent form of discipline, as soon as the death of the last of the apostles had deprived them of the more immediate guidance of the Holy Spirit and left them under God's especial care and providence, to the uninspired direction of mere men, so soon had every Church respecting which we possess any distinct information adopted the episcopal form of government. The probable nature of that government we shall describe presently, but here it is sufficient to mention the undisputed fact that the religious communities of the Christian world universally admitted the superintendence of ministers, called bishops, before the conclusion of the first century. In the next place, it is equally true that neither our Saviour nor his apostles have left any express and positive ordinances for the administration of the Church, desiring, perhaps, that that which was intended for every age and condition of man, to be the associate and guardian of every form of civil government, should have the means of accommodating its external and earthly shape to the various modifications of human polity. As Dr. Hinds in his "Early Church" has said, "Principles are given, but no specific rules. After all, no form of Church government now exists, or could exist, accurately framed on the model of the earliest, since that was regulated by an inspired ministry and enlightened by extraordinary gifts." It is also true that in the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the "whole Church," were associated with the apostles; and it is even certain that the terms bishop and elder or presbyter were, in the first instance, and for a short period, sometimes used synonymously,



and indiscriminately applied to the same order in the ministry. Theodoret (Com. on 1 Tim. iii. 1), a Father of the fourth century, admits and explains that circumstance as follows: "The same persons were anciently called both bishops and presbyters, while those which are now called bishops were called apostles; but shortly afterward the name of apostles was appropriated to those who were apostles indeed, and then the name bishop was given to those before called apostles." (See also a passage from St. Ambrose cited by Amalarins and Bingham.) Whatever value we may attach to this explanation, it is quite certain that bishops began very early to assume the title of "successors of the apostles," which we find to have been done by Firmilian, Cyprian and other bishops of Carthage. Bishop Pearson is of opinion that in some churches there were bishops and not presbyters; in others, presbyters and not bishops—a plausible opinion, strongly confirmed by the assertions of Clemens and Epiphanius, that in some churches there were bishops and deacons, in others only presbyters and deacons, but that the larger communities had all the three orders. Mosheim, however, considers "the two terms as undoubtedly applied to the same order of men," and such is the plain interpretation of the Scripture passages. From the comparison of these facts it seems natural to draw the following conclusions: that during the lifetime of the apostles they were themselves the directors, or at least the presidents, of the Church; that, as long as they remained on earth, it was not necessary in all cases to subject the infant societies to the delegated authority of a single superintendent, though the instances of Titus and Timothy clearly prove that it was sometimes done; and that, as they were severally removed from the world, some distinguished brother was in each instance appointed to succeed, not indeed to the name and inspiration, but the ecclesiastical duties of the blessed Teacher who had founded the Church. The concurrence of ancient records confirms this last conclusion; the earliest Church historians enumerate the first bishops of the churches of Jerusalem, Antioch, Ephesus, Smyrna, Alexandria and Rome, and trace them in each case from the apostles. And thus it came to pass that for more than twenty years before the death of St. John most of the considerable churches had gradually fallen under the presidency of a single person entitled bishop; and that after that event there were certainly none which did not speedily follow the same name and system of administration. "It is highly probable," says Mosheim, "that the church of Jerusalem, grown considerably numerous, and deprived of the ministers and the apostles, who were gone to instruct other nations, was the first which chose a president or a bishop; and it is no less probable that the other churches followed by degrees such a respectable example." Referring to the Church at Corinth, Dr. Hinds says, "Till the date of St. Clement's Epistle its government had been clearly presbyterial, and we do not learn the exact moment of the change."

**Deacons.**—We have yet made no mention of the deacons, who were the third order in the episcopal Church. The word deacon means minister, and in that sense is sometimes applied to the office of the apostles; but in a general sense only, since we are assured, Acts vi., that the diaconal order was distinct and instituted for a specific purpose. However, it seems certain in the very beginning the office of the deacon was not confined to the mere ministry of the table, since we read that

Stephen disputed publicly on the Christian truth with irresistible wisdom and spirit; and, moreover, that "he did great wonders and miracles among the people." It is equally clear that attendance on the poor was for several centuries attached to it; even after the office of treasurer was held by the bishop, the portion destined to charitable relief continued to pass through the hands of the deacon. It is not so easy to ascertain the extent of their spiritual duties in the earliest Church. Ignatius speaks of them with high respect, and in one place calls them "ministers of the mysteries of Christ." Tertullian distinguishes them from the laity, together with bishops and presbyters. Cyprian asserts that the apostles appointed them as "ministers of their episcopacy and Church." By the Nicene Council they are designated as servants of the bishop. In some churches they were admitted to read the gospel, and that they universally assisted in the distribution of the eucharist, without any share in its consecration. Their early acknowledgment as members of the ministry is proved by their occasional presence in the original synods of the clergy. The deaconesses, of whom we read in early Church history, may probably have been widows appointed, for the better preservation of the ministry from scandal and calumny, to superintend the charitable distribution made to the female portion of the poor.

**Clergy and Laity.**—The origin of the distinction between the clergy and the laity has given rise to much controversy. Bingham is of opinion that it was derived from the Jewish idea in the Christian Church in its earliest days. And Clemens Alexandrinus has expressly declared "that St. John, after his return from Patmos, ordained bishops and appointed such men for clerical ministers as were signified by the Holy Spirit." If the persons here mentioned were actually set apart and consecrated to the ministry, the reality as well as the name of the distinction might with greater assurance plead apostolic authority, but this does not positively appear. On the other hand, the separation of the sacred order is so commonly mentioned by the early Fathers, not by Cyprian only, but by his predecessors Tertullian and Origen, and so invariably treated as a necessary part of the Christian system, that if its origin was not coeval with the foundation of the system, it was at least unrecorded and immemorial. The fairest supposition respecting this question appears to be that the first converts, those who spread the earliest tidings of redemption before the apostles themselves had quitted Judaea, were commissioned to preach the name and diffuse the knowledge of Christ indiscriminately. But it seems equally certain that this commission was of very short duration, and that as soon as in any place converts were found sufficient to form a society or church a bishop or presbyter was ordained for life to minister to them. The act of ordination established the distinction of which we are treating.

According to the earliest form of episcopal government, it would appear that the bishop possessed little, if any, power in matters of discipline, except with the consent of the council of presbyters; that the council possessed no sort of power except in conjunction with him; and that in affairs strictly spiritual, as the ordination of the inferior clergy and the administration of the sacraments, he acted, as some think, with independent authority. Of most of the apostolical churches the first bishops or pastors were appointed by the apostles; but on

their death the choice of a successor devolved on the members of the society. In this election the people had an equal share with the presbyters and inferior clergy without exception or distinction; and it is clear that their right in this matter was not merely testimonial, but judicial and elective.

The churches thus constituted and regulated formed a sort of federative body of independent religious communities dispersed through the greater part of the empire in continual communication and in constant harmony with each other. It is toward the middle of the second century that the first change is perhaps perceptible. Accordingly, we find the first instances of such assemblies as were of a general character. Their character was essentially popular; the representatives of equal churches elected to their sacred offices by the whole body over which they presided assembled to deliberate as equals. Again, the ecclesiastics who composed them properly appeared there in no other character than as the deputies of their churches, but it may sometimes have happened that on their return home they individually assumed some part of the power which they had possessed collectively; at least it is certain that many notions respecting the exalted and irresistible nature of episcopal authority were already floating about the Christian world, and the bishop was not likely to disclaim the homage which would occasionally be offered to him. But it was not until the habit of acting in bodies made them sensible of their common interest and real power that they ventured to assert such claims, and assumed a loftier manner in the government of their dioceses; so that though these synods were doubtless indispensable to the well-being of Christianity, they seem to have been the means of corrupting the original humility of its ministers; and the method which was intended to promote only the eternal interests of the Church promoted, in some degree, the worldly consideration of the order which governed it. This change began to show itself toward the end of the second century; and it is certain that at this period we find the first complaints of the incipient corruption of the clergy. On the other hand, there can be little doubt that the increased authority and influence of the hierarchy was highly serviceable to the whole body in periods of danger and persecution, and that in those times it was generally exerted to excite the courage and sustain the constancy of the faithful.

Excommunication was the oldest weapon of ecclesiastical authority. Doubtless every society has the right to expel its unworthy members, and this right was of extreme use to the first Christians, as it gave them frequent opportunities of exhibiting to the heathen world the scrupulousness of their moral purity. But afterward we know how dangerous an engine it became when wielded by weak or passionate individuals, and directed by caprice or interest or ambition.

It is probable that the ceremonies of religion had somewhat outstripped their primitive simplicity even before the conclusion of the second century. Some additions were introduced even thus early, out of a spirit of conciliation with the various forms of paganism which were beginning gradually to melt into Christianity; but they were seemingly different in different countries; and it is not easy, or perhaps very important, to detect them with certainty, or to enumerate them with confidence.

The first Christians were unanimous in setting apart the first day of the week, as being that on

which our Saviour rose from the dead, for the solemn celebration of public worship. This pious custom was derived from the example of the church of Jerusalem, on the express appointment of the apostles. On these occasions portions of Scripture were publicly read to the people from the earliest age.

The two most ancient feasts of the Church were in honor of the resurrection of Christ and of the descent of the Holy Spirit. At a period when belief must almost have amounted to knowledge, the first Christians, the companions of the apostles, perhaps the disciples of our Saviour himself, were so seriously and practically earnest in their belief, and so satisfied of the generality of that belief in the truth of those two mighty miracles which have presented, perhaps, the greatest difficulties to the skeptical inquirer of after ages, as to establish their first two festivals in solemn commemoration of them.

We find no mention of any public fast except on the day of the crucifixion. The superstitious multiplication of such acts of mistaken devotion was the work of a later age.

**3. Creeds.**—The first Christians used no written Creed; the Confession of Faith, which was held necessary for salvation, was delivered to children or converts by word of mouth, and entrusted to their memory. Moreover, in the several independent churches, the rule of faith was liable to some slight changes, according to the opinion and discretion of the bishop presiding in each. Hence it arose that when the creeds of those numerous communities came at length to be written and compared together, they were found to contain some variations; this was natural and necessary; but when we add that those variations were for the most part merely verbal, and in no instance involved any question of essential importance, we advance a truth which will seem strange to those who are familiar with the angry disputations of later ages. But the fact is easily accounted for—the earliest pastors of the Church drew their belief from the Scripture itself as delivered to them by writing or preaching, and they were contented to express that belief in the language of Scripture. They were not curious to investigate that which is not clearly revealed, but they adhered firmly and faithfully to that which they knew to be true; therefore their variations were without schism and their differences without acrimony. The creed which was first adopted, and that perhaps in the very earliest age, by the Church of Rome, was that which is now called the apostles' creed, and it was the general opinion, from the fourth century downward, that it was actually the production of those blessed persons, assembled for that purpose; our evidence is not sufficient to establish that fact, and some writers very confidently reject it. But there is reasonable ground for our assurance that the form of faith which we still repeat and inculcate was in use and honor in the very early propagation of our religion.

The sacraments of the primitive Church were two—those of Baptism and the Lord's Supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three Persons of the Trinity; it was believed to be attended by the remission of original sin and the entire regeneration of the infant or convert by the passage from the land of bondage into the kingdom of salvation. A great proportion of those baptized in the first ages were, of course, adults, and the Church was then scrupulous to admit none among its members excepting those whose sincere

repentance gave promise of a holy life. In after ages, by an error common in the growth of superstition, the efficacy inherent in the repentance was attributed to the ceremony, and the act which washed away the inherited corruption of nature was supposed to secure a general impunity, even for unrepented offences. But this double delusion gained very little ground during the first two centuries.

The celebration of the sacrament of the Eucharist was originally accompanied by meetings which somewhat partook of a hospitable or at least of a charitable character, and were called Agapæ or Feasts of Love. Every Christian, according to his circumstances, brought to the assembly portions of bread, wine and other things as gifts, as it were, or oblations to the Lord. Of the bread and wine such as was required for the administration of the sacrament was separated from the rest and consecrated by the bishop alone; its distribution was followed by a frugal and serious repast. Undoubtedly those assemblies acted not only as excitements to ardent piety, but also as bonds of strict religious union and mutual devotion during the dark days of terror and persecution. It was probably on those occasions, more than any other, that the sufferers rallied their scattered ranks and encouraged each other, by one solemn act of brotherly communion, to constancy in one faith and association in the same afflictions. We observe, moreover, that as the dangers passed away from the Church, that more social form (if we may so express it) of eucharistical administration gradually fell into disuse.

**4. Morality.**—The morality of the primitive Church is the subject to which we proceed with high confidence and unalloyed satisfaction.

Certainly the character of the first Christians, and we are not without guides who make us acquainted with it, presents to us a singular spectacle of virtue and piety, the more splendid as it was surrounded by very mournful and very general depravity. We cannot read either St. Clement's description of the early condition of the church of Corinth or Origen's panegyric on that of Athens without recognizing a state of society and morality such as all the annals of paganism do not discover to us, and such as its principles could not ever have created. The following lines are a quotation from the former: "You were all humble in spirit, nothing boasting, subject rather than subjecting, giving rather than receiving. Contented with the food of God, and carefully embracing his words, your feelings were expanded and his sufferings were before your eyes, so profound and beautiful the peace that was given to you, and so insatiable the desire of beneficence. Every division, every schism, was detestable to you; you wept over the failings of your neighbors; you thought their defects your own, and were impatient after every good work," etc.

The above passage refers to the Christians of Greece; and there is a sentence in the letter of Pliny to Trajan already quoted, giving still stronger testimony to the virtues of the Asiatics. They bind themselves by an oath not to the commission of any wickedness, but not to be guilty of theft or robbery or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it.

Bardesanes, a learned Christian of Mesopotamia, who lived in the time of Marcus Antoninus, has the following passage, preserved to us by Eusebius. "Neither do Christians in Parthia indulge in polygamy though they be Parthians, nor do they

marry their own daughters in Persia though Persians. Among the Bactrians and the Gauls, they do not commit adultery; but wheresoever they are they rise above the evil laws and customs of the country." This is not only a very powerful, but almost an universal, testimony in favor of Christian morality, and there are some to whom its truth will appear the less questionable because it comes from the pen of a heretic.

The virtue of chastity, which, however it may have been celebrated in the heroic ages of paganism, was certainly little reputed in the East during the more enlightened rule of philosophy, was very rigidly cultivated by the primitive converts. This truth, which is generally attested by the passages above quoted, is made the subject of peculiar exaltation by Justin Martyr. But the continence of the first Christians did not degenerate into any superstitious practice, yet it seems certain that in the ages immediately subsequent the simple principle of the gospel began to be unreasonably exaggerated, and somewhat later the progress of monasticism was forwarded by the exalted value placed on that virtue. So that excess of admiration blinded enthusiasts as to its real nature and character, and led them to invest it with perfections and pretensions which were at variance with the advancement and happiness of human society.

The heathen governments, even the Roman in its highest civilization, tolerated and perhaps encouraged the unnatural practice of exposing infants, who in that condition were left, as it might happen, to perish from cold or starvation, or preserved for the more dreadful fate of public prostitution. This practice was held in deserved detestation by the followers of Christ.

Charity was the corner-stone of the moral edifice of Christianity and its earliest characteristic; and as this is still the virtue by which it is most distinguished, both publicly and privately, from every false religion, so we need not hesitate to avow that this of all its excellences was the most efficient under divine Providence in its original establishment. Every Christian society provided for the maintenance of its poorer members; and when the funds were not sufficient for this purpose, they were aided by the superfluities of more wealthy brethren. The same spirit which "preached the gospel to the poor" extended its provisions to their temporal necessities, and so far from thinking it any reproach to our faith that it first addressed itself by its peculiar virtues as well as precepts to the lower orders of mankind, we derive from this very fact our strongest arguments against those who would persuade us that the patronage of kings was necessary for its establishment; it rather becomes to us matter of pious exultation that its progress was precisely in the opposite direction. By far the majority of the early converts were men of low rank, and their numbers were concealed by their obscurity until they became too powerful to dread persecution. Every step which they took was upward. Until the middle of the second century they could scarcely discover among their thousands one learned man. From the schools they advanced into the senate, and from the senate to the throne; and they had possessed themselves of every other office in society before they attained the highest. It is important to attend to this fact that we may not be misled, it is important to observe that the basis from which the pyramid started up was the faith and constancy of the common people—the spirit of the religion and the earliest government of the Church was popular, and it is in its earliest his-



tory that we find those proofs of general moral purity on which we now dwell with the more pleasure, because in the succeeding pages the picture will never again be presented to us.

We will make one short extract from the writings of a very witty pagan of the second century, which throws great light on the character of the Christians of that age. Lucian, who considered every form of worship as equally an object of ridicule, tells a story of one Peregrinus, who had been expelled from his country, Armenia, for the most horrible crimes; who thence wandered into Palestine, became acquainted with the doctrine of the Christians, and affected to embrace it. Being a man of talents and education, he acquired great influence among their illiterate body; and, in consequence, he soon attracted the notice of the Roman governor, and was thrown into prison for being a Christian. In prison he is represented to have been consoled by the pious charity of the faithful: "There came Christians, deputed from many cities in Asia, to relieve, to encourage and to comfort him, for the care and diligence which the Christians exert on these occasions is incredible—in a word, they spare nothing. They sent, therefore, large sums to Peregrinus, and his confinement was an occasion of amassing great riches; for these poor creatures are firmly persuaded they shall one day enjoy eternal life; therefore they despise death with wonderful courage, and offer themselves voluntarily to punishment. Their first lawgiver has taught them that they are all brethren, when once they have passed over and renounced the gods of the Greeks, and worship that Master of theirs who was crucified, and regulate their manner and conduct by his laws. They despise, therefore, all earthly possessions, and look upon them as common, having received such rules without any certain grounds of faith. Therefore if any juggler or cunning fellow, who knows how to make his advantage of opportunity, happens to get into their society, he immediately grows rich; because it is easy to abuse the simplicity of these silly people." We have no reason to complain of such description from the pen of an adversary; for, on the one hand, it attributes to our ancestors in faith boundless charity, zeal inexhaustible, brotherly love, contempt of death, and of all earthly possessions, and a steady adherence to the faith and precepts of Christ; on the other hand, it lays no charge against them except simplicity, the usual associate of innocence.

From A. D. 200 the progress of religion continued with great rapidity; and we have reason to believe that, before the time of Constantine, it was deeply rooted in all the eastern provinces of the Romans, as well as in the Persian empire. Tillemont (vol. iii, p. 405), on the authority of Origen, asserts that the Christians, before the middle of the second century, not only had built a number of churches, but had ventured in some places an assault upon temples, altars and idols. Gibbon has candidly acknowledged his error in attributing the conversion of Armenia to the reign of that emperor; and perhaps a more impartial reflection on the mission of Pantænus, which we have no reason to believe fruitless, would have led him to doubt his own accuracy when he makes a similar assertion respecting Æthiopia. The light of Christianity had certainly penetrated, with varying splendor, among the Bactrians, the Parthians, the Scythians, Germans, Gauls and Britons; the Goths of Mysia and Thrace were converted by missionaries from Asia, and laid aside, on the reception of the faith, the barbarity of their manners.

While the church of Antioch retained, after the fall of Jerusalem, a nominal supremacy among the Christians of the East, that of Rome continued to advance, among the Western churches, certain vague assertions of authority. On one occasion indeed, in the conviction of a heretical bishop, Paul of Samosata, its claims appear to have been indirectly encouraged by the emperor Aurelian; but they were not then acknowledged by any Christian Church, and were very warmly contested by Cyprian, bishop of Carthage. That prelate maintained with equal zeal and truth the primitive equality of the churches. If the early Christians had for the most part derived the rudiments of their learning from Alexandria, their charitable exertions had been principally animated by the wealth and munificence of Rome. These two cities appear still to have maintained their respective advantages. During the suspension of persecution, in the reign of Commodus, many great and opulent families were converted; and we learn from an epistle of Cornelius, bishop of Rome, that it was among his duties to provide for the maintenance of more than fifteen hundred widows and mourners. The excellences of the religion contributed to its progress, and so rapid at this period was that progress that at the synod assembled at Rome in the year two hundred and fifty-one to pronounce upon the heresy (or schism) of Novatian, sixty bishops and a greater number of presbyters and deacons were present, though the rustic pastors in the other districts held their separate meetings respecting the same question. Under such of the emperors as were not decidedly opposed to Christianity, a considerable number of its professors were to be found in the army and even at the court, since their profession did not exclude them from public preferment; and their assemblage for divine worship, in certain houses set apart for that purpose, was permitted by the connivance of the civil magistrate. The emperors during this age who were most favorable to Christianity were Caracalla, Heliogabalus, Alexander Severus, Gordian and his two successors, the Philips. Respecting the first of these two, a great mass of authorities is adduced to prove that he had actually, though secretly, embraced the religion.

Origen.—The best history of the church of Alexandria during the first half of the third century is furnished by the life of Origen. That extraordinary person, the most eminent among the early Fathers, was a native of Egypt, the son of one Leonidas, who suffered martyrdom in the year 202. When in prison, he received an epistle from his son, of which one sentence only is preserved to us: "Take heed, father, that you do not change your mind for our sake." Origen was then about seventeen years old; his religious instructions he had received from Clemens Alexandrinus, his philosophical lore from Ammonius Saccus, and such proficiency had he made in both these studies that he was called to preside over the catechetical school of Christianity at the age of eighteen. He filled that office for nearly thirty years, and discharged its duties with zeal and genius so distinguished, with such fruitful diligence of composition, such persuasiveness of oral eloquence, as to make it a question whether our religion was ever so much advanced, in point of numbers, by the mere intellectual exertions of any other individual. He merited the honor of persecution, and had the double fortune to be expelled from his chair and country by the jealousy of the bishop Demetrius and to be tortured in his old age by the brutality of a Roman emperor. The

works of Origen exhibit the operation of a bold and comprehensive mind burning with religious warmth, unrestrained by any low prejudices or interests and sincerely bent on the attainment of truth. In the main plan and outline of his course he seized the means best calculated to his object, for his principal labors were directed to the collection of correct copies of the Holy Scriptures, to their strict and faithful translation, to the explanation of their numerous difficulties. In the first two of these objects he was singularly successful; but in the accomplishment of the last part of his noble scheme the heat of his imagination and his attachment to philosophical speculation carried him away into error and absurdity, for he applied to the explanation of the Old Testament the same fanciful method of allegory by which the Platonists were accustomed to veil the fabulous history of their gods. This error, so fascinating to the loose imagination of the East, was rapidly propagated by numerous disciples, and became the foundation of that doubtful system of theology called Philosophical or Scholastic. His school gave birth to a number of learned men—Plutarch, Serenus, Heraclides, Heron—who proved the sincerity and multiplied the followers of their religion by the industry with which they adorned life and the constancy with which they quitted it.

Tertullian.—The Latin Church of Carthage attained little celebrity till the end of the second century, when it was adorned by Tertullian, and we find that about that period Christianity, which had already scattered its blessings along the banks of the Nile and into the adjacent deserts, also made great progress along the northern coast of Africa. Tertullian is described by Jerome as "a man of eager and violent temper;" and he appears to have possessed the usual vice of such a temperament, inconstancy. The same is the character of his writings; they contain some irregular eloquence, much confidence of assertion and a mixture of good with very bad reasoning. He wrote many tracts against heretics, and then adopted the opinions of the least rational of all heretics, the Montanists. But in spite of many imperfections his genius, his zeal and his industry place him at the head of the Latin Fathers of that period. His moral writings must have been eminently serviceable to converts who had been educated with no fixed principles of morality, and his "Apology" is among the most valuable monuments of early Christianity. He appears to have been made a presbyter of the church of Carthage about 192 A. D., at the age of forty-five. His secession from the Church may have taken place seven years afterward, and some of his most valuable works were probably composed during the period of his heresy.

The fame of Tertullian was succeeded in the same Church, but not surpassed, by that of Cyprian, an African and a heathen, who was converted to Christianity late in life, and presently raised to the see of Carthage about the year 250. It is said that he was exalted to that dangerous honor rather by the popular voice of the Church than by his own inclination. It is certain that, after a very short and disturbed possession of it, he suffered martyrdom with great fortitude in the reign of Valerian. An interesting and probably faithful account of his sufferings will be found in a later page.

Government.—The government of the Church at the beginning of the third century was nearly such as we have already described. The more important churches were severally superintended by a

bishop, possessed of a certain, but not very definite, degree of authority, who ruled in concert with the body of presbyters, and even consulted on matters of great moment the opinion of the whole assembly. The provincial synods, of which we have spoken, composed of these bishops, assisted by a few presbyters, now began to meet with great regularity and to publish canons for the general ordination of ecclesiastical affairs. The metropolitans gradually rose in consequence. Their dignity seems to have been conferred for life, but their legitimate power was confined to the calling and presiding in councils and the fraternal admonition of offenders. Still, it was the natural consequence of this system, acting on human imperfection, that the occasional presidents insensibly asserted a general pre-eminence over the other bishops, which it became their next step to dispute with each other, and that the other bishops, being now constantly distinguished from their presbyters by these synodical meetings, assumed both over them and the people a degree of ascendancy not originally acknowledged, but which it was not difficult gradually to convert into authority. If we are to bestow on any individual the credit of having accomplished a change so natural and so nearly insensible, that distinction may possibly be due to Cyprian; certain it is that he pleaded for episcopal supremacy with much more zeal and vehemence than had hitherto been employed in that cause. It seems clear, indeed, from several of his epistles, especially that addressed to Rogatian, that bishops possessed in his time, or at least in his Church, the power of suspending or deposing delinquents among the clergy. Yet even this was liable to some indefinite restrictions as to circumstance and custom, and to a direct appeal to a provincial council. And it does not appear that such power was frequently exerted without the consent of the presbyterial college or "senate of the Church." From these facts, compared with the assertions afterward made by St. Jerome and St. Chrysostom, which we have already mentioned, we infer that the actual progress of episcopal usurpation during the third century was much less than some have imagined, or at least that the power of the bishops grew chiefly through the growth of their influence, and was not yet publicly acknowledged by the constitution of the Church.

We admit, however, with sorrowful reflection, that the individual conduct of some, perhaps many, among the directors of the Church during the course, and especially the conclusion of this century, deserved the reprehensions of contemporary and succeeding writers. Some assumption of the ensigns of temporal dignity—the splendid throne, the sumptuous garments, the parade of external pomp—indicated a departure from apostolical simplicity, and a contentious ambition succeeded to the devoted humility of former days. And though we believe this evil to have been exaggerated by all the writers who have dwelt upon it, since the abuses which we have noticed could scarcely be carried to violent excess by an order possessing no legally recognized rights or property, we may still be convinced by the institution of certain inferior classes in the ministry, such as subdeacons, acolythi, readers, exorcists and others, that the higher ranks had made some advances in luxurious indolence.

Catechumens.—This deterioration in the character of the ministers was attended by a corresponding change in the ceremonies of the Church. The division of the people into two classes, the Faithful and the Catechumens, was the practice, if not

the invention, of the third century. It was borrowed from the pagan principle of initiation; and the outward distinction between these classes was this, that after the performance of public worship the latter were dismissed, while the former, the true and initiated Christians, remained to celebrate the mysteries of their religion; and this term is by some thought to have expressed not only the administration of the sacraments, but the delivery of some doctrinal instructions. The original simplicity of the office of baptism had already undergone some corruption. The symbol had been gradually exalted at the expense of the thing signified, and the spirit of the ceremony was beginning to be lost in its form. Hence a belief was gaining ground among the converts, and was inculcated among the heathen, that the act of baptism gave remission of all sins committed previously to it. It was not fit, then, that so important a rite should be hastily performed or inconsiderately received; and, therefore, the new proselytes were, in the first instance, admitted into a probationary state under the name of catechumens, whence they were chosen, according to their progress in grace, into the body of the faithful. As long as they remained in that class great care was taken to instruct them in the important truths and especially in the moral obligations of religion, yet doubtless there would be some among them in whom the love of sin survived the practice of superstition, and such would naturally defer their baptism and their pardon until the fear of death or satiety of enjoyment overtook them. It is true that baptism was not supposed to bestow any impunity for future sins; on the contrary, the first offence committed after it required the expiation of a public confession, and the second was punished by excommunication. But if the hope and easy condition of pardon for the past tended, as it may have done, to fill the ranks of the catechumens, we may reasonably indulge the belief that the great majority were amended and perfected by the religious instruction which was then opened to them.

About the same time and from causes connected with this misapprehension of the real nature of baptism and the division of the converts a vague and mysterious veneration began to attach itself to the other sacrament; its nature and merits were exaggerated by those who administered and partook of it, it was regarded with superstitious curiosity by those to whom it was refused, and reports were already propagated of the miraculous efficacy of the consecrated elements.

An opinion at this time became prevalent in the Christian world that the demons, the enemies of man, were in fact the same beings whom the heathen worshipped as gods, who inhabited their temples and animated their statues. It became, therefore, the duty of the soldiers of Christ to assail them under every form and expel them from every residence. That, indeed, which they are related most frequently to have occupied was the body of man, and from this refuge they were perseveringly disturbed by the pious exorcisms of the clergy; and this practice was carried to such superstitious excess that none were admitted to the ordinance of baptism until they had been solemnly delivered from the dominion of the prince of darkness. The sign of the cross, which was already in much honor in the time of Tertullian, was held to be of great effect in the expulsion of demons and in other miracles. We also find that the use of prayers for the dead obtained very general prevalence during this age.

Philosophy.—A dispute had divided the Church during the second century as to the propriety of adopting in its contests with the heathen the weapons of philosophy, and it was finally decided by the authority of Origen and the superior loquacity of the philosophical party. By this condescension the Christians gained great advantages in the display of argument, in subtlety of investigation, in plausibility of conclusion, in the abuse and even in the use of reason; but they lost that manly and simple integrity of disputation which well became, in spite of its occasional rusticity, the defender of truth. It is to this alliance that some are disposed to trace the birth of those pious frauds which cover the face of ecclesiastical history. The original source of this evil was at least free from any stain or shame. It had long been a practice among ancient philosophical writers to ascribe their works to some name of undisputed authority, in order to secure attention to their opinions, though the opinions were well known to be only those of the writer, but the consequences which flowed from it have infected the Church of Christ with some of its deepest and most dangerous pollutions. Books written in later ages were zealously circulated as the writings of the apostles or of the apostolical Fathers. The works of these last were altered or interpolated, according to the notions of after times or the caprices of the interpolator, but usually for the purpose of proving the antiquity of some new opinion, some innovation in discipline, some usurpation in authority. The practice was justified by the detestable but popular principle "that truth may be defended by falsehood;" it was encouraged by the difficulties of detection in ignorant ages, and it continued for more than six centuries to disgrace the Roman Church. It was the same principle, pushed a little farther, which has stained the writings of so many among the early Fathers with statements at least doubtful, if not with palpable falsehood. But, on the other hand, we should ever recollect that Christianity in those days was chiefly in the hands of Greeks and Africans, men of subtle intellects and violent passions, whose habits and whose climate too often carried them into the extreme either of metaphysical sophistry or wild enthusiasm—men who could speculate on their faith or who could die for it, but who were little calculated for the tranquil equanimity of sober and reasonable belief. It is certainly very remarkable that for the first three centuries Rome produced no ecclesiastical writer of any merit, excepting Clement, and the western provinces not one of any description; Rome was very nearly as barren during the three which followed. We should recollect also that some of our best and commonest principles of action were then unknown or partially received, and that, in fact, many of them are the result of the patient operation of Christianity on the human character through a long succession of ages. We shall never do justice to the history of our religion unless we continually bear in mind the low condition of society and morals existing among the people to whom it was first delivered.

During the concluding part of the second century, a philosophical sect arose at Alexandria who professed to form their own tenets by selecting and reconciling what was reasonable in the tenets of all others, and rejecting what was contrary to reason; they were called New Platonists or Eclectics. What they professed respecting philosophy they easily extended to religion, since with them religion was entirely founded on philosophical principles. It is strange that the great



founder of this sect, Ammonius Saccas, had been educated in Christianity; and he seems never to have abandoned the name of the faith, while he was disparaging its doctrines and its essence. A sect which was founded on the seductive principle of universal concord soon made extraordinary progress. In his eminent disciple Plotinus, Ammonius left a successor not inferior to himself in subtlety of genius and power of profound and abstruse investigation; and next to Plotinus in age and reputation is the celebrated name of Porphyry. The efforts of these philosophers were for the most part directed against Christianity, and the contest was waged with great ardor during the third century. But as Origen and his scholars, on the one hand, adopted into the service of religion some of the peculiar principles of their adversaries, so, on the other, certain disciples of Plotinus assumed the name and professed the faith of Christians, at the same time that they retained some favorite opinions of their master—an accession which was only valuable in so far as it swelled the body and increased the lustre of the Church. To give some idea of the nature of Christian literature in this age, it may be worth while to mention the subjects of some of the most celebrated productions: *On Temptations, The Baptism of Heretics, Promises, Chastity, The Creation, The Origin of Evil, The Vanity of Idols, The Dress of Virgins, The Unity of the Church, Circumcision, Clean and Unclean Animals, The Lapsed, or those who had Fallen from the Faith during Persecution, The Millennium*, besides numerous books against heretics.

*Millennium*.—It has been too hastily asserted by some historians, and too readily admitted by others, that the expectation of the millennium, or presence of Christ on earth to reign with his elect, was the universal opinion of the ancient Church. The fair statement of that much disputed question appears to be this: Eusebius informs us that Papias, "among certain parables and sermons of the Saviour, and other seemingly fabulous records which he professed to have received traditionally, said that there would be a thousand years after the resurrection of the dead during which Christ was to reign bodily upon the earth, in which I think that he misunderstood the apostolic narrations, not penetrating what was mystically spoken by them, for he appears to have been exceedingly limited in understanding, as one may conjecture from his discourses." The historian then proceeds to attribute the general reception of this opinion among ecclesiastics, and particularly by Irenæus, to their respect for "the antiquity of the man." To Papias, then, we may attribute the origin of the belief. It was first adopted by Justin Martyr, next by Irenæus, and connected by both of them with the resurrection of the flesh. But the passage of the latter plainly declares "that there were some in the Church, in divers nations and by various works, who, believing, do consent with the just, who do yet endeavor to turn these things into metaphors," which proves that even the orthodox were divided on the question at that early age, though the names of the disputants have not reached us. The first distinguished opponent of the doctrine was Origen, who attacked it with great earnestness and ingenuity, and seems, in spite of some opposition, to have thrown it into general discredit; and probably we shall not have occasion to notice the opinion again until we arrive at the tenth century.

Dr. Whitby expresses his belief that the Fathers who adopted that doctrine "received it from the

traditions and notions of the Jews;" and he proceeds very truly to assert that that error "will not invalidate their authority in anything delivered by them as witnesses of what they have seen, or declared to have been then the practice of the Church of Christ." In these points, indeed, consists a great portion of the direct value of their works. But they are also greatly, perhaps principally, useful to us, as they prove by numerous quotations the early existence of the books of the New Testament as we now read them, and their reception in the primitive Church.

#### Persecution by several Roman Emperors.

The religion called polytheism means "the worship of many gods." Now, the observation which first occurs to us is this, that when the number of gods is not limited the easy reception of an additional divinity does little more than satisfy the definition of the word; it is not the endurance of a new religion, but the slight extension of that already established. The intrusion of one stranger would scarcely be noticed in the numerous synod of Mount Olympus; the golden portals were ever open—useful virtue or splendid vice gave an equal claim to admission; and the policy or servility of Rome bowed with the same pliancy to the captive gods of her enemies or the manes of her imperial tyrants. This was not a virtue, but a part of polytheism; the new deities became new members of the same monstrous body, they assisted and sustained each other, and the whole mass was held together by ignorance and animated by the gross spirit of superstition. It seems, indeed, that a pagan statesman who may have permitted additions to the calendar of his gods deserves no higher description of praise than that which we should bestow on a pope who has been zealous in the canonization of saints. For one idol will presently become as holy as another idol; nor could there be any reason why Jove should scorn the society of Serapis, since their respective divinity was founded on the same evidence, and their worship conducted on the same principles.

Such is the real theory of pure polytheism. But we should be doing it much more than justice if we were to confine ourselves to its abstract nature, without mention of the political uses to which it was converted by statesmen.

They supported religion only as one of the easiest means of governing, and valued devotion to the gods as they supposed it naturally connected with obedience to man—a just supposition in a case where the gods were little removed from the nature and generally tainted with the vices of humanity. Our short inquiry into the manner in which the ancients wielded this engine of state shall be confined to the history of Rome, as being immediately connected with the subject of the present chapter.

Cicero gives us the following extract from the most ancient laws of Rome: "Let no one have any separate worship, nor hold any new gods; neither to strange gods, unless they have been publicly adopted, let any private worship be offered; men should attend the temples erected by their ancestors," etc. From Livy we learn that about four hundred and thirty years before Christ orders were given to the aediles to see that "none except Roman gods were worshipped, nor in any other than the established forms." Somewhat more than two hundred years after this edict, to crush certain external rites which were becoming com-

mon in the city, the following edict was published, "that whoever possesses books of oracles, or prayer, or any written act of sacrifice, deliver all such books and writings to the praetor before the calends of April, and that no one sacrifice on public or sacred ground after new or foreign rites." But it may seem needless to produce separate instances, when from the same historian we learn that it had been customary in all the early ages of the republic to empower the magistrates "to prevent all foreign worship, to expel its ministers from the forum, the circus and the city, to search for and burn the religious books, and to abolish every form of sacrifice except the national and established form."

The authority of Livy is confirmed by that of Valerius Maximus, who wrote under the emperor Tiberius, and bears testimony to the jealousy with which all foreign religions were prohibited by the Roman republic. That the same principle which had been consecrated by the practice of seven hundred years was not discontinued by the emperors is clearly attested by the historian Dio Cassius. It appears that Maecenas in the most earnest terms exhorted Augustus "to hate and punish" all foreign religions, and to compel all men to conform to the national worship; and we are assured that the scheme of government thus proposed was pursued by Augustus and adopted by his successors.

Now, from the first of the passages before us it appears that all right of private judgment in matters of religion was explicitly forbidden by an original law of Rome which never was repealed. We know not what stronger proof it would be possible to adduce of the inherent intolerance of Roman polytheism. The next four references prove to us that the ancient law, subversive of the most obvious right of human nature, was strictly acted upon during the long continuance of the commonwealth. The established form of paganism might not be violated by individual schism or dissent; the gods whom the government created the people were compelled to worship according to the forms imposed by the government. Under the early emperors the same was still the maxim of state; and if the influx of idolaters from every nation under heaven made it difficult to preserve the purity of the Roman religion, that religion became more domestic and (let us add) more Roman by the successive and easy deification of some of the most vicious of mankind.

Now, Christianity was distinguished on its first publication as the religion of mankind. It did not adapt itself to individual nations, but to men as men, and on this account founded a community which exalted itself above national prejudices, and united all, whether Greeks or Romans, as children of God. By means of this universalism, the Church from its commencement regarded herself as an independent organization. Without regard to the governments of the nations, she adopted her own form of constitution, and soon extended her influence as a well-ordered system of society through the whole Roman empire. At first she was despised and disregarded as a Jewish sect; but this view changed when by her outspreading influence among the heathen her universal tendency became more sensibly felt. For Rome was threatened in her own religion, and an attack on heathenism was regarded as one on herself. Thus originated that fierce struggle between the Christian Church and the Roman State that led to the persecution of the first three centuries.

It was a contest for life and death; for as the existence of the Church depended on a legitimate toleration, so that of the State would be endangered by the loss of the moral restraint which religion maintained. At first it was a religious struggle, the question being whether the State should remain heathen or become Christian. But there was a further question, viz., the separation of the political and the religious elements; for if the State acknowledged the Church, it must bow before an encroaching community, it must part with authority in one of two departments in which it had reigned supreme, and the emperors therefore hated the Church and attempted to eradicate a system which so directly and so determinedly opposed the imperial power. The Church maintained only a passive position during this struggle, but every fresh trouble only displayed her power even when suffering. Accordingly, effort after effort even of the most ruthless and sanguinary character proved abortive, and in the Diocletian persecution, the most violent of all, Constantine came to the conclusion that the ancient "sacred rites" were no longer to be saved, and the State could only be preserved by taking refuge in the new faith. He therefore acknowledged the Church, characteristically enough, not from religious, but political, grounds; it was the State which in Constantine surrendered itself to the Church.

Early, though not the most ancient, ecclesiastical historians, followed by many moderns, have fixed the number of persecutions at ten; and if we thought proper indiscriminately to designate by that name every partial outrage to which Christians were subjected from the reign of Nero to that of Constantine, perhaps even this number might be considerably extended. The number of ten persecutions was an invention of the fifth century, derived from arbitrary interpretations of prophecy rather than historical evidence. Laetantius, in the fourth age, enumerates only six. Eusebius specifies no number, though he appears to mention nine. The same number is adopted by Sulpicius Severus in the fifth century, who prepares his readers, however, for the infliction of the tenth and last by Antichrist at the end of the world; from this time ten became the popular computation. Gibbon has so carefully palliated the guilt and softened down the asperity of these successive inflictions that in his representation not one of them wears a serious aspect, excepting that of Diocletian, though he admits that some transient excesses may be charged upon Nero, Domitian, Decius and perhaps one or two others.

*Nero*.—The persecution of Nero was the first to which the Christian name was subjected, and the best account which has reached us respecting it is that of the historian Tacitus, which we have translated in a former chapter. From his description it appears that the sufferings of the Christians did not originate in any evil that had been committed by them, nor even in the general calumnies which blackened their character, but in a specific charge, which was notoriously false, that they had occasioned the destructive conflagration so generally attributed to the madness of the emperor himself. The nature of their tortures is related and the very spots particularized on which they were inflicted, but their duration is not mentioned, nor the extent to which the persecution prevailed (if it at all prevailed) in other parts of the empire. The fact that it arose in the first instance from a charge which was necessarily confined to the inhabitants of Rome is certainly not a conclusive

argument that it might not afterward spread beyond the boundaries of the city; and yet both the words and the silence of Tacitus are such as indirectly persuade us that the calamity which he is describing was both local and transient. The imperfect account of Eusebius throws little more light on these questions, which have in vain divided the opinions and exercised the ingenuity of a multitude of critics. For our own part, if that were sufficiently proved which is continually asserted, that the persecution lasted for four years, until the death of Nero, we should very readily admit the probability that it was general; but whatever uncertainty may rest on this point, the expressions of the pagan historian unhapplily convey sufficient evidence that the assault was exceedingly destructive and attended by every circumstance of barbarity.

*Domitian*.—After this first affliction the Christians passed about thirty years in the silent and undisturbed propagation of their religion. In the year 94 or 95 they again attracted the attention of the civil power by exciting, as it would seem, the political fears of the emperor. Domitian was no doubt acquainted with an ancient prophecy prevalent throughout the East, and probably an imperfect adumbration of the prophecies of the Old Testament, that the imperial sceptre was destined one day to pass into the hands of a Jew. This led to some inquiries into the actual condition of the royal family of Jerusalem, and the grandsons of St. Jude, the apostle, the brother of the Saviour, are said to have been brought before the throne of the tyrant; but his jealousy was disarmed by their poverty and simplicity; their hands were hardened with daily labor, and their whole property consisted in one small farm of about twenty-four acres. And when the emperor inquired respecting the nature of their prophetic hopes and the character of the monarch who was to rise up from among them, he was informed "that his kingdom was not of earth, but heavenly and angelical, and that in the completion of time he would come in glory to judge both the living and the dead, according to their merits." They were dismissed without injury; and soon after this event some severities which had lately been exercised against the Christians were suspended by the prudence or the death of the emperor.

*Trajan*.—The celebrated epistle of Pliny to Trajan was written ten or twelve years afterward, and proves that the Christians in Bithynia (and probably in every province of the East) were subjected to many vexations and sufferings. The emperor's answer amounted to this: "That the Christians are not to be sought for, nor molested on anonymous information, but that on conviction they ought to be punished." From a comparison of these two documents we collect, first, that the spirit of persecution in this instance originated rather in their heathen fellow-subjects than in the character of the emperor; and, secondly, that the laws by which they were punished were not any recent edicts issued by an express act of legislation against Christians, but the original statutes of the republic continued and applied to them. The object of Trajan, in this rescript, was their mitigation; it is probable that he knew little respecting the nature and evidence of the new religion, but was desirous somewhat to soften the practical intolerance of his own; but the effect was not in the end favorable to the Christians, since it gave a sanction to legal persecution and established on high authority the fatal maxim that the mere profession of Christianity was a criminal offence.

The truth of the first of the above conclusions is confirmed by the annals of succeeding reigns. About the year 120, Serenus Granianus, proconsul of Asia, wrote to Adrian "that it seemed to him unreasonable that Christians should be put to death merely to gratify the clamors of the people, without trial and without any crime proved against them." And there is a rescript of the emperor, addressed to Minucius Fundanus, in which this letter is noticed, and in which it is enjoined that Christians should not be sacrificed to the clamors of the multitude.

During the long reign of Antoninus Pius (from 138 to 161 A. D.) no deliberate injuries were inflicted upon the Christians, and it appears that they suffered much more from the violence of popular tumult than from the operation of the ancient laws. It became common about this time to attribute national calamities of every description to the contempt of the national religion exhibited by the Christians. "If the Tiber has overflowed its banks" (exclaimed Tertullian in the next generation), "or the Nile has not overflowed; if heaven has refused its rain; if the earth has been shaken; if famine or plague has spread its ravages, the cry is immediately raised, 'Away with the Christians to the lions!'" The emperor, influenced, as some have supposed, by the Apologies of Justin Martyr, published one, possibly two, edicts for their protection against such outrage; and during this reign especially they grew and extended in dignity as well as number, and became more generally known by writings not devoid of energy and eloquence. Pius was succeeded by Marcus, of whom Gibbon has said that "during the whole course of his reign he despised the Christians as a philosopher, and punished them as a sovereign."

*Marcus Antoninus*.—It seems singular that a historian who makes great profession of candor and universal humanity should almost have excepted from the number of persecutors the only name (as far at least as this part of our inquiry) to which that ignominious designation appears justly and certainly to belong; for under all the preceding emperors the injuries inflicted upon the Christians had either been occasional, as arising from some casual circumstance, or staining only a portion of their reign; or partial, as confined to a few provinces or perhaps cities of the empire. Moreover, they had been sometimes excited, and generally encouraged, by popular irritation; they had been directed against a small and obscure and calumniated sect, through the operation and according to the seeming intention of the ancient statutes. On the other hand, Marcus Antoninus undertook the task of "punishment" or persecution among the earliest of his imperial duties, and he continued to fulfill it with unremitting diligence throughout the nineteen years of his splendid administration. He acted on deliberate principles, and his principles were not of partial or local operation, but were equally applicable to every province of his empire. And thus he everywhere enforced the laws in their full severity: the lives and the property of the convicted were forfeited by the most summary process of justice; and the search which was made after the suspected, and which the unimpaired humanity of Trajan had so nobly discouraged, sufficiently proves the activity of the pursuit and the earnestness of the pursuer. But the most important point of distinction is probably this; Marcus Antoninus knew much better the nature of the evil which he was committing; he was acquainted, to a certain extent at least, with the



opinions of the Christians and the innocence of their character; and it is not likely that he had entirely neglected to examine the grounds of their faith. He watched the process of his own inflections; and when he perceived the fortitude with which all endured and the eagerness with which many courted them, he coldly reproved the unphilosophic enthusiasm of the martyrs.

In our natural anxiety to honor every form of human excellence, we search for his excuse in the religious policy so long established in the empire. But we find that those of his predecessors who were disposed to soften or suspend its operations upon Christians possessed the power to do so; and we cannot doubt that the despotic authority of Marcus would have enabled him to revise or repeal their oppressive statutes if he had learnt from the books of his philosophers the virtue or the meaning of toleration. This, indeed, is the real and only ground of his defence, and we shall regard his conduct with less indignation if we reflect how feeble were the mightiest principles of conduct with which he was acquainted; on what a loose and shifting foundation they rested; how large was the class of virtues which they did not comprehend; and how imperfect were the motives which they proposed for the practice of any. And thus considered, we shall discover, perhaps, some trace of heavenly providence in the circumstance that the imperial philosopher, flourishing in the maturity of his science, and deficient in nothing which nature or man could bestow, was armed with the highest temporal authority and permitted to direct it against the infancy of our faith. From the splendid imperfection of Marcus Antoninus, from the perseverance of his powerful enmity, from its final failure, we may learn what narrow limits have been assigned to the virtue and wisdom and power of unassisted man, and we derive a new motive of gratitude for that heavenly aid which has fixed our social happiness on a certain and eternal foundation.

The greatest prince of antiquity was succeeded by a son who neither inherited his virtues nor imitated his crime; so far from this that we might almost imagine it to have been the object of Commodus to redeem his numerous vices by his humanity toward the Christian name.

Severus ascended the throne in the year 193, and is represented by Tertullian to have bestowed testimonies of approbation on several distinguished Christians, and openly to have withstood the popular fury which assailed the sect. But this account will apply only to the earlier part of his reign; for in the year 202 (about the time of the publication of Tertullian's Apology) he issued an edict which indirectly occasioned a variety of inflictions, the most barbarous of which appear to have been perpetrated in Egypt. The professed object of that edict was only to prevent conversion either to Judaism or Christianity, for the fears of the emperor began to be awakened by the extraordinary progress of the latter. Its effect was to oppress and torture the most zealous ministers of the faith, and to inflame the prejudices of the people against all believers. This enactment continued in force for about nine years, until the death of Severus; and from that period, if indeed we except the injuries inflicted by Maximin (from 235 to 238 A. D.), and directed chiefly against the instructors and rulers of the churches, the Christians, though occasionally liable to popular outrage, had not much reason to complain of the injustice of the government until the accession of Decius, in the year 249.

*Decius.*—Decius, like Marcus Antoninus, is also

ranked, and justly ranked, among the most virtuous of the emperors. The virtues of a pagan were usually connected with his philosophy, and his philosophy taught him to despise every form of worship. Perhaps, too, an imperial eye might view with natural distrust the free and independent principles of Christianity, which were now spreading into more general operation and notice—principles which acknowledged an authority superior to the throne of man; and though they devoted the body to Caesar, yet set apart the soul for God. It would be observed, too, with some jealousy, that the progress of that worship was rapid and universal, in spite of ancient law, popular opposition and imperial edict. Its truth was seldom investigated, because it was not yet sufficiently distinguished from surrounding superstitions which laid no claim to truth, nor even professed to rest on any evidences; and thus the prejudices of the schools at once assumed that the worship of Christ was no better founded than those of Jove and Serapis.

We need not particularize the numerous points of advantage which both branches of the Christian system possess over the corresponding departments of paganism. But the distinctions chiefly to be remarked are that the religion demanded no belief, proposed no creed, inculcated no faith, but was, in fact, identified with its ceremonies, procession and sacrifice, and that the philosophy which undertook the whole charge of morals in vain proposed an elaborate series of barren rules and lifeless exhortations, since it possessed no substantial motive whereby to enforce them. When we reflect how essential are these distinctions, we shall see reason sufficient for the jealousy with which Christianity was assailed both by the one and the other. But their incongruity and incoherence with each other formed the most striking and hopeless deformity of the system; for philosophy lived in open warfare with her senseless associate, and employed a great portion of her diligence and her wit in exposing the multiform absurdities of polytheism.

The persecution of Decius proceeded on a broader principle than that of Severus, as it pretended no less than to constrain all subjects of the empire to return to the religion of their ancestors; it was also strictly universal, as neither confined to particular provinces nor classes, but extending from the lowest confessors to the highest authorities of the Church. Several were consigned to exile or death: Fabienus, bishop of Rome, Alexander of Jerusalem, Babylas of Antioch were among the latter; and the celebrated Origen was subjected to imprisonment and torture. At Alexandria, in the year preceding the accession of Decius, some Christians had been massacred by the hatred or the avarice of the pagan mob; and as such fatal outrages, in addition to authorized injustice, were rather tolerated than promptly repressed by the government which succeeded that sanguinary reign, it was much more calamitous to the faith than its short duration of three years would lead us to apprehend. Indeed, the unusual number of those who fell away from their profession in the hour of trial, by which this persecution is distinguished from those preceding it, is a sufficient proof of its intolerable barbarity.

*Valerian.*—We pass over the comparatively lenient inflictions of Gallus and Volusianus; but the sceptre of Valerian was more darkly stained by the blood of Cyprian, bishop of Carthage, a man of learning and eloquence and piety, whose blameless life and final calmness and constancy have es-

caped the censure and almost the sarcasm of history. It will be instructive as well as interesting to transcribe the simple narrative of his martyrdom.

On the 15th of September, 258, an officer with soldiers was sent to Cyprian's gardens by the proconsul to bring him into his presence. Cyprian then knew his end was near; and with a ready and constant mind and cheerful countenance he went without delay to Sexti, a place about six miles from Carthage, where the proconsul resided. Cyprian's cause was deferred for that day. He was therefore ordered to the house of an officer, where he was detained for the night, but was well accommodated, and his friends had free access to him. The news of this having been brought to Carthage, a great number of people of all sorts, and the Christians in general, flocked thence to Sexti; and Cyprian's people lay all night before the door of the officer, thus keeping, as Pontius expressed it, the vigil of their bishop's passion.

On the next morning, the 14th of September, he was led to the proconsul's palace, surrounded by a mixed multitude of people and a strong guard of soldiers. After some time the proconsul came out into the hall, and Cyprian being placed before him, he said, "Art thou Thascius Cyprian?" Cyprian the bishop answered, "I am." Galerius Maximus the proconsul said, "The most sacred emperors have commanded thee to sacrifice." Cyprian the bishop answered, "I do not sacrifice." Galerius Maximus said, "Be well advised." Cyprian the bishop answered, "Do as thou art commanded; in so just a cause thou needest no consultation." The proconsul, having advised with his council, spoke to Cyprian in angry terms as being an enemy to the gods and a seducer of the people, and then read his sentence from a tablet, "It is decreed that Thascius Cyprian be beheaded." Cyprian the bishop said, "God be praised;" and the crowd of his brethren exclaimed, "Let us too be beheaded with him."

This is the account given in the acts of Cyprian's passion, and that of Pontius is to the same purpose.

*Diocletian.*—For nearly fifty years after this outrage, the peace and progress of religion were not seriously interrupted. The earliest portion even of the reign of Diocletian was favorable to its security, and it was through the weakness of that prince, rather than his wickedness, that his name is now inscribed on the tablets of infamy as the most savage among our persecutors. Two circumstances may be mentioned as having engaged his tardy consent to the commencement of a plan into which he appears to have entered with the most considerate calmness. The influence of the Cæsar, Galerius, who was animated, from whatsoever motive, by an unmitigated detestation of the worshippers of Christ, and who thirsted for their destruction, was probably the most powerful of these circumstances. But the second must not be forgotten. In the disputes, now become general, between the Christian ministers and the pagan priests, the teachers of philosophy are almost invariably found on the side of the latter; and as it is not denied—not even by Gibbon—that these learned persons directed the course and suggested the means of persecution, we need not hesitate to attribute a considerable share in the guilt of its origin to their pernicious eloquence.

Diocletian published his first edict in the February of three hundred and three. Three others of greater severity succeeded it; and during a shameful period of ten years, they were very generally and rigorously enforced by himself, his col-

leagues and successors. It is needless to particularize the degrees of barbarity by which those edicts were severally distinguished; the substance of the whole series is this: The sacred books of the Christians were sought for and burnt; death was the punishment of all who assembled secretly for religious worship; imprisonment, slavery and infamy were inflicted on the dignitaries and presidents of the churches; every art and method was enjoined for the conversion of the believers, and among these methods were various descriptions of torture, some of them fatal. During the preceding ninety years the Church had availed itself of the consent or connivance of the civil government to erect numerous religious edifices and to purchase some landed property; these buildings were now demolished, and the property underwent the usual process of confiscation. A more degrading but less effectual measure attended these; Christians were excluded from all public honors and offices, and even removed without the pale of the laws and the protection of justice; liable to all accusations, and inviting them by their adversity, they were deprived of every form of legal redress. Such were the penalties contained in these edicts; and though it be true that in some of the western provinces of the empire, as in Gaul and perhaps Britain, their asperity was somewhat softened by the character and influence of the Cæsar, Constantine, we are not allowed to believe that their execution even there was generally neglected, and we have too much reason to be assured that it was conducted with very subservient zeal throughout the rest of the empire. In process of time the sufferings of the Christians were partially alleviated by the victories of Constantine; but they did not finally terminate till his accession.

*Accession of Constantine.*—That event, which took place in the year three hundred and thirteen, and which marks the first grand epoch in ecclesiastical history, ended at the same time both the fears and the sufferings of the followers of Christ, and established his worship as the acknowledged religion of the Roman empire.

As the account here given of the persecutions of the early Christians differs in some respects from the views usually taken of this important portion of our history, it may be proper to close this chapter with a few additional remarks.

*Unpopularity of Christians.*—1st. Contemporary evidence obliges us to admit that the Christian name was for many years (so late at least as the reign of Decius) an object of decided aversion to many of those who did not profess it, whether of the learned who scorned the origin, were ignorant of the principles and feared the progress of the new religion, or of the vulgar, who believed the calumnies so industriously propagated against its professors. Hence proceeded those popular tumults which, during the first two centuries (if we except from them the reign of Marcus Antoninus), may have destroyed as many victims as the deliberate policy of the emperors, or the established system of religious government. Still, it must appear singular that a body of persons, distinguished by the moral qualities which are almost universally attributed to the first Christians, should have incurred the hatred of their fellow-subjects rather than the admiration, or at least the sympathy, which was claimed by the character of their virtues. There are several reasons by which we may account for this strange circumstance. The prejudices and passions of mankind were opposed to the new religion; it contradicted their received ways of worship, the dictates and practices of their

forefathers, their own indulged lusts and evil habits. Even the fame and semblance of peculiar sanctity are ever objects of bitter jealousy to those who are incapable of its practice, and who consequently dispute its reality. Again, when it was observed that Christians were not contented with mere inactive profession, but were animated with industrious zeal for the extension of their faith, a disposition to suspect and resist it, as it were in self-defence, was excited among many; and those who might have tolerated an indifferent or merely speculative superstition armed themselves against the active and converting spirit of Christianity. Another, perhaps the most effective, and certainly the original, cause of that aversion, was the persevering hostility of the Jews to the name of Christ. In some of the more populous and commercial cities, the Jews formed no inconsiderable portion of the inhabitants, and they were scattered in smaller numbers over the whole face of the East. The destruction of their capital increased the crowd of exiles and inflamed the angry spirit by which they were animated. It is true that, in their attempts at open outrage, they were sometimes restrained by the civil power; but they were more successful in their secret endeavors to excite against the rising sect the contempt or malice of the heathen. To their malignity we may probably attribute those monstrous calumnies which tainted the Christian name at the very period when its professors were farthest removed from corruption. It was rumored and believed that the religious meetings of the faithful were polluted by alternate excesses of superstition and debauchery; the mysteries especially were invested with the most revolting character; the Eucharist was said to be celebrated by the sacrifice of an infant; and the Feast of Charity was represented to be a revel of cannibals. These stories contained nothing incredible to a pagan, whom the external piety of the new religionists rendered still more suspicious of their private conversation. Without difficulty he believed in the perpetration of rites which bore some resemblance to the darker parts of his own superstition; and his belief was followed by insult and outrage.

The notorious malevolence of the Jews did not prevent the prevalence of another very early and very injurious opinion respecting Christianity—that it was merely a form, and a rejected form, of Judaism. This was a natural error, since the religion proceeded from Judæa, and many among its original preachers, and all its most active enemies, were Jews; it was indeed gradually though slowly removed by the writings of the early Fathers, and the progress of the faith; but the prejudice arising from it was the chief cause of that contempt with which the worship was regarded for above one hundred years, both by philosophers and statesmen.

Again, in the scenes of public festivity, in the temples and at the sacrifices of the gods, the Christian was never present; he partook not in triumphs and rejoicings of which religion formed any portion, and appeared not at the sports of the amphitheatre, except as a victim. This seclusion from the amusements of his fellow-countrymen was mistaken for indifference to the happiness and interests of his country; it was mistaken for disaffection to the government, for moroseness or misanthropy; its real motive was never estimated or even conceived, for the careless temper of polytheism was unable to comprehend an exclusive religion or to understand why the worship of Jupiter was not consistent with that of Christ. An-

other difficulty was created by the spiritual nature of our religion. It was in vain that the Roman magistrate inquired for the images and statues of the God of the Christians, for the altars and temples consecrated to him. Unwilling or unable to believe that an invisible Being could be the immediate object of adoration, he pronounced that to be atheism which differed so widely from the general appearance of theism; and thus, among the ignorant at least, the Christians were liable to the double imputation, not only that they repudiated the national divinities, but that they substituted none other in their place. It was probably this last charge which inflamed and envenomed the rest; for the same moral enormities which were pardonable in the devotee of Apollo became infamous in those who partook of no devotion, and the worshippers of every idol under heaven united their clamors against the impiety of the atheists; and unhappily, among the impassioned natives of the East, clamors are seldom unattended by violence, and violence is only satisfied with blood.

There is, perhaps, no characteristic by which Christianity was so early and so strongly distinguished as the pious horror of every approach to idolatry. This singularity would be more commonly forced on the attention of pagans than any other, and no doubt, in the opinion of the vast majority with whom the image was in fact the object of worship, it would be sufficient alone to constitute irreligion. Again, it led them into a second and scarcely less dangerous imputation, that of disloyalty, since the image of the emperor, which was usually exalted among the standards and in public places, was not honored by the devout salutation of the Christian; and this omission naturally gave pretext to a political charge.

As another cause of the early unpopularity of the Christians, we may mention the unceasing opposition of all whose personal interests were concerned in the support of paganism. The magnificent temples and gorgeous ceremonies of that superstition were a source of unflinching profit, not only to a numerous race of priests and hierodules, of architects and statuary, but to multitudes of citizens who lived, like the craftsmen of Ephesus, on the treasury of the temple, and were engaged by their most immediate necessities to maintain the worship; and not these only, but the whole mass of the populace were in some degree gainers by the sacrificial profusion which distinguished their religion, to say nothing of the share which they took in those splendid processions and rites which converted the practice of religion into mere sensual enjoyment and careless festivity. When in the place of this pompous pageantry it was proposed to substitute a simple spiritual worship, recommended, not by the display of external ceremony, which it scorned, but by inward purity and the sanctity of moral excellence, in opposition at the same time to the passions of all men and to the immediate interests of many, it would have been strange indeed if the popular voice had not been raised against it.

To the many causes of excitement already mentioned we may add one more, the substantial motive of avarice, since we invariably find that the Christians who were the objects of these popular commotions sustained, among other injuries, the loss of their property. And we must not forget that in many instances the Roman police tolerated, perhaps encouraged, excesses which it might possibly consider as an innocent exercise of popular feeling or as a part of a religious ceremony.



## Heresies of the First Three Centuries.

Without detaining the reader by a classical dissertation on the primary and derived meanings of the term heresy, we proceed at once to state that the apostolical Fathers, following the footsteps of the apostles themselves, regarded with great jealousy the birth and growth of erroneous opinions; and next, that they did not authorize, either by instruction or example, any severity on the persons of those in error. They opposed it by their reasoning and their eloquence, and they avoided its contagion by removing from their communion those who persisted in it; but they were also mindful that within these limits was confined the power which the Church received from the apostle who founded it over the spiritual disobedience of its members.

The heretics or seceders from the primitive Church were extremely various, at least in name, and there is no period in ecclesiastical history in which dissent has appeared under so many denominations as the earliest. But it seems doubtful whether many of those sects had very numerous adherents, or were at all generally dispersed over the surface of Christendom; some of them were merely local, scarcely extending beyond the spot which gave them birth, and others were chiefly confined to the controversial writers, as the difference was on points too abstruse to create much interest in those days among the body of the people. Many, again, have left behind them no traces of their existence, and their very names have only been preserved through the labors of their adversaries, so that we may fairly presume, in spite of the display and parade of denominations, that the great majority of the early Christians remained attached to the primitive faith. In the mean time, the mere fact of the existence of so many different forms of Christianity certainly proves not only the zeal but also the numbers of the early converts; for if these had been inconsiderable, we should have heard little either about dissenters from the orthodox body, or of their divisions among themselves. The paucity and weakness of the faithful would have been a sufficient guarantee for their unanimity.

That many of those errors gained footing at a very early period, long before the conclusion of the first century, has not been disputed with any probability; and the fact is attributed with great appearance of truth to the twelve or perhaps fifteen years which intervened between the ascension of Christ and the departure of the apostles from Judæa. During this period, partly through the dispersion of the converts after the martyrdom of Stephen, partly through the periodical religious communications of foreign Jews with their native country, some imperfect accounts of the history and doctrine of the Saviour were spread abroad, even before the fullness of the truth was delivered by the apostles. This circumstance will assist us in accounting for the great variety of forms in which error presented itself, especially if we consider the vast extent of country and the widely separated regions over which the faith was diffused. But the cause to which we should more directly ascribe the multiplicity of heresies is the philosophical subdivisions of the heathen world, and the facility of combining opinions the most incongruous. Thus, while all parties were desirous to adapt the particular tenets of Christianity to their own preconceived opinions, which again materially differed in different sects, the forms created by such associations were

necessarily very numerous and frequently very monstrous.

It would be tedious and unprofitable successively to enumerate all the heresies and dissensions of the early Christians, and it is very difficult to classify them with accuracy.

Mosheim distinguishes three classes of early heretics: 1. Those who associated Christianity with Judaism, who were the Nazarenes and Ebionites; 2. Those who engrafted some of its doctrines on the system of the Oriental philosophy, among whom are accounted, of the Asiatic school, Elaxi, Simon Magus, Menander, Saturninus, Cerdo and Marcion; of the Alexandrian, Basilides, Carpocrates and the perfecter of the system, Valentinus; 3. Those who endeavored to explain certain of the Christian mysteries by the principles of the Grecian philosophy, among whom are placed Praxeas, Artemon, Theodotus and others. It has been objected to this division that it is not supported by the authority of the ancient Fathers, who in no instance derive the opinions which they combat from the Oriental philosophy. Tertullian, indeed, expressly calls the philosophers the parents or "patriarchs of the heretics," but it is to the Grecian school that he intends to confine that charge, and especially to the sects of Pythagoras and Plato, against which he constantly alleges it. Other writers hold the same language, and Irenæus goes so far as to derive the doctrine of the succession of Æons, promulgated by Valentinus from the Greek theogonies, not from the speculations of the Eastern sages. From this circumstance we are at liberty to infer either that the Eastern philosophy had no share in the origin of the early heresies, or that those Fathers were entirely unacquainted with its existence.

A different view is taken of this subject by Dr. Burton. He ascribes the rise of all the oldest heresies to the Gnostic philosophy. But at the same time, under that comprehensive name, we understand him directly or indirectly to combine almost every form of philosophy which was professed throughout the whole extent of the Eastern and Western empire. The three sources which contributed to form this heterogeneous mixture were—1. The Eastern doctrine of the two principles; 2. The Jewish Cabala; 3. The Platonic philosophy. The last of these, under its various modifications, supplied the most abundant stream, and the point of their conflux and commixture is naturally supposed to have been that vast emporium of commerce and literature, Alexandria. In this city principally Gnosticism, such as it is here described, is believed to have been amalgamated into one substance, and hence distributed over the various provinces of the Roman empire, not very long before the birth of Christ.

In the concise view which we are here enabled to present of the multifarious family of heresies, we shall rather be directed by their subject than by their supposed origin—by the common character which runs through them than by the source whence that character may have been derived. And with this intent we shall first mention those wherein some of the Christian doctrines were corrupted by association with that extended philosophical system which took its root in the vain inquiry respecting the origin of evil; secondly, we shall notice those which laid the foundation of the great controversies respecting the Trinity and incarnation, which broke out in succeeding ages; and lastly, we shall mention one or two of those which appear to have been excited by mere indi-

vidual enthusiasm or madness. In the mean time, we readily admit the imperfection of this division in the light of an absolute distinction, since some of the opinions held by those whom we shall place in the second class might be traced to the principles which will be treated in the first; and there is so much wildness in the ravings of certain in both those classes that they might perhaps without much error be adjudged to the third.

I. The Oriental philosophy, which is commonly confounded with Gnosticism, proceeded from the hopeless inquiry into the nature and origin of evil. Convinced that this could not possibly be ascribed to the divine agency, the speculators embraced what appeared to be the only alternative, and attributed it to matter, and matter must of consequence be eternal. And then, when they proceeded to consider the various forms of matter, senseless and animal, exhibited in the visible world, and their seeming imperfections, they found it impossible to account for so many modifications of evil, except by the supposed agency of some being, superior indeed to man, but subordinate to the Author of all good. At this point ceased the uniformity of the fanciful theory, and it branched off into inquiries like the following: What was this mighty though inferior being? of what origin, power, attributes? one and alone, or assisted or served by others, equal or inferior?

All these points were disputed; all, however, agreed as to the independent existence of the two principles, good and evil; and nearly all that the latter was the Creator of the world. Such were the philosophical notions of these persons; and such was their attachment to them that even when they became persuaded of the divine mission of Christ, they were unwilling entirely to sacrifice them, but rather strove to associate them with the doctrines and engraft them on the history of the Bible. The first consequence of so perverse a misapplication of human reason was this—the monstrous conclusion that the God of the Jews was the evil principle, and that Jesus Christ was sent down by the good principle to put an end to his reign on earth; that the former was the God of the Old, and the latter that of the New Testament. At this point the philosophy of the Gnostics ended, and their heresy began; and the errors which we have mentioned speedily led them into others: after rejecting—such was the necessary consequence of their opinions—the inspiration and authority of the Old Testament, they applied themselves to the misrepresentation of the New. They denied the humanity of Christ, asserting that he came not in flesh; that he suffered not; that he died not; that what seemed to be material in his nature was a fantastic, incorporeal substance. The same principles obliged them also to dispute the resurrection of the body, a substance too gross for an eternal destiny. This opinion again variously affected their moral practice, for while there were undoubtedly some who mortified the sensual portion of our nature for the greater perfection of the soul, there are also said to have been others of more violent enthusiasm or fiery temperament, who permitted every license of impurity to that which lay so far beneath consideration and respect. It is chiefly to the Gnostic heretics of Egypt (who were distinguished from their brethren by greater wildness in their speculations) that these excesses are attributed; we cannot now determine how truly. But on the other hand it is just to mention that, in professing the Christian name, those heretics did not always shrink from the dangers which surrounded it; and we have evidence that many

among them encountered persecution with the same courage which distinguished their brethren of the Church, and endured it with the same unflinching constancy.

Among the Gnostic heretics (thus we shall continue to denominate those who associated, however variously and diversely, the Eastern or Persian system with some belief in Christ) it is usual to account the followers of Simon Magus, the first corrupter of the Christian doctrine: these are said to have been numerous, especially at Rome; and the celebrity of their master has been considerably increased by an error of Justin Martyr, repeated by several of the fathers, who mistook a statue inscribed to Semo, a Sabine deity, for a proof of the deification of that heresiarch. Nicholas, one of the seven deacons mentioned in the Acts, is asserted to have misled the sect called Nicolaitans; Menander, the pupil of Simon, perpetuated his teacher's errors, and through him they were transmitted to Saturninus, who disseminated them in the Asiatic, and to Basilides, who may have introduced them into the Egyptian school. In this prolific soil, equally favorable to the growth of evil and of good, they became, among the gross disciples of Carpocrates, the principles of deliberate immorality, while they received from the ingenuity of Valentinus such refinement as to call on that writer the particular attention both of Irenæus and Tertullian. Cerdo, and after him Marcion, the most distinguished among the heretics of his day, introduced the same delusion, with certain variations, into Rome during the reign of Antoninus Pius. Here the doctrines were immediately disclaimed by the prelates of that Church, and confuted by the ablest Christian writer, Justin Martyr. They were afterward made the subject of a separate treatise by Tertullian. It has been inferred from the discovery of some Gnostic medals in France that the heresy was at one time generally disseminated in the western provinces. But this fact, liable as it is to some dispute, is not sufficient to counterbalance the silence of history, confirmed by the certainty of the early disappearance of the sect. In the mean time, we do not dispute that the philosophy of the Gnostics had some prevalence throughout that part of the empire during the first and second centuries, but it was not until the end of the second that Christianity can be said to have made any progress there.

Soon afterward, in the year 172, Tatian, a man of some learning, and a disciple of Justin Martyr, built on the basis of Gnosticism the heresy of the Encratites. These sectarians professed the simplest principles of the monastic life, meditation and bodily austerity. It may be said, perhaps, that under the names of Essenes and Therapeute such enthusiasts existed in the very earliest age of Christianity, and even before its foundation; but it is certain that it was at this period, and under this designation, that they first attracted serious attention; and it is not disputed that they met with utter discouragement and condemnation from the Church. For the birth of monasticism was not destined to take place in an age of piety and sincere devotion; and when at length it was produced by fanaticism infuriated by persecution, its growth was still unequal, keeping pace with the corruption of religion and the degradation of the Church.

It is a strong but scarcely exaggerated expression of St. Jerome that the body of our Lord was declared to be a phantom while the apostles were still in the world, and the blood of Christ was still fresh in Judæa. The Phantastics, under the denomination of Docetæ, were, indeed, a sect of very

early origin, and we connect their opinions with one peculiarity of the Gnostic system which we have not yet mentioned. Certain among those philosophers, in order to remove the Author of good to an immeasurable distance from the contact of matter, imagined a vast succession of created but superhuman beings as the agents of communication between the supreme God and the world, or at least its Creator. These were emanations from the deity; and they appear, when their office was discharged, to have been restored to the Pleroma, to the presence of him who sent them: these beings were called Æons. Among them a very high rank, possibly the highest, was assigned to Christ; but from this point the Gnostics broke off into two different and almost opposite theories: many imagined that Jesus was a mere man, and maintained that the æon Christ descended upon the man Jesus at his baptism and left him immediately before his crucifixion, so that Christ was not, in fact, subjected to pain and death; while others held that the body with which Christ appeared to be invested was not really human and passible, but unsubstantial or æthereal, or at least immaterial: these last were called Docetæ. At the same time, both parties alike misunderstood that which the Church considered to be the peculiar doctrine and object of Christianity, for they agreed in believing that the mission of Christ had no further intention than to reveal the knowledge of the true God; they denied the resurrection and the final judgment, and by explaining away the death of Christ they deprived his religion of the doctrine of the atonement.

From the above brief and very general outline of the Gnostic heresies, which differed again widely from each other in many subordinate opinions, we perceive how very far they were removed from the precincts of reason and truth. Indeed, they retained so much more of Gnosticism than they assumed of Christianity that it was only in the ancient and very broad acceptance of the term that they could be fairly denominated heresies, and thus we are less disposed to censure the severity of those Fathers who refused them the name of Christian; for however cautious we should be in withholding that appellation from those whose errors are founded on the mere perversion of reason, we may safely disclaim our fraternity with men who substitute for the fundamental doctrines and the clearest truths of the gospel wild visions and theories which have not any ground or existence, except in vain and lawless imagination. We shall do well to conclude this subject in the words of Le Clerc, one of the most rational and faithful among our historical guides: "I am weary of the Valentinians (thus he begins his account of the year 145), and so I imagine are my readers; but the history of the second century is so crammed with them, and the Fathers, both of those and of later times, so often refer to them, that it is necessary to expose monstrous opinions which in themselves do not merit one moment's attention." In truth, their principal, if not their only, claim on our attention is that the books of the New Testament appear to contain some allusions to them which it is our duty to examine and understand.

II. We have just observed that among the earliest corrupters of the Christian doctrines there were some who disputed the human nature of Christ. It appears to us equally clear there were also others who denied his divinity. The oldest, and perhaps the most numerous, among these were the Ebionites.

*Ebionites.*—Tertullian considers them as a sect of Judaizing Christians, named from their founder, Ebion, who strictly maintained the observance of the ceremonial law and rejected the miraculous conception and the divine nature of the Saviour. Eusebius, in his "Ecclesiastical History," describes them in these words:

"The Ebionites were so called from the poverty and meanness with which they dogmatized concerning Christ, for they considered him as a mere man born of the connection of a man and Mary. And they thought, too, that the ceremonial law was to be followed, as neither faith in Christ nor the life led through that faith was sufficient for salvation. But there were others bearing the same appellation who escaped the extravagant absurdity of these former, since they did not deny that the Lord was born of a virgin and the Holy Spirit. But neither did these, acknowledging his pre-existence and that he was Logos and Sophia (the word and the wisdom), turn entirely away from the unrighteousness of the former, chiefly because they too were careful about the bodily service of the law. These, then, did not receive the Epistles of the apostle, calling him an apostate from the law, and only used the gospel according to the Hebrews; but they observed Sunday in commemoration of the resurrection, keeping the Jewish Sabbath."

This description agrees in all material points with the account of Tertullian; and without proceeding to deeper investigation we may safely infer from it two historical truths—that the peculiar opinions of the Ebionites were confined, or nearly so, to the Jewish converts, and that they were neither wholly nor in part the doctrines of the ante-Nicene Church.

It is well known that the high antiquity of the opinions of the Ebionites has been held by some to be an evidence of their truth; but the same inference might be drawn, with the same reason, respecting the delusions of the Phantastics, which had at least as early an origin. The Ebionites probably arose after the publication of three of the Gospels. The Gnostic errors of the Docetæ may even have preceded the preaching of the apostles; they were certainly contemporary with it. Again, if it be admitted that the apostles were the interpreters of God's word, and if it be not proved that the sect of the Ebionites was founded by any one of them, and if it be certain that the Fathers who subsequently directed the Church and explained its doctrine did invariably disclaim that sect, we may fairly conclude that its opinions were neither favorably received nor at all commonly adopted. On the other hand, it is endeavored; by confounding the Ebionites with the Gnostic heretics, to make them in some degree accountable for all the absurdities of the latter; and these, it is truly urged, had all a tendency to the opposite extreme, to spiritualize the body rather than to degrade the divine nature of Christ; and it is hence inferred that it was Jesus alone to whom the Ebionites attributed a human nature, while they acknowledged the uncontaminated divinity of Christ. It is possible that there were some calling themselves Ebionites who were in fact merely Gnostics. But in the face of our direct authorities we cannot admit the hypothesis in question. What Tertullian and Eusebius expressly tell us to have been the Ebionitish opinions respecting Christ we cannot suppose to be meant of Jesus as opposed to Christ; and we feel obliged to believe that those are as far removed from truth, on the one hand, who dispute the early



existence of the Unitarian opinions as those are, on the other, who assert their early reception by the Church; they have existed from the beginning, and from the beginning they have been condemned.

Again, the doctrine of the mere humanity of Christ, separated from the Judaism of the Ebionites, was advanced toward the end of the second century by Theodotus and Artemon; and during the episcopacy of Victor the former was expelled from the Church of Rome for that error. Eusebius in this place designates him as the "father of an impious apostasy;" and in so far as he had divested the old opinion of its Judaism and advanced it nakedly in the very face of the Church, the assertion is true. For any claim which it may have advanced to a previous existence at Rome, or in any of the European churches, is sufficiently answered by reference to the writings of Justin, and Miltiades, and Tatian, and Clement, and Irenæus, and Melito, "by all of whom," says Eusebius, "the divinity of Christ is asserted."

*Artemon.*—In the next century the heresy of Artemon (it became more generally known by his name) was revived by Paul of Samosata, bishop of Antioch. A synod of bishops, presbyters and deacons was convoked at Antioch in the year 269 to take cognizance of the offence; and Eusebius notices the eagerness with which they hurried "from all directions against the defiler of Christ's flock." In a numerous assembly, in his own metropolis, the bishop found many defenders, but he was at length convicted and sentenced to expulsion from his throne. But as he resisted the execution of the sentence, and as the Church was not yet able to enforce its own judgments, application was made to the emperor Aurelian, whose authority finally removed the refractory offender. This was the first instance of the interference of the secular power in the internal affairs of the Church, and consequently Baronius is warm in his praise of Aurelian: "He was the first to point out that the imperial authority should be called in to chastise those who did not acquiesce in episcopal decision."

*Praxeas.*—The controversy respecting the nature of Christ's existence on earth, which presently so branched out as to involve the doctrine of the Trinity as well as the Incarnation, may be said to have first assumed a tangible form under the pen of Praxeas, a writer of the Grecian school. He gave publicity to his opinions about 200 A. D., and was answered very soon afterward by the great champion of the Church, Tertullian. The opinions of Praxeas (as is natural in a question capable of so much metaphysical subtilty) are variously represented; but the doctrine of the Church is very clearly stated in the following words of his antagonist: "We believe in one God, but under the following dispensation or economy—that there is also a Son of God, his Word, who proceeded from him; by whom all things were made, and without whom nothing was made; who was sent by him into the Virgin, and was born of her, being both man and God, the son of man and the son of God, and called Jesus Christ; he suffered, died and was buried, according to the Scripture; and was raised up again by the Father, and was taken up into heaven, there to sit at the right hand of the Father; and thence to come to judge the quick and the dead; who sent from heaven from his Father, according to his promise, the Holy Ghost, the Comforter, the Sanctifier of the faith of all who believe in the Father, Son and Holy Ghost." Such, according to this author, was

the faith handed down in the Church, from the first preaching of the gospel; and we consider this to be historical truth of no small importance.

*Sabellius.*—The heresy of Praxeas was succeeded (or revived), in the course of about fifty years, by that of Sabellius. Both proceeded, in appearance, from the difficulty of reconciling the trinity with the unity of the Godhead—in reality, from our human and necessary incapacity to comprehend the nature of the union. But Greek philosophy was too vain to admit any limits to the human comprehension, and too disputations to quit so fine a field for sophistry as was opened to it by an abstruse and inexplicable question. And certainly that philosophy lost nothing either in minuteness or pertinacity, when it ascended to the climate and employed the genius of Africans. Sabellius was an African, and seemingly either bishop or presbyter at Barce, the capital of the Cyrenaica; he denied the distinct personality of the second and third persons of the trinity, and maintained that a certain energy only, proceeding from the supreme Parent, or a certain portion of the divine nature, was united to the Son of God, the man Jesus. And in the same manner he considered the Holy Ghost to be a portion of the everlasting Father. This error, into which he was led by an excessive fear of tritheism (the acknowledgment of three Gods), was liable to the inference that the Being who suffered on the cross was in fact the Father; hence his followers were called Patripassians. He was confuted by Dionysius, bishop of Alexandria.

III. We shall not dwell upon the varying shapes of mere frenzy. The deliberate errors of an informed and serious mind, however in appearance remote from reason, always merit some sort of consideration; but the dreams of an ignorant fanatic can have no claims on our time or reflection. Perhaps we should place under this head some of the wilder of those heresies usually called Gnostic; and some would refer to the same origin the opinions of the Manichaean sect; but we shall here confine ourselves to those of the Montanists. About 170 A. D., a vain and superstitious enthusiast, named Montanus, began to prophesy in Phrygia and other provinces of Asia Minor; he professed to be the Paraclete or Comforter, the same who had descended upon the apostles, and whose return on earth before the second coming of Christ, for the purpose of completing the divine Revelation, was expected by many of the faithful; and his trances, and ecstatic raptures, and fanatic ravings, were probably regarded by the credulous and wondering multitude as the surest signs of divine inspiration. Certainly there were many in those regions who followed him; and his success was promoted by his association with two prophetesses, named Maximilla and Priscilla, who confirmed his mission and shared his spirit. Another cause of the temporary fame of Montanism was the severity of the morality inculcated by it; the strictest celibacy and the most rigid fasts were exacted from the proselytes, and this circumstance threw an appearance of sanctity round the sect, which seems to have deadened the penetration of Tertullian, for he presently professed himself its advocate. To that circumstance perhaps this heresy may be indebted for most of its celebrity; for it was condemned by certain Asiatic councils at the time of its eruption, and it appears to have made very little progress after the second century, and at no time to have found general reception beyond the precincts of its birthplace, though some remains of it subsisted there for two or three ages.

Before we quit the subject of heresy, we must mention a controversy which divided the Church during the third century, respecting the form of receiving a converted heretic into the number of the orthodox. The churches of the West were, for the most part, of opinion that the baptism of heretics was valid, and that the mere imposition of hands, attended by prayer, was form sufficient to solemnize their introduction within the pale; whereas the less moderate Christians of Asia decided in council that their admission must be preceded by a repetition of baptism; and this decision was approved and enforced by Cyprian in the churches of Africa. Stephen, bishop of Rome, who was at the head of those who held the contrary opinion, conducted his opposition with injudicious violence; he excommunicated all who differed from him, and discovered even thus early the germs of papal arrogance. The mention of this controversy is important, at least on one account, as it gives us an additional proof of the very serious view in which heresy was regarded by the churchmen of those days, and the scrupulousness of their care to preserve the purity of the true faith.

*Novatians.*—We may conclude with some notice of the sect of the Novatians, who were stigmatized at the time both as schismatics and heretics, but who may perhaps be more properly considered as the earliest body of ecclesiastical reformers. They arose at Rome about 250 A. D., and subsisted until the fifth century throughout every part of Christendom. Novatian, a presbyter of Rome, was a man of great talents and learning, and of character so austere that he was unwilling, under any circumstances of contrition, to readmit those who had been once separated from the communion of the Church. And this severity he would have extended not only to those who had fallen by deliberate transgression, but even to such as had made a forced compromise of their faith under the terrors of persecution. He considered the Christian Church as a society where virtue and innocence reigned universally, and refused any longer to acknowledge as members of it those who had once degenerated into unrighteousness. This endeavor to revive the spotless moral purity of the primitive faith was found inconsistent with the corruptions even of that early age; it was regarded with suspicion by the leading prelates, as a vain and visionary scheme; and those rigid principles which had characterized and sanctified the Church in the first century were abandoned to the profession of schismatic sectaries in the third.

From a review of what has been written on this subject, some truths may be derived of considerable historical importance; the following are among them: 1. In the midst of perpetual dissent and occasional controversy a steady and distinguishable line, both in doctrine and practice, was maintained by the early Church, and its efforts against those whom it called heretics were zealous and persevering, and for the most part consistent. Its contests were fought with the "sword of the Spirit," with the arms of reason and eloquence; and as they were always unattended by personal oppression, so were they most effectually successful—successful, not in establishing a nominal unity, nor silencing the expression of private opinion, but in maintaining the purity of the faith, in preserving the attachment of the great majority of the believers, and in consigning either to immediate disrepute or early neglect all the unscriptural doctrines which were successively arrayed against it. 2. The greater part of the early heresies was

derived from the impure mixture of profane philosophy with the simple revelation of the gospel. Hence proceeded those vain and subtle disputations respecting things incomprehensible which would indeed have been less pernicious had they only exercised the ingenuity of men, without engaging their passions. Their bitter fruits were not fully gathered until a later age; but they served, even in their origin, to perplex the faith and disturb the harmony of many devout Christians. 3. No public dispute had hitherto risen respecting the manner of salvation, for the conclusions deducible from the Gnostic hallucinations are not worthy of serious consideration; the great questions respecting predestination and grace had not yet become matter of controversy, nor had any of the fundamental doctrines of Christianity been assailed excepting the Trinity and the incarnation.

*Early Fathers.*—As we have made frequent mention of the principal writers, commonly called Fathers, of the ancient Church, we shall subjoin to this chapter a very short account of some of the earliest among them. We do not profess any blind veneration for their names, or submission to their opinions, but we are very far removed from the contempt of either. For if we are to bend to any human authority (as in such matters some of us must always do, and all of us sometimes), those are assuredly the safest objects of our reverence who stood nearest to the source of revelation, and received the cup of knowledge from the very hands of the apostles. They were erring and feeble mortals like ourselves, much inferior in intellectual discipline, and vitiated by early prejudices necessarily proceeding from the oblique principles and perverse systems of their day. Nevertheless, they were earnest and ardent Christians; in respect at least to their religion they had access to infallible instructors, and the lessons which they have transmitted to us, howsoever imperfectly transmitted, should be received with attention and respect.

The apostolic Fathers are those who were contemporary with the apostles, some of whom are known, and all of whom may be reasonably believed to have shared their conversation and profited by their instruction. These are St. Barnabas, Clement of Rome, Hermas, Ignatius and Polycarp. They were all (excepting probably Clement) natives of the East, and all originally wrote in the Greek language. The works which have reached us under their names are not numerous; and though the genuineness of some of them has been justly suspected, there is no reason to doubt the very high antiquity of all. They were composed with various objects, according to the dispositions or circumstances of their writers. The design of the epistle attributed to St. Barnabas was to abate the respect for the peculiar rites and institutions of the Jewish laws, and to show that they were not binding upon Christians. The "Shepherd of Hermas" consists of three books, in the first of which are four visions, in the second twelve commands, in the third ten similitudes. The first and third parts are of course very fanciful, yet were they not perhaps unsuited to the genius of the countries and the age to which they were addressed; the second contains some excellent moral precepts, and all abound with paraphrastic allusions to the books of the New Testament. The epistles of Ignatius have suffered many obvious interpolations and corruptions, for the fifteen epistles which were attributed to him have all been rejected by most learned persons except three which seem to be really his. The author was bishop of Antioch; he suffered martyrdom about

107 A. D., and the opinion that he invited rather than shunned this fate seems to be consistent with the ardor of his character. The genuineness of Polycarp's epistle to the Philippians has scarcely been questioned; it was written (soon after the death of Ignatius) in the spirit of sincere piety; it abounds with Scriptural expressions and frequent quotations of the recorded words of Christ. Polycarp was bishop of Smyrna on the appointment (as is asserted without any improbability) of the apostle St. John; and he suffered martyrdom, as we have already described, in the reign of Marcus Antoninus. But the most important record of the apostolic age remaining to us is the "Epistle of the Church of Rome to the Church of Corinth," written about 96 A. D. by Clement, bishop of Rome. Its object was to allay some internal dissensions of the Corinthians, and it contains many useful and noble truths, flowing from a vigorous mind and purely Christian spirit, in language never feeble and occasionally eloquent.

Those pious persons wrote before any association had taken place between philosophy and religion, and were better instructed in the knowledge of Scripture than in the lessons of the schools; and their method of reasoning, no less than their style, attests their want of profane education; still, it possesses a persuasive simplicity well suited both to the character of the writers and the integrity of their faith. The fundamental doctrines of Christianity are inculcated by them, and these are everywhere so interwoven with the highest precepts of morality as to prove to us that the belief of those men was inseparable from their practice, and that it had not ever occurred to them to draw any verbal distinction between these; they delivered the truths which had been entrusted to them, and associated their moral and doctrinal instructions as inseparable parts of the same scheme. This perhaps is the most peculiar feature in their compositions, and that in which they most resemble the inspired writings. Another is the utter neglect of formal arrangement in the display of their arguments or the delivery of their rules of conduct—a neglect which unquestionably exposed them to the contempt of the philosopher, who sought in vain for a system in their lore, but which well accorded with the plain and unpretending character of truth. But that merit by which they have conferred the most lasting advantage on Christianity (at least the last three of them), and which will make them very valuable monuments in every age, is their frequent reference to almost all the books of the New Testament such as we now possess them. Thus they furnish us with decisive evidence of the genuineness of those books; and their testimony is liable to no suspicion, because it was not given with any such view.

The principal Greek writers who immediately succeeded the apostolic Fathers were Justin Martyr and Irenæus. Justin Martin was a learned Samaritan, who, after having successively attached himself to the Stoics, the Peripatetics, the Pythagoreans and the Platonists, discovered the insufficiency and emptiness of philosophy. His attention was called to Christianity by the sufferings inflicted upon its profession and the firmness with which he had beheld them endured. He inferred that men so contemptuous of death were far removed from the moral degradation with which they were charged, and that the faith for which they died so fearlessly must stand on some foundation. He examined that foundation, and discovered its stability. The sincerity of his conversion is attested by his martyrdom. He was executed by

the emperor, whose philosophy he had deserted; and he perhaps never was so strongly sensible of the superiority of that which he had preferred as at the moment when he died for it. He wrote two apologies for Christianity—the first probably addressed to Antoninus Pius, the second to Marcus—and a (supposed) dialogue with a Jew named Trypho. This last contains many weak arguments, and trifling and even erroneous interpretations of Scripture, mixed up with some useful matter. The two former are more valuable compositions; they were so in those days, because they contained the best defence of religion which had then been published, maintained by arguments very well calculated to persuade those to whom they were addressed; and they are still so, because we find in them many quotations from the same four Gospels which we now acknowledge; they relate many interesting facts respecting the religious customs and ceremonies of the Christians of those times, and they prove the general acceptance of all the fundamental articles of our belief. As Justin flourished only one century after the preaching of Christ (his conversion is usually placed at the year 133 from the birth of our Saviour), we are not extending the value of tradition beyond its just limits when we consider his opinions as receiving some additional weight from their contiguity to the apostolic times; and if it were possible to mark by any decided limit the extent of traditional authority, we should be disposed to trace the line immediately after his name; for admitting that Irenæus, who presently succeeded him, by his Oriental birth and correspondence may have received some uncorrupted communications transmitted through two generations from the divine origin, we shall still find it very difficult to distinguish these from the mere human matter with which they may be associated; and this difficulty will increase as we descend lower down the stream, so that we may safely detach the notion of peculiar sanctity or conclusive authority from the names and writings of the succeeding Fathers, though they contain much that may excite our piety and animate our morality and confirm our faith.

We might divide the first three hundred and thirteen years of the Christian era into three periods in respect to its internal history. The first century was the age of Christ and the apostles, of miracles and inspiration inherent in the Church; the next fifty years we may consider as that of the apostolic Fathers, enlightened by some lingering rays of the departed glory, which were successively and insensibly withdrawn; the third was the period of severe probation and bitter anxiety, unalleviated by extraordinary aids, and so far removed from human consolation that the powers of the earth might seem to have conspired with the meanest of its progeny in order to oppress and desolate the Church of Christ, yet even this was not without the Spirit of God.

Irenæus was bishop of Lyons about A. D. 178. He is chiefly celebrated for his five books "Against Heresies," containing confutations of most of the errors which had then appeared in the Church. Though the language which he employs in this contest is not always that best adapted either to persuade or to conciliate, his sincere aversion from religious dissension is not questioned. It is proved indeed by the epistle which he addressed to Victor, bishop of Rome, on his insolent demeanor in the controversy respecting Easter, and which breathes a generous spirit of Christian moderation. And in good truth the individual exertions of



churchofmen against the progress of unscriptural opinions were in those days the more necessary, and their warmth the more excusable, as there were yet no articles of faith to trace out the limits of orthodoxy, nor any acknowledged head, nor any legally established system of ecclesiastical government. The unity and the purity of the Church were chiefly preserved by the independent labors of its most eminent and influential ministers, divided as they were both by language and manners and distance, and entirely unsupported by any temporal authority. So that, if we were still disposed to feel any surprise at finding such numerous forms of heresy, so very near both to the time and place where the revelation was delivered, the above considerations would tend to remove it, while they certainly teach us that such errors cannot permanently or generally prevail against Scriptural truth, as long as they are steadily opposed by temperate and reasonable argument, and by no other weapon than argument only.

### The Church under Constantine.

During the early part of Diocletian's persecution Constantius Chlorus ruled, with as much humanity as circumstances permitted him to exercise, the provinces of the West. On his death, at York, in the year 306, the army proclaimed Constantine, his son, emperor. In the mean time, the provinces eastward of Gaul were distracted by the dissensions of rival emperors, which favored the growing strength of Constantine. In 311, Galerius, the fiercest among the assailants of Christianity, died, and his dominions were divided between Maximin and Licinius; Maxentius had already usurped the government of Italy and Africa. Presently, Constantine, justified, as most assert, by sufficient provocation, marched into Italy and overthrew Maxentius in the immediate neighborhood of Rome; that tyrant (as all admit him to have been) was drowned in the Tiber, and his dominions were added to the possessions of the conqueror. This event took place in the year 312, and it has been usually assigned as marking the period of Constantine's conversion to Christianity. A miraculous story is connected with this epoch in our history. As the emperor was marching toward Rome at the head of his army he beheld a luminous cross suspended about noonday in the air, and inscribed with the following words, "Tauto nika," "By this conquer." The phenomenon confirmed his uncertain faith, and afforded him the surest omen of victory. But this was not all; during the ensuing night the form of Christ himself presented itself with the same cross, and directed him to frame a standard after that shape. And it is certain that about that period, and possibly on that occasion, a standard was so framed, and continued for many following years to be displayed whenever it became necessary to excite the enthusiasm of the Christian soldiers, but the extraordinary appearances to which its adoption is ascribed demand the most rigid examination.

In the first place, the story which we have shortly given is related by no contemporary author, excepting Eusebius; next, it is related in his life of Constantine, and not in his ecclesiastical history; it is related in the year 338, or six-and-twenty years after the supposed appearance; it is related on the authority of Constantine alone, though it must have been witnessed by his whole army, and notorious throughout his whole empire; and lastly it was published after the death

of Constantine. In an age wherein pious frauds had already acquired some honor, by a writer who, respectable as he undoubtedly is, and faithful in most of his historical records, does not even profess those rigid rules of veracity which command universal credit, in a book which rather wears the character of partial panegyric than of exact and scrupulous history, a flattering fable might be published and believed, but it can claim no place among the authentic records of history, and by writers whose only object is truth it may very safely be consigned to contempt and oblivion.

The defeat of Maxentius was followed by a conference between Constantine and Licinius, which led to the publication, in the March of 313, of the celebrated Edict of Milan.

*Edict of Milan.*—This edict was a proclamation of universal toleration; but its advantages were of course chiefly or entirely reaped by the Christians, as theirs had been the only religion not already tolerated. It gave back to them the civil and religious rights of which they had been deprived; it restored without dispute, delay or expense the places of worship which had been demolished, and the lands which had been confiscated; and free and absolute power was granted to the Christians, and to all others, of following the religion which every individual might think proper to follow.

The year which followed the final success of Constantine was disgraced by the execution of his eldest son; and it is not disputed that the progress of his career was marked by the usual excesses of intemperance and worldly ambition. Some of his laws were severe even to cruelty, and the general propriety of his moral conduct cannot with any justice be maintained. Hence a suspicion has arisen as to the sincerity of his conversion—chiefly, as it appears to us, or entirely founded on the inadequacy of his character to his profession. But is there any page in Christian history or any form of Christian society which does not mournfully attest the possibility of combining the most immoral conduct with the most unhesitating faith? Or is this a condition of humanity from which monarchs are more exempt than their subjects? We should recollect, moreover, that the character of Constantine, notwithstanding its grievous stains, will bear a comparison with some of the best among his pagan predecessors, while it was free from those monstrous deformities which distinguished not a few of them, and which have indeed been rarely paralleled in Christian history. But even had his conduct been more reprehensible than in truth it was, it would have furnished very insufficient evidence against the sincerity of his belief. Again, it was usual in those days, in continuance of a practice of which we have mentioned the cause and origin, to defer the sacrament of baptism until the approach of death, and then once to administer it as the means of regeneration and the assurance of pardon and grace. In compliance with this custom, the emperor was not baptized (he did not even become a catechumen) until his last illness; but no argument can hence be drawn against his sincerity, which would not equally apply to a large proportion of the Christians in his empire. In his favor the following facts should be observed: For many years he had publicly and consistently professed his belief in Christianity; in a long discourse, which is still extant, he even expatiated on its various proofs; he began his reign by protecting the believers; in its progress he favored and hon-

ored them; he inscribed the cross on the banners of the empire; he celebrated the festivals of the Church; he associated in the closest intimacy with Christian writers such as Laetantius and Eusebius and other prelates; he inquired into all the particulars of their faith, and displayed what some have thought an inconsiderate zeal for its purity. By such reasons, according to every fair principle of historical inference, we are precluded from any reasonable doubt on this subject; nor need we hesitate for a moment to acquit a wise and, in many respects, a virtuous prince of the odious charge of the foulest description of hypocrisy.

At the same time we are willing to admit that his conduct to the Christians was strictly in accordance with his interests; and it is very probable that the protection with which he distinguished them may in the first instance have originated in policy. But this is perfectly consistent with his subsequent conversion. And we may here remark that those who assign policy as his chief or only motive bear the strongest evidence to the power and real importance which the Church of Christ had acquired before his time; they attest that its stability had not been shaken by the sword of Diocletian; that by its own unassisted and increasing energy it had triumphed over the fury of the most determined of its persecutors; and that its claims on the justice and respect of the throne, though only urged by perseverance in suffering, could no longer be overlooked with safety. And this fact is of much greater historical importance than the motives or sincerity of any individual can possibly be.

Let us now proceed to ascertain what was the condition and constitution of the Church, as Constantine found it, what were the principal alterations introduced by him, and in what form and attitude he left it.

*Constitution of the Church.*—We have already described the free and independent constitution of the primitive Church; the bishops and teachers were chosen by the clergy and people; the bishop managed the ecclesiastical affairs of his diocese in council with the presbyters, and "with a due regard to the suffrages of the whole assembly of the people." Again, the great ecclesiastical divisions of the empire appear from the earliest period naturally to have followed the political; and thus for the regulation of matters relating to the interests of a whole province, whether they were religious controversies or the forms and rites of divine service, or other things of like moment, the bishops of the province assembled in council, and deliberated and legislated.

During the course of the third century this constitution was so far changed that the episcopal authority was greatly advanced, at the expense of that of the inferior ministers and the people. But in other respects the government of the Church remained in reality the same, and perhaps even in this respect it was apparently so; for the forms of the lesser or diocesan councils were still preserved, though the relative influence of the three parties composing them had undergone a change.

And here it will be proper to examine how far those are correct who consider the Church at that period as a separate republic or body-politic distinguished from the empire. In the first place, the synods which we have mentioned, local as well as provincial, assumed the office and power to arrange ecclesiastical affairs, and to punish ecclesiastical offences. But neither was their power acknowledged by the civil government, nor were their awards or censures enforced by it. Again,

the bishop, through an authority which professed to be derived from Scripture, and which may certainly be traced to the earliest age, exerted a kind of mediative interference throughout his diocese in the civil disputes of the Christians, to which they very frequently appealed and admitted his decisions as conclusive; but no such jurisdiction was recognized by the government, nor were any such decisions legally valid. Moreover, some of the churches had become possessed, as corporate bodies, of considerable property in land or buildings purchased from the common fund, and applied to the purposes of the society; but the government never formally acknowledged the legality of these acquisitions, and availed itself, as we have already seen, of the first pretext to confiscate them.

It is in this condition of ecclesiastical affairs that we may discover perhaps the earliest vestige of the distinction which will hereafter become so familiar to us, between spiritual and temporal power, though in the present indefinite shape and imperfect development of the former we can scarcely trace any intimation of its future proportion and magnitude. We perceive, also, on how strange and irregular a foundation the security of the early Church was established—in fact, to a statesman of those days, before the force of religious union and the intensity of religious attachment were generally known and understood, the society or communion which rested not on a political basis would naturally appear to possess no principle of stability. To the eye of a pagan its strength was imperceptible, as the elements which composed it were concealed from him; and it was this circumstance which encouraged Diocletian to an aggression of which the barbarity indeed shocked him, but of which he never, perhaps, doubted the success, since the power which resisted it was unseen and incomprehensible. In the mean time, the public discipline, which had been made necessary by the neglect of the civil power, was cemented and fortified by its opposition; and the private sincerity of belief, which could not be understood by a pagan, because paganism had nothing to do with truth, was animated into contumacy by the sense of injustice and injury.

To us, indeed, it seems nearly certain that those powerful but latent principles of ecclesiastical stability which repelled the assault of Diocletian would have preserved the Church through a much severer trial, if the genius of Constantine had not discovered its real strength, and courted its friendship and alliance. It is true that in becoming acquainted with its strength he also discovered its virtues; in the excellence of the Christian system, he perceived a great omen of its perpetuity; he saw too that, as a rule for civilized society, it was more efficient than any human law, because more powerful in its motives to obedience; and perhaps he remarked, also, that the energy of Christians had hitherto been confined to submission and endurance—to unoffending, unresisting perseverance—and this outward display of loyalty might lead him to overlook that free spirit which pervaded both the principles of the religion and the government of the Church, and which in later ages was so commonly found in opposition to despotism.

Constantine admired the morality of the Christians; he loved their submission to arbitrary power, and he respected that internal and advancing vigor which had triumphed over so many persecutors. These, we doubt not, were the motives which induced him to seek the alliance of the Church, and to confer on it advantages, not more substantial, perhaps, than those which he received from it.

We are disposed to divide the ecclesiastical life of Constantine into three periods. In the first of these he confined himself, at least ostensibly, to the impartial toleration of all religions, though he legally established that of the Christians. This extends from the Edict of Milan to the council of Nice in the year 325. His next occupation was to define the doctrines, and thus to preserve the unity, of the Church which he had established. It was not till the third and latest period of his life that he attacked the superstition of his forefathers by edicts directly leveled against paganism. Constantine found the Church an independent body, a kind of self-constituted commonwealth, which might sometimes be at peace and sometimes at variance with the civil government, but which was never acknowledged as any part of the whole body politic; it had a separate administration, separate laws, and frequently (through the perversity of its persecutors) separate interests also. The Christian, as a citizen of the empire, was subject of course to the universal statutes of the empire—as a member of the Church, he owed a distinct allegiance to the spiritual directors of the Church; and though this allegiance was never inconsistent with his civil obedience, except when that obedience would have deprived him of his religion, it was founded on more commanding motives, and was one from which no earthly authority was sufficient to absolve him. Thus far, and thus far only, his ecclesiastical divided him from his civil duties; to this extent they placed him, at all times, in divergence from the State, and, in times of persecution, in actual opposition to it. And so long as the Church which he honored was disclaimed as a part or associate of the State, so long as the space between them was broad and distinguishable, so long the limits of his allegiance to either were very clearly marked. Constantine comprehended the nature and perceived the inconveniences and the danger of this disunion; and he therefore employed the earliest exertion of his power and policy to acknowledge the existence, to consolidate the elements, to establish the authority and to diminish the independence of the Church. To accomplish the first of these three objects, he received that body into strict alliance with the State; to effect the last, he so received it as to constitute himself its director as well as its guardian, and to combine in his own person the highest ecclesiastical with the highest civil authority. His right to this authority (if he condescended to consider that point) he might derive with some plausibility from the original institutions of Rome. From the earliest ages of its history the chief magistrate of the nation had been entrusted with the superintendence of the national religion; and it seemed fair that he should impose the same as the condition of the establishment of Christianity. And yet a great distinction is to be observed even in this point. For according to the principles of polytheism, the most sacred functions of religion might be performed by the hands of the civil magistrates; but the consecration of a separate order to these purposes by the Christian system excluded the emperor from the administration of the rites of religion; and the prince and the priest became henceforward characters wholly distinct and independent. It was perhaps by this restriction that the first avowed and legal limitation was imposed upon the authority of the former; and it was not a trifling triumph to have obtained from the Roman emperor the acknowledgment of any right in a subject, or any restraint upon himself.

Notwithstanding this assumption of ecclesias-

tical supremacy by the emperor, the Church retained in many respects its separate existence, or at least the freedom of its autonomous constitution. Indeed, had not this been so, the term alliance, which is used to designate the union of Church and State under Constantine, as it implies a certain degree of independence in both parties, would be unmeaning and out of place. Some immediate advantages were also reaped by the Church; much that it had formerly held by sufferance it now possessed by law; many privileges which had hitherto existed through the connivance only or the ignorance of the government were now converted into rights, and as such confirmed and perpetuated.

Constantine divided the administration of the Church into, 1. Internal, and, 2. External.

1. The former continued, as heretofore, in the hands of the prelates, individually and in council; little or no alteration was introduced into this department, and it comprehended nearly everything which was really tangible and available in the power of the Church before its association with the State, now confirmed to it by that association. The settlement of religious controversies was recommended to the wisdom of the hierarchy; the forms of divine worship, the regulation of customary rites and ceremonies or the institution of new ones, the ordination and offices of the priesthood, which included the unrestrained right of public preaching and the formidable weapon of spiritual censure, were left to the exclusive direction of the Church. The freedom of episcopal election was not violated, and the bishops retained their power to convocate legislative synods twice a year in every diocese, uncontrolled by the civil magistrate. We have already mentioned that by the Edict of Milan the possessions of the Church were restored and its legal right to them for the first time acknowledged; and this act of justice was followed, in the year 321, by another edict which permitted all subjects to bequeath property to that body. Exemption from all civil offices was granted to the whole body of the clergy; and perhaps a more important privilege, about the same time conferred on the higher orders, was that of independent jurisdiction, even in capital charges, over their own members, so that the bishop alone, among the myriads of the subjects of the empire, enjoyed the right of being tried by his peers. This was not granted, however, with any intention of securing his impunity; for though degradation was the severest punishment which could be inflicted by a spiritual court, the penalty was liable to increase, after condemnation, by the interference of the secular authority. While we may consider the free trial of the bishops, in a political light, as another important inroad into the pure despotism of the imperial system, we are also assured that on the body thus exclusively possessing it it conferred no inconsiderable advantages. But another privilege, even more valuable than this, is traced with equal certainty to the legislation of Constantine. The arbitration of bishops in the civil differences referred to them in their diocese was now ratified by law, and their decisions, of which the validity had formerly depended on the consent of the parties, were henceforward enforced by the civil magistrate. On this foundation was imperceptibly established the vast and durable edifice of ecclesiastical jurisdiction; from this simple legalization of an ancient custom, in process of time, the most substantial portion of sacerdotal power proceeded, and the most extravagant pretensions of spiritual ambition. But these consequences convey no reflection



on the wisdom of Constantine, since they were produced by circumstances which he could not possibly foresee, and which, besides, never influenced, to any great extent, the eastern division of Christendom.

In the separate view which we have taken of the internal constitution of the Church we perceive a powerful, self-regulated body armed with very ample and extensive authority and supported, when such support was necessary, by the secular arm. Let us proceed to the second division.

2. The emperor assumed to himself the entire control of the external administration of the Church. It comprehended everything relating to the outward state and discipline of the Church, and was understood to include a certain degree of superintendence over such contests and debates as might arise among the ministers, of whatsoever rank, concerning their possessions, their reputation, their rights and privileges, as well as their political or other offences against the laws of the empire. Even the final decision of religious controversies was subjected to the discretion of judges appointed by the emperor; the same terminated any differences which might arise between the bishops and people, fixed the limits of the ecclesiastical provinces, took cognizance of the civil causes subsisting between ministers and lent his power to the execution of the punishment due to their criminal offences. And though the right of convoking local and provincial synods remained with the Church, that of assembling a general council was exercised only by the prince.

When we consider in succession these articles of imperial supremacy, we perceive, in the first place, that Constantine did not transfer to himself from the Church any power which had before belonged to it. Most of the cases there provided for must by necessity have always fallen under civil cognizance, for whenever it happened either that the external encroachments of the Church or the differences among Christians or their ministers proceeded to endanger public tranquillity, such offences fell, of course, under the cognizance of the secular, which was then the only acknowledged, jurisdiction.

There appear, indeed, to be two cases in which the emperor assumed a power not before belonging to the State—interference for the arrangement of religious controversies by the appointment of judges and the convocation of general councils. Respecting the first of these—which proved indeed the least effectual part of his ecclesiastical authority—it was not probable that the emperor would be anxious to exert it unless called upon to undertake the office by one or both of the parties in controversy.

We should not omit, also, to mention some changes at that time introduced into the titles and gradations of the hierarchy, in order to associate their administration more intimately with that of the civil officers. To the three prelates of Rome, Antioch and Alexandria, who enjoyed a certain degree of pre-eminence in the Church, was added the patriarch of Constantinople; these four corresponded with the four pretorian prefects then also created. After these followed the exarchs, who had the inspection over several provinces and answered to the appointment of certain civil officers of the same name. The metropolitans had the government of one province only, and under them were the archbishops, whose inspection was confined to certain districts. The bishops were the lowest in this gradation, but many of them possessed ample extent of authority

and jurisdiction. Their number at this time was one thousand eight hundred, of whom a thousand administered the Eastern, eight hundred the Western, Church. In this whole body the bishop of Rome possessed a certain indeterminate precedence or pre-eminence, unattended by any authority; and this precedence is attributed, first, to the imperial name of Rome, and next to the superiority in wealth which he seems to have acquired at a very early period; to the splendor and extent of his religious administration, and the influence naturally arising from these causes.

The simple establishment of the Church, such as we have now described it, without anticipating the measures of State afterward applied, or misapplied, to the support of it, was favorable not only to the progress of Christianity, but also to the concord of Christians; the former has never been disputed; as to the latter, we have seen by what a cloud of heresies the religion was overshadowed before its establishment; and no one can reasonably doubt that the additional sanction given to the gospel by imperial adoption, and the greater dignity and influence and actual power thus acquired by its regular ministers in every province of the empire, would conduce to dissolve and disperse them.

While this is no doubt true, still the prosperity of the Church was unquestionably followed by an increase in the number and rankness of its corruptions. But unhappily we have already had occasion to observe that several abuses had taken root in all its departments during at least that century which immediately preceded the reign of Constantine; to the fourth we may undoubtedly assign the extravagant honors paid to martyrs, and the shameful superstitions which arose from them. But we should also recollect that many among the Romish corruptions are of a much later date, and that several may be directly referred to the influence of expiring paganism, not to the gratuitous invention of a wealthy and degenerate priesthood. Indeed, we should add that, in respect to the moral character of the clergy of the fourth century, they seem rather chargeable with the narrow, contentious, sectarian spirit which was encouraged and inflamed by the capricious interference of the civil power than with any flagrant deficiency in piety and sanctity of life.

Christianity, thus sanctioned by the civil power and sustained by the State, had still to encounter opposition. The Arian controversy raged for a long time; other heresies appeared and distracted the Church; the power of the Romish bishop was steadily increased, until at length his claim of supremacy was openly urged. The theology of the Church became more and more clouded, and discipline fell into disuse. Eventually the power of Rome became supreme, and that power was used relentlessly to exterminate those who held to the simple doctrines of the word of God. Effort after effort was made to secure a reformation, and eventually, in the beginning of the sixteenth century, the Germans by a vigorous effort took the work into their own hands.

An idea of the course of the Church during the lapse of ages may be gathered from a study of the subjects which were discussed in the great ecclesiastical councils which met in different ages, and the following essay will give the reader a condensed view of the work of these councils, closing with the last memorable synod, known as the Vatican Council, which met in Rome in 1869 under the auspices of the present pope, Pius IX.

### General or Œcumenical Councils.

It has been held by some modern writers that councils or synods commenced in Greece about the middle of the second century. The probability is that this opinion is based on a misinterpretation of a passage in the writings of Tertullian, but as soon as the history of the Church can be traced by the aid of reliable documentary evidence we find councils in operation all over the Roman empire; and there is every reason to believe that they originated in the days of the apostles. Following the example of the early synod which met at Jerusalem, as recorded in the fifteenth chapter of the Acts of the Apostles, when difficulties arose on the subject of either discipline or doctrine in the primitive Church, it seemed to be an obvious expedient that an assembly of the great teachers and rulers in the churches should meet and determine the course to be pursued. At first they met in private and on a very limited scale; but as persecution subsided they assembled more openly, and immediately after the promulgation of the edict of toleration by the emperor Gallienus (A. D. 260), bishops or pastors of churches from distant countries were seen sitting together in large ecclesiastical judicatories; and according to Eusebius, the Council of Antioch, in A. D. 269, which deposed the famous Paul of Samosata, was attended by some bishops from remote provinces. Considerable difficulty exists in determining the number of ecclesiastical councils which should be recognized as Œcumenical or general. The title Œcumenical is met with for the first time in the sixth canon of the first Council of Constantinople, but the propriety of the title is certainly not very obvious. According to Bellarmine, general councils are those assemblies in which the bishops of the whole world should be present unless they are lawfully hindered, and in which no one presides except the chief pontiff or some one else in his name; hence they are called Œcumenical because they are councils of the whole world. (De concil. et Eccl. i. 4.) It is obvious that in this definition there are terms which are so indefinite that no ingenuity could interpret them so as to secure a general acquiescence in the decision; and an appeal to the facts connected with the various great synods which have been held by no means diminishes the number of the difficulties. Beginning with the Council of Nice and ending with the Council of the Vatican, it is notorious that the synods which have claimed the title of general have not been particularly distinguished by the authority under which they acted, by the multitude, learning and piety of their members, nor by the magnitude of the churches over which they exercised jurisdiction. It is a matter of fact that the more ancient councils known as Œcumenical were all convened by the Roman emperor, the head of the State, and by no acknowledged chief ruler in the Church. Then again it is equally well known that similar assemblies, brought together under the same auspices, even though more largely attended, have not been honored with the same designation. In the latter class stand the councils of Arles, of Sardica and of Rimini; and yet at Rimini there were at least four hundred bishops, while other accounts say one thousand members took part in the proceedings.

Hence it is not a matter of surprise that a difference of judgment should exist as to the numbers of the Church synods which should be acknowledged as general. Bellarmine, who is a leading authority in the Roman Church, recognizes eighteen general councils, and to these must now be

added the Vatican Council of 1869. Hefele, who stands in the front rank of the modern scholars of the Romish Church, acknowledges nineteen, and to these must now be added the Vatican Council. His list includes: 1st. The first Council of Nice, A. D. 325. 2d. The first Constantinople, A. D. 381. 3d. Ephesus, A. D. 431. 4th. Chalcedon, A. D. 451. 5th. The second Constantinople, A. D. 553. 6th. The third Constantinople, A. D. 680. 7th. The second Nice, A. D. 787. 8th. The fourth Constantinople, A. D. 869. 9th. The first Lateran, A. D. 1123. 10th. The second Lateran, A. D. 1139. 11th. The third Lateran, A. D. 1179. 12th. The fourth Lateran, A. D. 1215. 13th. The first Lyons, A. D. 1245. 14th. The second Lyons, A. D. 1274. 15th. Vienne, A. D. 1311. 16th. Constance, A. D. 1414-18. 17th. Basil and Florence, A. D. 1431-42. 18th. The fifth Lateran, A. D. 1512-17. 19th. Trent, A. D. 1545-63. Bellarmine and Hefele agree as to the character of the first fifteen in the list, but Bellarmine omits Constance and Basil, as might be expected from the character of his ecclesiastical views and the proceedings of those assemblies, but still he acknowledges the Council of Florence.

The first seven general councils, which are also acknowledged by the Greek Church as Œcumenical, all met in the East; and among the three hundred and eighteen members who are usually reported as having been present at the first Council of Nice, only eight or nine can be discovered who belonged to the Western empire. According to Stanley (Eastern Church), Hosius, of Corduba, Cæcilian, of Carthage, Marcus, of Calabria, Nicæus, of Dijon, Domnus, of Stridon in Pannonia, and Victor and Vicentius, who were Roman presbyters, were present and took part in the proceedings of the council. While three hundred and eighteen members have usually been recognized as constituting this council, the signatures of two hundred and twenty-five can only be determined, and of these at least fifteen belonged to the class of the "Chorepiscopi." Eusebius speaks of them as more than two hundred and fifty, while Athanasius, who was present, says that they numbered "more than three hundred." Such is the uncertainty which hangs over the constitution of this most celebrated assembly—a council which had so much to do in determining one of the fundamental doctrines of the faith of the Church. The first Council of Constantinople was attended by but one bishop from the Western Church, and other synods recognized as Œcumenical had only two or three, or at least an unimportant representation of the Western Church. The more ancient councils were all convened by the Roman emperor, and often the Roman bishop had not even been consulted before the calling of these early councils; and it is notorious that certain of their decisions gave him intense dissatisfaction; but when their doctrinal decrees met with the approval of the church over which he presided, their deliverances were taken under his patronage, and they were recognized as influential in the settlement of the theological controversies.

As the early general councils were convened by the temporal sovereigns, so the expenses of the ecclesiastical legislators were defrayed out of his treasury; and when the Fathers journeyed to the scene of conference, the public conveyances were placed at their service. The wits of those ages amused their contemporaries by describing the movements of the clerical travelers, relating how the imperial establishments were unable to provide for their accommodation, how dignitaries, in their haste to be present in due time, galloped

furiously along the great Roman roads, and how horses and mules were injured by their clerical riders. These assemblies were very unequally attended, for in the fourth general council, held at Chalcedon in A. D. 451, there were six hundred and thirty members present, or about twice as many as made up the important Council of Nice, while the second, which met at Constantinople in A. D. 381, had only one hundred and fifty members; and the third, at Ephesus in A. D. 431, contained not more than two hundred. The fifth and sixth general councils, held respectively in A. D. 553 and A. D. 680, were attended each by about one hundred and sixty members. It is impossible to tell in what way the right to sit in either the first Council of Nice or the first Council of Constantinople was determined, nor can it be known how many were summoned to attend, but who failed to appear. At any rate, it is almost certain that the emperor acted according to his judgment, but to later synods some were specially summoned on account of their eminent theological reputation; and an illustration may be given by the case of Augustine, who was called to attend at Ephesus, but his death prevented him from reaching the council. Before the third general council, the emperor Theodosius the Younger issued a circular letter, in which he required each metropolitan to bring with him as many bishops as he deemed expedient, and the result was that great complaints were made that an undue proportion of members from the neighborhood of Ephesus were introduced into the assembly. As there were one hundred and eighteen provinces in the eastern and western sections of the empire, and metropolitans held sway in many of them, it is obvious, as the numbers in attendance may show, that the Christian Church as a whole was very inadequately represented in most of the general councils. Then, again, in the days of Constantine and Theodosius, there did not exist those facilities for travel which would have enabled ecclesiastics from distant and secluded places to attend. On the lines of the great Roman roads it was possible to travel, but in regions which had not been opened up and controlled by the presence of the legions, intercourse and locomotion from place to place were effected only by great expenditure of time and means. Hence it came to pass that as few bishops were willing to encounter the fatigue and inconvenience of a long journey to a distant city, those only who were specially excited or interested in the controversies of the day undertook the toil, and hence it often came to pass that a large proportion of those who took part in these convocations resided not far from the place of meeting.

The general councils did not always hold their sessions in houses of worship. Some of them, including the first Council of Nice, assembled for deliberation in a spacious chamber of the imperial residence; but the business even of the provincial synods soon began to be conducted with considerable form and ceremony. The oldest bishop occupied a place near the presiding officer, and the members sat around their chief, according to seniority, in the form of a semicircle. In Œcumenical councils there was even greater ceremony, as the exalted members, such as metropolitans and patriarchs, when these dignitaries came into existence, claimed peculiar distinction. At the Council of Nice each member had a seat assigned to him, "according," as Eusebius has said, "to his rank," and thus Constantine may have managed to settle

without disturbance the claims of metropolitans for precedence. The meetings were opened by a prayer, and a copy of the Gospels was placed on an elevated pedestal or throne, in the middle of the audience, to remind the members that the word of God was the great arbiter in all questions of faith and duty, and supreme in authority. A copy has been preserved of the prayer which was used at the opening of these assemblies, and it is a memorable fact that it was read at the opening of the Vatican Council in 1869. Such a venerable document is clothed with no ordinary interest, and it is here presented entire, in order that the reader may understand the spirit of that devotion which prevailed in the Church at an early age. It is as follows: "We are here, Holy Spirit, we are here; kept away from thee, indeed, by the exceeding greatness of sin, but brought together specially in thy name; come to us, be present with us, and deign to flow into our hearts; teach us what we should do, show us the way in which we should walk, work in us what we should perform. O thou who supremely lovest equity, suffer us not to be the overthrowers of justice. Let not ignorance draw us to the left hand, let not favor lead us from the right path, let not the consideration of reward or of persons corrupt us, but join us effectually to thyself by the gift of thy grace alone. Let us be one in thee, and in nothing let us deviate from the truth. As we are collected in thy name, so in all things let us hold fast that which is right with well-regulated purity, that our mind may differ from thee in nothing, and that we may hereafter, for acts well done, obtain eternal rewards. Amen." This prayer has been preserved in the works of Isidore Mercator and in the Pontificale Romanum, and it is well that a copy of such an interesting document should be placed in the hands of English readers who may not have access to the records of past ages. As the power of the Roman Church extended, and the claims of the Roman pontiff became imperious, his right to preside, either in person or by a deputy, in these assemblies was asserted. Even as early as the fourth century these claims were put forth, and yet it is notorious that the Roman bishop was not present at any of the earlier councils. The age and infirmities of Sylvester, the bishop of Rome, were assigned as the reason for his absence from the Council of Nice, but while two of his presbyters were present, they only occupied a secondary position. It appears that in the ordinary proceedings of the council they are represented as subscribing immediately after Hosius, the bishop of Corduba, who was a Western ecclesiastic, but it is alleged that they originally occupied only a fourth place of rank in the council, showing that in A. D. 325 the supremacy of the Roman bishop over the whole Church, and the corresponding dignity and reverence which must be inseparable from such elevated office, were unknown.

At the opening of the second general council, Meletius, bishop of Antioch, presided, and Cyril of Alexandria presided at the third. Then again in several cases a number of individuals presided jointly; and at Chalcedon, in A. D. 451, the deputies of the Roman prelate sat for the first time, but only as assessors with others; and as these assessors could not speak Greek, they were obliged to communicate with the councils by means of an interpreter.

Such was the general character of these great ecclesiastical assemblies, in which many of the leading men of their age took a part, but in which



it must be acknowledged they had associated with them many who, by education, mental power and independence of character, were unfit to be the leaders of the world, the reformers of society or the defenders of the faith once delivered to the saints. There are certain of the great councils which stand out in bold relief in ecclesiastical history, and which demand a notice of the circumstances in which they were held, and of the decisions at which they arrived. The proceedings of the assembly at Jerusalem which ruled the action of the Church in the admission of Gentile members gave form to the Church, and established the fact that the framework of Judaism was taken down, like a scaffold around a building, which is removed when the edifice is completed in all its fair proportions, as it is no longer useful; so Judaism with its limits and circumscribing restraints was laid aside, and the deposit of the faith was now avowed to be the heritage of all the nations.

The work of evangelization accordingly went on, and the gospel soon came into contact with the philosophies of the East and the West. The ardent and restless mind of the Greeks took up and discussed all problems connected with God, sin, salvation, the Saviour, his person and his work. As might have been expected, the intellectual activity of the Eastern mind, while the faith of the Church was being clearly defined and accurately guarded, went off into speculations which soon led away from the truth. Controversies arose; one dialectician opposed another; authority of one eminent man was cited against the teaching of another; and eventually the feeling became widely spread that such an assembly could be convened as would really give expression to the actual faith of the Church. By this time Egypt had become the great battle-field of controversy. In Syria and other places in the East there were teachers who sympathized with the leaders of Egypt in their rejection of the theology which had been handed down from the apostolic age, and thus it came to pass that the Council of Nice was summoned in A. D. 325 to determine a cardinal doctrine of the Christian faith. In some respects this assembly was distinguished above all the other general councils. Never was an ecclesiastical judicatory convened under circumstances more interesting. The fundamental doctrine of the supreme deity of Christ had been assailed, the views so boldly and acutely promulgated by Arius of Alexandria had been embraced by many; they were spreading, and the discussions on this vital point were disturbing almost the whole Eastern Church; and the Fathers of the Christian commonwealth assembled to settle the controversy by proclaiming the actual faith of the Church. Many of the members of the council were far advanced in age. They were venerable men, whose steadfastness to the truth and whose love of the Saviour had been well attested in days of fiery trial when persecution raged, for many of them had suffered for the faith. In one part of the assembly might have been seen a bishop who had lost the use of his hands during the Diocletian persecution; elsewhere others were sitting who could have uncovered their persons and exhibited the marks left by cruel tortures; here and there were venerable pastors who had been "confessors" whose right eyes had been dug out by the hands of brutal heathen persecutors, and whose countenances were thus horribly disfigured. Some entered the assembly lame and halting in their gait, for they had been consigned to slavery in deep mines, and their limbs had been maimed to pre-

vent them from escaping, and now they were assembled in this great convocation to bear their testimony to the glory of the Person who had made them worthy to suffer for his name. What a spectacle did they now behold! Their religion had been a forbidden and a despised thing. They themselves and their brethren had been treated as the offscouring of the earth; they had lain immured in noisome dungeons, where life was ebbing away, and now they found themselves in a palace. Their scars and mutilations, once marks of scorn and ignominy, were now badges of honor. They could vividly recall the time when terror reigned, and when the approach of a band of soldiers would have thrown a whole assembly into consternation; but now, on a gilded seat in the midst of them, clothed with scarlet shoes and a purple robe, sparkling with jewels, sat the great emperor himself whose sceptre swayed the doctrines of all civilization, taking a kindly interest in their debates, whilst his guards were at hand to protect them from all annoyance. It is worthy of note that, though as yet Constantine was not baptized, he took part in the proceedings, and on some occasions he even acted as chairman of this ecumenical council. Hosius of Corduba (now Cordova), in Spain, was the confidential spiritual adviser of Constantine, and he acted as the ordinary president. His name stands at the head of the members who subscribed the creed which was adopted by the council. With a view to aid the claim of the Roman bishop to supremacy, it has been asserted that Hosius represented the bishop of Rome, but to this it may be replied that not only does no writer of the fourth century say so, and that there is no evidence to support the assertion, but, on the other hand, Hosius was made president by Constantine himself, because of the high regard which the emperor had for him; and it is held by some that this regard arose from the fact that Hosius was the person by whose influence Constantine was converted to Christianity. The influence of Hosius must have been exceedingly great, for Athanasius expressly calls him "the president of councils," as he presided both at Nice and Sardica.

The meeting of this first general council virtually celebrated the recognition of the gospel by the first Christian emperor. The attention of men of all ranks throughout the Roman world was attracted to the great assembly; scholars, philosophers and statesmen mingled in the crowd of onlookers; and there was a universal feeling that a spiritual revolution of portentous significance had just been accomplished. Constantine now deeply pledged his imperial power to the support of his adopted creed; and the system of embracing religious uniformity by civil pains and penalties was immediately inaugurated. An idea prevailed in the ancient Church that, whilst matters of discipline might be decided by a majority of suffrages, questions of faith should be settled unanimously, and the attempt to carry out this principle strictly led not unfrequently to harsh and violent proceedings. Even the Fathers at Trent, in the sixteenth century, are found appealing to this principle, as Father Paul attests, but it is notorious that in the Vatican Council of 1869 it was ignored. Unanimity was sometimes secured, as at Nice, by depositing or banishing dissentient members, and sometimes it was brought about by bribing the venal and overawing the timid. The aid of the State was often employed to reduce the hesitating or refractory to submission. The civil magistrate did not give his patronage and aid for

nothing. His ecclesiastical influence was felt to be very formidable; he convened synods when and where he pleased, intermeddled with their deliberations, and treated refractory bishops in a spirit of willful tyranny. None of the canons of the early councils were considered valid until they had received his sanction; and when thus confirmed, they had all the authority of the other laws of the empire.

There are said to have assembled at this council about three hundred bishops, chiefly those of the eastern part of the empire, and among them were Arius, Alexander and his friends, Athanasius and Macellus, the latter being bishop of Ancyra. Eusebius of Nicomedia was the great supporter of Arius. Although Hosius is usually considered to have been the president, yet doubt has been cast on this point, and it is not even known how long the council sat—some say but six weeks, others two months, and some even hold that it extended to two years, but the more general opinion inclines to the shorter term. Basnage reckons it sat from June 19th until July 25th, a period of six weeks; but the balance of opinion extends the sitting until August 25th, making the period two months.

There were three grand questions debated, viz.: I. The Arian controversy; II. The time of keeping Easter; III. The Meletian schism; and all that remains of this great council is the creed called the "Nicene Creed," the "Synodical Epistle" and "Twenty Canons." Constantine threatened banishment to all who would not sign the decrees of the council; and it is stated that all the bishops, whether orthodox or Arian, excepting Secundus, the bishop of Ptolemais, and Theonas of Marmorea, both in Egypt, signed the creed. Milner in his Church History says: "The minority at first refused to subscribe; but being advised to yield at length through Constantia, their patroness, the emperor's sister, they consented. But by the omission of a single letter, they reserved to themselves their own sense, subscribing not that the Son is the same, but only a like essence, with the Father," and he adds in a note that "it is remarkable that this duplicity of theirs is actually recorded by Philostorgius, an Arian historian." All who refused obedience to the decrees were to be sent into exile; Eusebius, bishop of Nicomedia, and Theognis, bishop of Nice, incurred this punishment. In respect of Arius, the council came to the resolution that "the Son of God was begotten, not made of the same substance with the Father, and of the same essence with him" (that is, in Greek, "homousios," the same essence, and not "homoiousios," like essence). Arius and his followers were excommunicated, deposed, and banished to Illyria.

Sozomen adds: "The emperor banished Arius, and published an edict that Arius and his followers should be esteemed impious; that wherever any of his writings were found they should be burned; and that if, after this, any were detected concealing his books, they should be liable to death." Socrates says further that by the same edict Arius and his followers were to be called Porphyrans, as having deserved the same brand of infamy that had been affixed on Porphyry for his venomous writings against Christianity. Arius remained in Illyria three years, when Constantine was persuaded to believe that his tenets were not really different from those established by the Council of Nice, and the emperor therefore recalled him from exile, and in A. D. 330 he was permitted to return to Alexandria. Athanasius, who had succeeded to the bishopric, refused to re-

ceive him into communion with the Church, upon which Eusebius of Nicomedia, the friend of Arius, who had obtained great influence over Constantine, succeeded in securing the banishment of those bishops who had refused to hold fellowship with the recalled bishops. He succeeded also in calling a synod at Tyre, and here Athanasius was deposed, while in another synod at Jerusalem the excommunication of Arius was removed. Still farther, Athanasius, who had been bishop of Alexandria from A. D. 326, was banished to Gaul in A. D. 335. The cause of Arius now seemed to be in the ascendant, and he went to Constantinople, where, by order of the emperor, Alexander, the bishop, was enjoined to admit him to the communion. The constancy of Alexander was put to a severe test, and all awaited the event with excited feelings, but on the Sunday, while attended by a concourse of his friends on his way to the church, Arius suddenly fell down dead.

The decision of the council was adhered to by the Western Church, but the opposite side was maintained by the Eastern bishops, and thus the contention and strife of Eastern and Western Christianity continued to prevail.

In respect to the keeping of Easter, it was determined by this council that it should be observed by all churches on the Sunday which followed immediately after the fourteenth day of the moon that came after the vernal equinox, which happened that year on the twenty-first day of March. Then, to prevent all future strife, it was ruled—I. That the twenty-first day of March shall be accounted the vernal equinox. II. That the full moon happening upon or next after the twenty-first day of March shall be taken for the full moon of Nisan. III. That the Lord's day next following that full moon be Easter day. IV. But if the full moon happen upon a Sunday, Easter day shall be the Sunday after. It is well known that the early British churches did not follow this method. They held to the Eastern mode; and when Augustine came into Britain, one of his objects was to induce the British clergy "to celebrate Easter at the proper time." According to Bede, Colman, an Irish bishop, said at the memorable synod held at Whitby, in Yorkshire, A. D. 664, "The Easter which I celebrate I have received from my ancestors, and it is the same as that which St. John the evangelist observed, with all the churches over which he presided." In respect to the Meletian controversy, it was condemned by the council, and it was decided that Meletius should reside in his own city, but without authority. The chief decrees of this council were those which required—(a) subscription to the Nicene Creed, under pain of banishment; (b) the condemnation of Arius; (c) the condemnation of Meletius; (d) the rule respecting Easter; (e) the rebaptizing of the lapsed declared unnecessary; (f) the jurisdiction of the greater bishops defined; (g) deacons not to receive the eucharist before bishops or presbyters; (h) the followers of Paul of Samosata to be rebaptized on returning to the Church, as they had not been baptized in the name of the Trinity.

Thus concluded the first general council, the most celebrated since the time of the apostles. The settlement of the questions which were decided by the theologians of Nice involved various other doctrines which occupied the succeeding general councils of the fourth, fifth, sixth and seventh centuries. They were engaged in the settlement of points which have ever since been held as essentials in the Christian faith. The

first Council of Constantinople, in A. D. 381, followed up the deliverance of the Council of Nice by asserting the personality and Godhead of the Holy Spirit in opposition to the views which had been proclaimed that the Holy Spirit was only an attribute of the Deity; that as power, wisdom and goodness in the Deity are only attributes or powers which inhere in the great first cause, so the Holy Spirit is merely that spirit or quality of holiness which belongs to God essentially in opposition to moral evil. As Sabellius had taught that there was but one person in the Godhead, the Father, Son and Holy Ghost being the same, as man is composed of body, soul and spirit, and is yet but one person, so is it with God. The council asserted the faith of the Church in opposition to these heretical views. Photinus of Sirmium had been a supporter of Athanasius, but he gradually fell off toward Sabellian views, and his followers were also condemned by this council. The same course had also been followed by Marcellus of Ancyra, who also in former years had advocated the course of Athanasius, and the council placed him and other errorists in the same category of condemnation. In the beginning of the fifth century the system afterward known as the Nestorian was attracting great attention, and in A. D. 431 the memorable Council of Ephesus, which was called by Theodosius the Younger, dealt with this heresy, and still more definitely settled the doctrine of the perfect deity and the perfect humanity of Christ by affirming his existence as one person in two natures.

Eutyches was an abbot of a monastery near the Eastern capital. He was a decided opponent of Nestorius; but owing to a partisan conspiracy which aimed at placing him in the see of Constantinople, he was charged with heresy by a bishop named Eusebius, at a synod held A. D. 448, at Constantinople. At first he refused to leave his cloister, but at length he consented to attend the synod. An imperial officer and an escort of monks and soldiers accompanied him, and in reply to his interrogators he refused to say more than that "he did not permit himself to wish to comprehend the essence of the Lord of heaven and earth;" but being more closely pressed, he admitted his belief of *only one nature* in the Saviour. The body of Christ, as was well known, had been usually designated by him *the body of God*; and when questioned on this subject, he admitted that it was not the same substance as other human bodies. Being a presbyter as well as an abbot, and refusing to renounce his views, he was deposed from both these dignities and excommunicated. Eutyches was not to be put down by such a sentence. He had an immense body of followers on whom he could rely, and after failing to obtain a new trial, he appealed to a higher tribunal. The interference of Theodosius II. was secured, and a council was summoned to meet at Ephesus, in A. D. 449, to pronounce a decision on his views. This assembly has been known as the "Robber Synod," from the fraud and violence which characterized it, and it justly holds a bad pre-eminence among ecclesiastical assemblies. The procedure of its members is worthy of note, inasmuch as their character and conduct may serve to show the condition into which the Church of God would soon and certainly be brought if the faith and discipline of the followers of the Saviour were to be regulated, not by his own most precious word, but by the hostile jealousies and furious partisanship of angry men. The president of this council was Dioscorus, the

successor of Cyril in the see of Alexandria. In point of intellect he was much inferior to his predecessor; but he had equal ambition and far greater recklessness. The proceedings were conducted without much regard to law, precedent or order, and at times even decency seemed to be put aside, for at times the council presented the appearance of a meeting of hostile political factions instead of a grave Christian judicatory. When a report was read stating that at the Synod of Constantinople Bishop Eusebius had asked Eutyches whether he acknowledged the doctrine of the two natures the uproar reached a climax. "Away with Eusebius!" shouted the reverend judges. "Banish Eusebius! Let him be burned alive! As he cuts asunder the two natures in Christ, so let him be cut asunder!" All the members were not, however, prepared to join in this outcry. There were some who were utterly opposed to the views of Eutyches, and means were resorted to in order to compel them to concur with the rest of the assembly. Outside the church a mob kept up a system of intimidation; for a whole day the bishops were shut up within its walls; soldiers and ruffianly men were introduced into the church itself and placed on benches behind those members whose firm opposition was dreaded, and votes were thus extorted by the influence of terror. Flavian, the bishop of Constantinople, is said to have received all manner of insults, and even blows, from the furious Dioscorus; and an abbot named Barsumas, a Syrian, who had been admitted to represent the monks, is reported to have shouted, "Strike him! strike him dead!" as the president was engaged in the disgraceful exercise of beating and kicking his brother-patriarch. There is no doubt whatever but that Flavian died a few days afterward in consequence of the bodily and mental sufferings which he endured at this disreputable synod. All the proceedings of this second Council of Ephesus were dictated by its tyrannical chairman. Eutyches was acquitted of heresy and restored to his former position as a presbyter and abbot; Flavian—so soon to close his earthly course—was deposed from the patriarchal dignity; and Eusebius was also degraded. It only remained that these decisions should be dignified by an imperial edict, and this honor was not long wanting.

The triumph of Eutyches, after his success at Constantinople, was short. Leo I., distinguished from all his successors of the same name by the title of the Great, now filled the episcopal see at Rome; and never before had it been occupied by a prelate of so lofty pretensions, of such address, eloquence and political ability. The Western empire was now tottering to its fall, and just as the civil power diminished so did the spiritual rise into the ascendant, for the civil ruler had often to lean on the aid of the Church, and he soon had to submit to the dictation of its most influential functionary. Leo saw his advantage, for he had no fears of successful opposition to his claims for pre-eminence, as the bishop of Constantinople was engaged in a deadly struggle with the bishop of Alexandria, and his object was to secure a reference to himself for aid by each of the contending dignitaries. A general council was proposed after the scandalous proceedings at Ephesus, and Flavian, knowing the feeling in the East, wrote to Leo deprecating such a course. The reply of Leo was most masterly. He claimed that as bishop of the apostolic see he had a right to state the faith of the Church, and accordingly he set forth the doctrine of one person in two distinct natures, declaring that the eccle-



siastical belligerents were bound to submit to his decision; and hence, as he had really decided the case, a general council was not needed.

Flavian was puzzled; for although the doctrinal views of Leo accorded with his own, the decision of the Roman bishop, if acceded to, would have compromised the dignity and prerogatives of his own see; but he was delivered from this alternative by the fact that circumstances forced on the second Council of Ephesus, and here the feeling of the bishops toward Leo and his claims of supremacy were very clearly and distinctly made known. An attempt to read the letter of Leo was made, and set aside on the plea that other official documents were of more importance and deserved precedence. Nay, more, the legates of the pope who appeared on the occasion were treated with marked indignity; and one of them who conveyed the earliest intelligence of the proceedings to Rome escaped with difficulty from Ephesus. Hence it became the policy of Leo to have the proceedings of this "Robber Synod," as he termed it, set aside as speedily as possible.

The Italian dignitary had not long to wait for an opportunity to deal as he desired with these Eastern heretics and rejecters of his claims. Anatolius had succeeded to the see of Constantinople, and it was considered desirable that he should be acknowledged in the Western Church. Leo was applied to for this purpose, but he refused until Anatolius would condemn the errors of Eutyches and Nestorius; and among other demands was the significant one that he should subscribe to the letter which Leo had sent to Flavian. The agents of Leo at Constantinople managed the cause of their principal with consummate address, and political circumstances were developed which overthrew the supporters of the party of Eutyches, and Marcion, the new emperor, inaugurated an ecclesiastical revolution, and by his authority one of the most influential of all the early councils was called in A. D. 451. It assembled at Chalcedon, and six hundred and thirty bishops attended. The council deposed Dioscorus of Alexandria, condemned Eutychianism and adopted the letter of Leo to Flavian as a symbol of orthodoxy. The council also affirmed that Christ is true God and true man; that he was like us in all things, yet without sin; that according to his divinity he was begotten from all eternity and equal to the Father; that according to his humanity he was born of Mary the Virgin and mother of God; and that he has two natures unmixed and unchanged, undivided and not separated, the distinction of natures being by no means taken away by their union. This action was very decided, but yet it did not give peace to the Church. Its decrees were opposed by many, especially in Palestine and Egypt, and the recusants, who were called Monophysites, or believers in one nature, and who are still represented by the Copts, became separatists from the Church. For many years these malcontents continued to create much political disturbance, and at length, in A. D. 482, the emperor Zeno issued an edict of union (the Henoticon) by which he hoped to put an end to the controversy. The title of this act is a Greek word, "Henotikon" signifying uniting or making one. It contained no recognition of the Council of Chalcedon; it adopts the creed sanctioned at Constantinople in A. D. 381, and condemns Nestorians and Eutychians. It obtained the approval of the patriarchs of Constantinople, Alexandria and Antioch; but the bishop of Rome, on the plea that it involved an unholy compromise, gave it the most determined opposition, and

in consequence a schism arose in A. D. 484 which divided the Eastern and Western Churches for thirty-five years.

A calm study of the canons of the early general councils will suffice to reveal the fallibility of these assemblies. No enlightened student of Scripture would venture to anathematize every one who hesitates to call Mary "the mother of God," and yet the general Council of Ephesus was guilty of this folly. The Council of Chalcedon endorsed the system of monasticism, and even the Council of Nice sanctioned the division of the congregation into auditors, prostrators, co-standers and communicants. The auditors were penitents required to withdraw from the church when they heard the Scriptures read and the sermon preached; the prostrators remained behind, and knelt or fell prostrate as prayer was being offered for themselves; and the co-standers, who had nearly finished their course of penance, stood at prayer along with the faithful, but were not permitted to partake of the eucharist. Each class occupied a certain place in the house of worship; and according to the decision of the Nicene fathers, in the eleventh canon, the lapsed were to remain three years among the auditors, seven among the prostrators and two among the co-standers. The great danger of such minute legislation is apparent, and the wisdom of any council may be questioned which for twelve years would exclude from the sacraments of the Church a person who had given satisfactory evidences of repentance and steadfast reformation. It was the rigor of these enactments which led bishops to begin the system of indulgences, by which they aimed at relaxing such extreme severity, and the expedient soon carried the clergy into the most grievous abuses, the scandals of which in the sixteenth century in Germany hastened on the desire for reformation. In its zeal for religious uniformity the Council of Nice condescended to legislate respecting the posture of the worshippers on the Lord's day. In the twentieth canon, "That all things may be done uniformly in every parish, the holy synod decrees that all should offer up their prayers to God standing;" and it is somewhat remarkable that among Western Christians those denominations which reject a prelatical order are almost alone in observing this form of worship.

The assembly at Nice contained a larger proportion of pastors eminent for piety than any of these general synods; but though its proceedings have been imperfectly recorded, there is abundant evidence that its members too frequently betrayed indications of human infirmity. As soon as the bishops reached the place of destination they began to criminate each other, and their very first public meeting was a war of angry personalities. The theological belligerents wrote down their mutual accusations and addressed them to the emperor; but Constantine wisely refused to read the parchment rolls, and threw them all into the fire. According to tradition, the disputants sometimes acted with the utmost violence; for when Arius was propounding his sentiments, an orthodox Father is said to have been so provoked by what he deemed impudent blasphemy of the heresiarch that he started up and struck him on the jaw. Tradition has recorded the name of Nicholas of Myra in connection with this zeal for orthodoxy, but on the other hand there are doubts as to his presence at the council. The next general council, the first of Constantinople, was probably disfigured by quite as many scenes of uproar. Gregory Nazianzen, who presided over a portion

of its deliberations, compared its members to wasps and magpies—to a flight of cranes and to a flock of geese. The next two general councils, those of Ephesus and Chalcedon, were still more disorderly; and it has been clearly proved that those who prevailed at the former of these synods secured their ascendancy by physical force, intrigue, bribery and courtly influence. The emperor Theodosius the Younger addressed to the Fathers of Ephesus, immediately before their separation, a rebuke memorable for its caustic severity. "God is my witness," he declared, "that I am not the author of this confusion. His providence will discern and punish the guilty. Return to your provinces, and may your private virtues repair the mischief and scandal of your meeting." The business of the Council of Chalcedon was completely interrupted when Theodoret, the ecclesiastical historian, made his appearance. This excellent man, one of the ablest writers of the age, had given deadly offence to the abettors of Eutychianism, and his right to sit among the ecclesiastical judges was vehemently disputed. The discussion of his claims had been already introduced, and the opposing factions were giving utterance to their feelings in tumultuous shouts, when the bishop himself walked into the council. His appearance was the signal for increased excitement. By his friends he was welcomed with enthusiastic acclamations, and his adversaries loudly called out: "Cast forth the Jew, the enemy of God, the blasphemer of Christ." In the midst of this Babel of jarring sounds, the imperial commissioners were obliged to interfere, and after sternly reprimanding the bishops for behaving so disreputably required them to proceed calmly and at once with their proper deliberations. The resolutions which finally passed were exactly the reverse of those previously adopted by the assembly since so unhappily known as the "Robber Synod;" and yet a large number of the same Fathers sat and voted in both these conventions. Thus the legislators of Chalcedon repudiated the principles supported by many of themselves only two years before at Ephesus.

A minute acquaintance with the members of the third and fourth general councils is not calculated to heighten our respect for their ecclesiastical authority. Though the points submitted for decision in these synods required the exercise of very nice discrimination, and involved some of the most difficult questions in theology, not a few of these Fathers were exceedingly illiterate. All were expected to sign the doctrinal decisions, but a considerable number had not attained to such skill in penmanship as to be able to write their own names. Such subscriptions as the following occur again and again: "I," such an one, have subscribed by the hand of "such an one," because I cannot write; and such a bishop "having said that he could not write," I whose name is underwritten "have subscribed for him."

As we descend the stream of time in the history of Church events, we are continually presented with proofs that we are receding farther and farther from apostolic simplicity; and when we arrive at the sixth general council, it at once becomes apparent that we have reached an age of dense superstition. An occurrence which created no small sensation in the fifteenth session of this synod gives us an idea of the mode of argument now occasionally employed by the contending theologians. Just as Augustine proposed to settle his controversy with the British bishops whom he found in England, and who refused to receive the

orders of Rome, by appealing to a miracle, so in this assembly a monk named Polychronius presented himself to the assembly and declared that there had appeared to him a band of men in white garments encircling a personage radiant with surpassing glory. This personage directed him to go to the palace and to caution the emperor against the denial of Monothelitism, assuring him that those opposed to it—that is, those who did not hold the doctrine of one will and one operation in the Saviour—were no Christians. The monk then offered to prove by a miracle the truth of his theology. He undertook to restore a dead man to life by means of a confession of faith embodying the doctrine of one will and the one operation. The challenge was accepted, and in an open plain, into which a dead body was brought, the entire synod, with the highest officers of state, surrounded by an immense concourse of spectators, met to decide by this extraordinary experiment what was henceforth to be deemed orthodoxy. Polychronius laid his confession on the corpse and continued for several hours to whisper into its ear; but he could not awake the dead, and the announcement of his failure was a signal for the populace to load him with execrations. It is difficult to determine whether the monks or Polychronius acted the more absurdly on the occasion. He was evidently an honest, enthusiastic zealot, and he no doubt had persuaded himself that he could work miracles; but the bishops by consenting to assemble with so much ceremony to witness his proceedings showed that they were themselves bewildered, and quite unfitted to deliberate in any assembly where the interests of truth were to be defended.

Though the general councils presented so many scenes of tricking, diplomacy and discord, the invariable tone of their canons is sufficiently pretensions. The members sitting in these judicatories had ever before them the idea that they represented the Catholic Church; that they therefore acted under the direction of Him who has promised to guide his people continually; and that of course what seems good to them also seems good to the Holy Ghost. They all assume the epithet of "holy." The sixth general council employs this word with stately redundancy as it acknowledges and confirms the proceedings of its predecessors: "This our holy and oecumenical synod, having driven away the *impious* error which had prevailed for a certain time until now, and following closely the straight path of the *holy* and approved Fathers, has *piously* given its full assent to the five *holy* and oecumenical synods." Whilst these arbiters of the faith thus eulogize themselves, they denounce their theological adversaries in terms of unmerited severity. Those whom they deem errorists are "impious heretics" who stand convicted of "madness and blasphemy." The views of Nestorius have by many been held to be scarcely distinguishable from those of his antagonists, and yet they are described as his "frenzied imaginations" and as "monstrous doctrine." The question decided by the sixth oecumenical council relating to the volitions of Christ is largely of a metaphysical character, and has not apparently a direct influence on personal godliness; but the Fathers of Constantinople deliberately stigmatize the Monothelites as "suitable instruments for working out the will of the devil." This bitter and contemptuous language contrasts strangely with the terms of high-flown adulation in which the councils always speak of the reigning monarch. No matter what his personal character was, he is described as "most religious." The members of the third

Council of Constantinople very complacently compliment both the emperor Constantine Pogonatus and themselves. "Our God," say they, "has raised up our faithful sovereign—a new David—having found him a man after his own heart, who, as it is written, has not suffered his eyes to sleep or his eyelids to slumber until he has found a perfect declaration of orthodoxy by this our divinely collected and holy synod."

Though it is preposterous to place even ancient general councils on a level with the word of God, they are still entitled to respectful consideration. They reflected the spirit of the times in which they met for consultation; and they are memorials of the primitive Church polity, or of government by Church judicatories. We are not to infer that piety had forsaken the earth because we see so few indications of its holy and happy influence in the history of these conventions. We cannot always judge of individual character from the proceedings of great meetings where questions which have already created heartburnings and divisions are the topics of discussion, for comparatively few can preserve unruffled equanimity amidst the excitement and provocations of public debate; and when the spirit of party is intensely moved, even good men are sometimes tempted to perform acts from which they would at other times recoil. Notwithstanding the folly perpetrated in the general councils, all of them contained individuals who were the leaders of thought in their generation. Some of those who figured in them most prominently were remarkable rather for tact or rhetorical ability than for private worth or pastoral excellence; but the most of these assemblies contained a considerable number of men of true godliness, though it may be of narrow views and of little intellectual culture.

Although the creed of the Nicene Council was very express in its terms, it was soon found needful that an addition was required to express the faith of the Church more definitely than it was set forth in that symbol. Accordingly, the oecumenical Council of Constantinople, in A. D. 381–383, finished the work by adding the following words:

"And I believe in the Holy Ghost, the Lord and Giver of life, who proceeded from the Father; who, with the Father and the Son together, is worshipped and glorified; who spake by the prophets. And I believe in one catholic and apostolic Church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come." Soon afterward the doxology, "Glory be to the Father and to the Son and to the Holy Ghost," with the response, "As it was in the beginning, is now and ever shall be, world without end. Amen," was added to the perpetual confession of Christendom, and has resounded in the Church ever since.

The commencement of the general councils constituted a new era in the history of the Roman empire. Before the time of the recognition of the gospel by Constantine the sovereign was the high priest of heathenism, the supreme director of the worship of his subjects, as well as their civil ruler. But when Christianity became the religion of the State, the monarch ceased in one department to possess absolute power. Athanasius, backed by the decision of the Council of Nice, dared to disobey the mandate of Constantine himself, and refused to admit Arius to communion. The authority of the Church now began to control the authority of the emperor. The will of the prince seemed indeed to dominate in the councils, but his influ-

ence was frequently more apparent than real. There were times when he was borne along by the current, and merely took the lead in movements which he could not restrain.

Apart from the proceedings of a council, whether good or evil, its title to be called universal or oecumenical simply depends on the decision of one question, whether or not it contains, so far as may be possible, representatives of the Christian Church in all parts of the world, and of all the recognized divisions of the Church of Christ. So vast and various an assemblage could scarcely be hoped for; and if it were possible, it is certain that it could not act. Even if it acted, the character of its proceedings would have to be ascertained before the world could possibly know how to estimate its value. Therefore, taking no account of the name, it remains to ascertain whether the so-called general councils which have been held since the time of Nicea (Nice) and Constantine to the present have been such as to deserve the confidence and gratitude of posterity. The second Council of Nicea, for example, convened at the bidding of the empress Irene, in A. D. 787, for the express purpose of establishing the worship of images in the churches of the East, after the images had been broken by the zeal of the people, and under the sanction of a numerous council in Constantinople, can only be mentioned as having upheld idolatry and dishonored the Christian name. In relation to the history of Europe, it is marked as the proximate cause of separating East and West; and they who can see God in history fail not to notice the retribution which makes the division of Europe in the eighth century a chief cause of the gradual weakening of the Latin Church from that time to the present. Very soon after the decrees of the second Council of Nicea for the restoration of "sacred images" in churches and elsewhere, the Greek Church formally separated from the Church of Rome, and now treats its overtures for reconciliation with disdain. The second Council of Nice was, after all, more political than religious; and the history of these assemblies is full of evidence to show that contentious priests and rival princes were playing with the sacred interests of mankind and desecrating the name of Christianity. All experience, therefore, after the fourth century of the Christian era, teaches that the religion of the Saviour was framed and established by himself, and that there is no parliament of any sort, either civil or ecclesiastical, that can frame it anew, or that men can safely trust to improve or strengthen it.

A remarkable period in the history of such assemblies extends from the Council of Pisa to that of Basil (Basle) in the fifteenth century. Curious collectors of dates and facts count no fewer than six-and-twenty schisms in the Church of Rome—that is to say, divisions of the whole popedom into separate "obediences." Seven of these, however, took place before the bishop of Rome became pope by the express authority of the emperor Phocas. Nineteen times since then two or more anti-popes have been contending for the occupation of the papal throne, each of them having the title of pope, and receiving homage as such from a portion of the popedom. At length the case of the papacy became desperate, and it was to be apprehended that as Constantinople and Rome were irrecoverably separated, so Rome and Avignon each having its own pope with his cardinals and court, the schism of Christendom would be permanent, and the papacy itself eventually be-



come impossible. The Councils of Pisa, Constance and Basil spent about thirty-five years in striving, not quite unsuccessfully, to save the papacy, but with no regard to what is most essential to the unity and safety of the Church of God.

While two anti-popes under the names of Benedict XIII. and Gregory XII. were struggling for ascendancy, the cardinals of the two obediences were met in the cathedral of Pisa to assume the government of the divided Church, and sit in judgment over both of them. Both were summoned to appear, but neither came. Thrice a cardinal made solemn proclamation at the church door, but they were contumacious notwithstanding. After due solemnity they were solemnly proclaimed contumacious and heretical, and a successor to the throne was elected and adored under the name of Alexander V. Alexander was utterly worthless; he soon died, and was succeeded by one of his patrons. Forthwith the Council of Constance assembled, A. D. 1414, under the emperor Sigismund, and had much work to do in getting rid of three anti-popes and creating one new pope, who took the name of Martin V. But the three false pontiffs, John XXIII., Gregory XII. and Benedict XIII., were not the only troubles of the notorious Council of Constance. Two heretics—namely, John Huss and Jerome of Prague—were spreading doctrines more hated by the members of the council than all the anti-popes with their vicious habits and restless greed. They had learned the doctrines of John Wycliffe, and the kingdom of Bohemia threatened to cast off the papacy, now made so utterly contemptible. The council therefore divided its labors between the affairs of the anti-popes and those of the heretics. Huss they summoned into their presence, and he came thither under a safe-conduct from the emperor; but no sooner did they get him within the gates of Constance than they took him into custody, passed him from prison to prison, tried him for heresy, and finally bound him to a stake and burned him alive. A noble Bohemian who boldly came to Constance to plead for him, undaunted by the prospect of a cruel death, was in like manner seized, imprisoned, convicted of heresy and burned alive. Having set up a new pope and martyred two witnesses for God's truth, the Council of Constance dispersed, and its name became a brand of infamy.

Still, the schism continued; no council ever burned a pope, or even a pretender to the papacy, and therefore none of these Gregories or Benedicts came to the stake. They lived on, others sprang up after them, and at length another council met at Basil, where it labored vainly for many years to heal the system, but proved the incapacity of such councils to do anything but mischief. It remained in permanence from A. D. 1431 until A. D. 1443, and dissolved itself with two pontiffs more firmly than ever settled in their seats. One of them, Nicholas V., having better temper and more sense than most of his predecessors, so far outmatched his competitor Felix as to induce him to put off the habit of a pope and accept that of a cardinal, with wealth and quietness to end his days.

The councils held in the city of Rome were all similar in character. They were held in times of trouble or disgrace, and they were all entirely subject to the direct personal control of the popes who convened them, and have been remarkably devoid of permanent influence, except for the purposes of persecution. For instance, A. D. 1123, the first Council of Lateran, called the ninth œcumenical, assembled. Pope Calixtus II. pub-

lished the decrees in his own name, as if the abbots and bishops present were of no account whatever. The object of the so-called council was to inspire the mass of the clergy everywhere against the secular authorities and to set the pope above the king in every country. The object of the pope in this council was to settle the question of "investiture" that his claims would have been supreme in every country where the Church held any property; and thus the civil power would have been laid prostrate at the feet of the pope. In A. D. 1139 the second Lateran Council, recognized as the tenth general council, assembled. Innocent II. brought as many bishops together as he could collect and rule to denounce a rival, with whom he had a pitched battle. After this he had to flee from Rome to France; and, like Pius IX., he was restored to Rome by a French army. In A. D. 1179 Alexander III. convened the third Lateran Council, which is called the eleventh œcumenical. His object was twofold, as he aimed at guarding against the election of antipopes in future, in which he signally failed; and he also sought to put down the Cathari, Patarenes and other dissentients; but he had little success beyond the shedding of much blood. This third Lateran was called the Pope's Council, inasmuch as the whole business was transacted by him and for him. In A. D. 1215, the fourth Lateran, recognized as the twelfth œcumenical, Council was summoned by Innocent III., and he surrounded himself by four hundred and twelve bishops, over whom he presided. Professedly, he aimed at the correction of morals and the condemnation of heretics. In this council he laid broad and sure foundations for the full establishment of the Inquisition, for which preparatory measures had been taken by Alexander in the preceding council of the Lateran. Here he bound princes and magistrates to kill those whom the inquisitors should condemn. The fifth Lateran Council, which sat from A. D. 1512 to A. D. 1517, under Julius II., was managed to strengthen the pope against Louis XII. of France, who had invaded Italy. Leo X. continued it in order to follow up the same object and, as he professed, to maintain peace among the princes of Christendom, many of whom he had alienated effectually by his own extravagances. He did his best to nullify those regulations of the Council of Pisa which gave councils authority over popes; and he succeeded in making the council declare absolutely the contrary, while solemn excommunication was denounced on all persons who should presume to comment upon or interpret its transactions without the special license of the holy see.

The history of the Council of Trent is better known to general readers than that of any other. It met A. D. 1545, and was opened by Paul III., and after many suspensions and much delay it closed its last and busiest session under the pontificate of Paul IV., on December 4, 1563. The council was completely under the control of the pope, his cardinals and Italian priests. The Italians were always able to command a majority, if questions were to be settled by mere majority of votes. But votes were not free; for as the proceedings of the council were managed, the objects of the papal party were effectually secured. The chief aim of the leaders was to counteract the great Reformation which had commenced in Germany, and which was spreading over Europe. Some gross abuses were no doubt corrected; and with a view to improve the character of the clergy, who had become exceedingly demoralized,

a system of government was devised which it was hoped would enable the hierarchy to cope with the Reformed Churches in Germany, France and England. Doctrine was fully discussed, and the canons on that subject were drawn up with great care, the different propositions being stated with minute precision, accompanied with an "anathema" against all who would dare to question or reject them.

Three hundred years rolled on, and the aims of the papal court required the sanction of another council to establish and confirm its policy among "the faithful." Pius IX., who had proclaimed the dogma of the Immaculate Conception of the Virgin Mary, intimated his intention to an assembly of bishops assembled at Rome to call another council. This he did in an allocution delivered on June, 1867, and the bishops replied on June 1, 1867, expressing their joy at the wisdom and courage of the pope in summoning another œcumenical assembly. The call was issued by an encyclical dated in the twenty-third year of his pontificate, on June 29th (the feast of St. Peter and St. Paul), A. D. 1868. The call produced great excitement all over Europe, and it was fondly hoped that as the Council of Trent had aimed at crushing the Reformation of the sixteenth century, so the approaching assembly would succeed in overthrowing the dangerous and presumptuous ideas of the present age. Some even hoped that, while infidelity would be eradicated, the long-separated parts of the Church would again be brought together and firmly cemented. For this end the pope issued two letters, addressed to the Greek schismatics and the different sects of Protestants, in the month of September, A. D. 1868, inviting them to return to the only sheepfold of Christ for the salvation of their souls. The Eastern patriarchs despised and rejected the invitation, and the different Protestant churches either ignored it or in respectful terms reasserted their position. Among the Protestant bodies that declined were the pastors of Geneva, the Hungarian Lutherans, the Presbyterians of the United States, the branch of the Evangelical Alliance at Paris, and two associations in Berlin and Stuttgart; and the Rev. Dr. Cumming of London offered to attend provided he were allowed to state the reasons for the separation of Protestants from the Church of Rome, to which he received a reply that such a course would be incompatible with the fact that the infallibility and supremacy of the Roman Church had long since been established. The Vatican Council, therefore, turned out as the assembly at Trent had done, to be merely a Roman council, and the result showed that, instead of the reunion of long-separated branches of the Church, another division was to take place by the course adopted on the part of the "Old Catholics," who protested against the course adopted by the leaders of the council, as well as against the conclusion at which the Fathers arrived.

The attendance was larger than that of any former council. The bishops of the Romish Church qualified to sit in a council numbered one thousand and thirty seven. Of this number there were present at the opening of the council seven hundred and nineteen, and this number was afterward increased to seven hundred and sixty-four. Of these, five hundred and forty-one belonged to European countries, eighty-three were from Asia, fourteen came from Africa, one hundred and thirteen were from different places in America, and thirteen represented the isles of Oceania. The council was opened with immense pomp in the

basilica of the Vatican on December 8 (the feast of the Immaculate Conception of the Virgin Mary), A. D. 1869, and it dragged on its existence until October 20, 1870. It was then adjourned till November 11, 1870, when it was postponed indefinitely in consequence of the condition of political affairs in the nations of Europe; and it is probable that as the great point has been settled which was so important in the eyes of Pius IX., the Fathers will never again be brought together.

The members were enjoined to observe the most guarded secrecy, reports were locked up and the world was only to know the results when the court of Rome would publish an official report of the conclusions. Four subjects were proposed for deliberation, viz., faith, discipline, religious orders, and rites which included missions. Special commissions were appointed to consider these subjects, and during the ten months of the council there were only four public sessions. It was soon seen that the management of the council was in the hands of the pope, the cardinals and the Jesuits, who had their own objects to secure by the decree which was sought to be promulgated. Vehement censures were made by many members on the dictation which was exercised toward them, and more than one hundred bishops of different nations signed a protest, declaring that the want of freedom, the management to secure a mere majority vote and the handling of the council would render its decision useless, but the protest was disregarded. There is no doubt but that a large number of eminent men were in the council, but they were either overborne by clamor if they dissented, or they were so "managed" that their arguments were not permitted to produce any effect, and the pope was permitted to see the great aim of his life realized.

The Council of the Vatican has, by its decree of papal supremacy and infallibility, settled the internal strife which for ages prevailed in the Church between Ultramontanism and Gallicanism. The principal authority has now been recognized and ratified. The episcopate has been divested of its powers and left at the feet of the papacy. Papal absolutism is now complete, and the party in the Church that can now manipulate the pope for its own policy is supreme. Papal infallibility had been denied by many, doubted by some and admitted by others, but now it is ratified under an anathema as a binding article of faith.

It only remains, in closing this narrative, that the terms of the decision of the council on infallibility should be given, so that the reader may judge for himself what the council did really proclaim, and why the decree was required. On the dogmatic constitution of the Church, after a preface, four chapters follow. The first asserts the "institution of the apostolic primacy in blessed Peter;" the second treats of the "perpetuity of the primacy;" the third expounds the "power and nature of the primacy of the Roman pontiff;" and then follows in chapter iv. the DECREE as follows:

"Moreover, that the supreme power of teaching

is also included in the apostolic primacy, which the Roman pontiff, as the successor of Peter, prince of the apostles, possesses over the whole Church, this holy see has always held, the perpetual practice of the Church confirms, and œcumenical councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession. The first condition of salvation is to keep the rule of the true faith, and because the sentence of our Lord Jesus Christ cannot be passed by, who said: 'Thou art Peter, and upon this rock I will build my Church,' these things which have been said are approved by events, because in the apostolic see the Catholic religion and her holy and well-known doctrine has always been kept undefiled. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of that see, we hope that we may deserve to be in the one communion, which the apostolic see preaches, in which is the entire and true solidity of the Christian religion. And with the approval of the second Council of Lyons, the Greeks professed that the holy Roman Church enjoys supreme and full primacy and pre-eminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord himself in the person of blessed Peter, prince or head of the apostles, whose successor the Roman pontiffs; and as the apostolic see is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment. Finally, the Council of Florence defined that the Roman pontiff is the true vicar of Christ, and the head of the whole Church, and the father and teacher of all Christians; and that to him in blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling and governing the whole Church.

"To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it has been received. Therefore the bishops of the whole world, now singly, now assembled in synod, following the long-established custom of churches, and the form of the ancient rule, sent word to this apostolic see of those dangers, especially, which sprang up in matters of faith, that these the losses of faith might be most effectually repaired where the faith cannot fail. And the Roman pontiffs, according to the exigencies of time and circumstances, sometimes assembling œcumenical councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular synods, sometimes by using other helps which divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and apostolic traditions. For the Holy Spirit

was not promised to the successors of Peter, that by his revelation they might make known new doctrine; but by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the apostles. And indeed all the venerable Fathers have embraced, and the holy orthodox doctors have venerated and followed, their apostolic doctrine; knowing most fully that this see of holy Peter remains ever free from all blemish of error, according to the divine promise of the Lord our Saviour made to the prince of his disciples: 'I have prayed for thee that thy faith fail not, and, when thou art converted, confirm thy brethren.'

"This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine, that, the occasion of schism being removed, the whole Church might be kept one, and resting on its foundation, might stand firm against the gates of hell.

"But since in this very age, in which the salutary efficacy of the apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only begotten Son of God vouchsafed to join with the supreme pastoral office.

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion and the salvation of Christian people, the sacred council approving, we teach and define that it is a dogma divinely revealed that the Roman pontiff when he speaks *ex cathedra*—that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter—is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert!—presume to contradict this our definition, let him be anathema.

"Given at Rome in public session solemnly held in the Vatican basilica, in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our pontificate."

To such length has a Roman council gone, thus clothing a mere man with an attribute of the Deity, and this has been done notwithstanding all the decisions of former councils, all the decrees of popes which stand out on the page of history, and which no power on earth can erase, and no dogmatist need attempt to deny.



**A HARMONY OF THE FOUR GOSPELS;**  
OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
<b>PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.</b>						
<i>Time: About thirteen years and a half.</i>						
1.	The Genealogies .....	Jerusalem .....	i. 1-17	.....	iii. 23-38	.....
2.	The birth of John announced to Zacharias.....	Nazareth .....	.....	.....	i. 5-25	.....
3.	The birth of Jesus announced to Mary.....	Juttah? .....	.....	.....	i. 26-38	.....
4.	Mary's visit to Elizabeth, and her song of praise.....	Juttah? .....	.....	.....	i. 39-56	.....
5.	The birth of John the Baptist.....	Nazareth .....	.....	.....	i. 57-80	.....
6.	An angel appears to Joseph.....	Bethlehem .....	i. 18-25	.....	.....	.....
7.	The birth of Jesus.....	Near Bethlehem .....	.....	.....	ii. 1-7	.....
8.	Angelic mission to the shepherds.....	Beth'lem and Jerusalem .....	.....	.....	ii. 8-20	.....
9.	The circumcision of Jesus, and his presentation in the temple.....	Jeru. and Bethlehem .....	.....	.....	ii. 21-38	.....
10.	The visit of the Magi.....	Nazareth .....	ii. 1-12	.....	.....	.....
11.	The flight into Egypt. Herod's cruelty. The return from Egypt to.....	Jerusalem .....	ii. 13-23	.....	ii. 39, 40	.....
12.	At twelve years of age Jesus goes to the passover.....	Jerusalem .....	.....	.....	ii. 41-52	.....
<b>PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.</b>						
<i>Time: About one year; commencing about eighteen years after Sect. 12.</i>						
13.	The Ministry of John the Baptist.....	The Desert. Jordan... ..	iii. 1-12	i. 1-8	iii. 1-18	.....
14.	The baptism of John.....	The Jordan.....	iii. 13-17	i. 9-11	iii. 21-23	.....
15.	The temptation.....	Desert of Judea.....	iv. 1-11	i. 12, 13	iv. 1-13	.....
16.	Testimony of John the Baptist to Jesus.....	Bethabara.....	.....	.....	.....	i. 15-34
17.	Two of John's disciples follow Jesus. Andrew brings Peter to him.....	Bethabara.....	.....	.....	.....	i. 35-42
18.	Jesus returns to Galilee. Philip becomes his disciple, and brings Nathanael.....	Galilee.....	.....	.....	.....	i. 43-51
19.	The marriage at Cana in Galilee. Visit to Capernaum.....	Cana and Capernaum.. ..	.....	.....	.....	ii. 1-12
<b>PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.</b>						
<i>Time: One year.</i>						
20.	Jesus goes to Jerusalem to the passover—drives the traders out of the temple.....	Jerusalem .....	.....	.....	ii. 13-25	.....
21.	Nicodemus visits him at night.....	Jerusalem .....	.....	.....	iii. 1-21	.....
22.	Jesus leaves Jerusalem, but remains in Judea and makes disciples. Further testimony of John the Baptist.....	Enon.....	.....	.....	iii. 22-36	.....
23.	Jesus departs for Galilee after John is cast into prison.....	Galilee.....	iv. 12	i. 14	iv. 1-3	.....
24.	Passing through Samaria, he converses with a woman of Sychar at Jacob's well. Many Samaritans believe on him.....	Samaria.....	.....	.....	iv. 4-42	.....
25.	He arrives in Galilee, and teaches there publicly.....	Galilee.....	iv. 17	i. 14, 15	iv. 14, 15	.....
26.	He comes again to Cana—heals the son of a nobleman lying ill at Capernaum.....	Cana.....	.....	.....	iv. 43-45	.....
27.	Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the Sabbath.....	Nazareth—Capernaum .....	iv. 13-16	.....	iv. 16-31	.....
28.	The call of Peter, Andrew, James and John, and the miraculous draught of fishes.....	Sea of Galilee; near Capernaum .....	iv. 18-22	i. 16-20	v. 1-11	.....
29.	Jesus heals a demoniac in the synagogue.....	Capernaum .....	.....	i. 21-23	iv. 31-37	.....
30.	He heals Peter's wife's mother, and many others.....	Capernaum .....	.....	i. 29-34	iv. 38-41	.....
31.	He makes his first circuit with his disciples throughout.....	Galilee.....	iv. 23-25	i. 35-39	iv. 42-44	.....
32.	He heals a leper. On account of his great popularity he retires to.....	The Desert.....	viii. 2-4	i. 40-45	v. 12-16	.....
33.	He returns to Capernaum. The people flock to him. He heals a paralytic let down through the roof.....	Capernaum.....	ix. 2-8	ii. 1-12	v. 17-26	.....
34.	He calls Matthew to follow him.....	Sea of Galilee.....	ix. 9	ii. 13, 14	v. 27, 28	.....
<b>PART IV.—FROM THE SECOND PASSOVER UNTIL THE THIRD.</b>						
<i>Time: One year.</i>						
35.	Jesus at Jerusalem at the passover; heals an infirm man at the pool of Bethesda on the Sabbath. The Jews seek to kill him.....	Jerusalem—Bethesda.. ..	.....	.....	.....	v. 1-47
36.	The disciples pluck ears of corn on the Sabbath.....	On the way to Galilee. Galilee.....	xii. 1-8	ii. 23-28	vi. 1-5	.....
37.	Healing of a withered hand on the Sabbath.....	.....	xii. 9-14	iii. 1-6	vi. 6-11	.....
38.	Jesus withdraws to the Sea of Galilee, and is followed by great multitudes from the surrounding country. He heals many.....	Sea of Galilee .....	xii. 15-21	iii. 7-12	vi. 12-19	.....
39.	He retires to the mountain, and chooses the twelve; the people follow him.....	Near Capernaum.....	x. 2-4	iii. 13-19	vi. 20-49	.....
40.	The sermon on the mount.....	North of Capernaum.....	v. 1 to viii. 1	.....	vii. 1-10	.....
41.	Healing of a centurion's servant.....	Capernaum .....	viii. 5-13	.....	.....	.....
42.	Jesus raises a widow's son at Nain. His fame spreads through all the neighborhood and in Judea.....	Nain.....	.....	.....	vii. 11-17	.....
43.	John the Baptist in prison sends disciples to Jesus.....	Nain.....	xi. 2-19	.....	vii. 18-35	.....
44.	Jesus upbraids inhabitants of Chorazin, Bethsaida and Capernaum for unbelief.....	Nain.....	xi. 20-30	.....	.....	.....
45.	While sitting at meat with a Pharisee, Jesus is anointed by a penitent woman.....	Capernaum? .....	.....	.....	vii. 36-50	.....
46.	Jesus, with the twelve, makes a second circuit.....	Galilee.....	.....	.....	viii. 1-3	.....
47.	He heals a demoniac. The scribes and Pharisees charge him with being in league with Satan.....	Capernaum.....	.....	.....	xi. 14, 15,	.....
48.	Our Lord's remarks upon their request of a sign.....	Capernaum .....	xii. 22-37	iii. 19-30	17-23	.....
49.	His remark respecting his mother and brethren.....	Capernaum .....	xii. 38-45	.....	xi. 16, 24-36	.....
50.	At a Pharisee's table, he exposes the hypocrisy of the Pharisees and scribes, and denounces woes against them.....	Capernaum .....	xii. 46-50	iii. 31-35	viii. 19-21	.....
51.	He discourses upon hypocrisy, worldliness and unwatchfulness.....	Capernaum .....	.....	.....	xi. 37-54	.....
52.	Our Lord's observations upon the slaughter of certain Galileans. Parable of the barren fig tree.....	Galilee.....	.....	.....	xii. 1-59	.....
53.	A great multitude collect around him, and he addresses them out of a vessel on the lake. Parable of the sower.....	Sea of Galilee.....	xiii. 1-23	iv. 1-25	viii. 4-18	.....

**A HARMONY OF THE FOUR GOSPELS.**

(CONTINUED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
54.	Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the net cast into the sea.....	Sea of Galilee.....	xiii. 24-53	iv. 26-34	viii. 22-25	.....
55.	Jesus crosses the lake with his disciples, and stills a storm.....	Sea of Galilee.....	viii. 18-27	iv. 35-41	viii. 26-40	.....
56.	He casts the devils out of two demoniacs of Gadara.....	S. E. Sea of Galilee.....	viii. 28	v. 1-21	viii. 26-40	.....
57.	The feast at Levi's house, with publicans and sinners.....	Capernaum.....	ix. 10-13	ii. 15-17	v. 29-32	.....
58.	The question of John's disciples respecting fasting, and our Lord's reply.....	Capernaum.....	ix. 14-17	ii. 18-22	v. 33-39	.....
59.	Raising of Jairus's daughter; and healing of a woman with issue of blood.....	Capernaum.....	ix. 18-26	v. 22-43	viii. 41-56	.....
60.	Two blind men healed, and a dumb spirit cast out.....	Capernaum.....	ix. 27-34	.....	.....	.....
61.	Jesus teaches in his own country, and is rejected.....	Nazareth .....	xiii. 54-58	vi. 1-6	ix. 1-6	.....
62.	A third circuit throughout the country. The twelve sent forth.....	Galilee & Capernaum .....	ix. 35 to xi. 1	vi. 6-13	ix. 1-6	.....
63.	Herod supposes Jesus to be John the Baptist, whom he had beheaded.....	.....	xiv. 1-12	vi. 14-29	ix. 7-9	.....
64.	The twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee. He feeds five thousand.....	Sea of Galilee.....	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-14
65.	The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to.....	Gennesaret .....	xiv. 22-36	vi. 45-56	.....	vi. 15-21
66.	The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave. Peter's confession.....	Capernaum.....	.....	.....	.....	vi. 22-71
<b>PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.</b>						
<i>Time: One year, less one week.</i>						
67.	Pharisees and Scribes from Jerusalem object to the disciples' disregarding tradition of elders with respect to washing of hands. Our Lord's reply.....	Capernaum .....	xv. 1-20	vii. 1-23	.....	.....
68.	Jesus goes to borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter.....	Coast Tyre and Sidon .....	xv. 21-28	vii. 24-30	.....	.....
69.	He returns through Decapolis; he heals many and feeds four thousand.....	Sea of Galilee.....	xv. 29-38	vii. 31 to viii. 9	.....	.....
70.	Jesus sends away the people and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign.....	Magdala.....	xv. 39-xvi. 4	viii. 10-12	.....	.....
71.	Jesus again crosses lake. Disciples cautioned against leaven of Pharisees, etc.	Bethsaida .....	xvi. 4-12	viii. 13-21	.....	.....
72.	A blind man healed.....	Bethsaida (Julias).....	.....	viii. 22-26	.....	.....
73.	Jesus goes to the region of Caesarea Philippi. Peter and the other disciples again profess their faith in him.....	Reg. Caesarea Philippi .....	xvi. 13-20	viii. 27-30	ix. 18-21	.....
74.	He foretells his own death and resurrection and the trials of his followers.....	Reg. Caesarea Philippi .....	xvi. 21-28	viii. 31-38	ix. 22-27	.....
75.	Our Lord's transfiguration and subsequent discourse.....	Mount Tabor.....	xvii. 1-13	ix. 2-13	ix. 28-36	.....
76.	Healing of a demoniac, whom the disciples could not heal.....	In the Plain.....	xvii. 14-21	ix. 14-29	ix. 37-43	.....
77.	Jesus again foretells his own death and resurrection.....	Galilee.....	xvii. 22, 23	ix. 30-32	ix. 43-45	.....
78.	The tribute-money miraculously provided.....	Capernaum.....	xvii. 24-27	ix. 33	.....	.....
79.	The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance and brotherly love.....	Capernaum.....	xviii. 1-35	ix. 33-50	ix. 46-50	.....
80.	The seventy instructed and sent out.....	Samaria.....	.....	.....	x. 1-16	.....
81.	Jesus finally leaves Galilee to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive him.....	Galilee to Jerusalem... ..	.....	.....	ix. 51-56	vii. 2-10
82.	Ten lepers cleansed.....	Samaria.....	.....	.....	xvii. 11-19	vii. 11-53
83.	Jesus at Jerusalem at the festival of Tabernacles (about six months after the third passover). He teaches in the temple. Rulers attempt to seize him.....	Jerusalem .....	.....	.....	.....	viii. 1
84.	His judgment is asked on a woman guilty of adultery.....	Jerusalem .....	.....	.....	.....	viii. 2-11
85.	He reproves the unbelieving Jews, and they attempt to stone him.....	Jerusalem .....	.....	.....	x. 25-37	.....
86.	Reply to the question of a lawyer. Parable of the good Samaritan.....	Jerusalem .....	.....	.....	xi. 1-13	.....
87.	The disciples again taught how to pray.....	Near Jerusalem.....	.....	.....	x. 17-24	ix. 1-41
88.	The seventy return, having accomplished their mission.....	Jerusalem .....	.....	.....	.....	x. 1-21
89.	A man born blind is healed on the Sabbath. Questions and objections.....	.....	.....	.....	.....	.....
90.	Jesus in the temple at the festival of Dedication (about three months after the feast of Tabernacles: sect. 83). The Jews seek to seize him; he retires beyond Jordan, and many resort to him.....	.....	.....	.....	.....	x. 22-42
91.	He goes to Bethany and raises Lazarus from the dead.....	Bethany.....	.....	.....	.....	xi. 1-46
92.	The Jewish council determine to put Jesus to death. He retires with his disciples to Ephraim near the wilderness.....	Ephraim.....	.....	.....	.....	xi. 47-54
93.	He withdraws beyond Jordan, and heals an infirm woman on the Sabbath.....	Near Jordan.....	xix. 1, 2	x. 1	xiii. 10-21	.....
94.	He goes through Peraea toward Jerusalem, teaching on his way. Some Pharisees warn him respecting Herod.....	Peraea.....	.....	.....	xiii. 22-35	.....
95.	He dines with a chief Pharisee on the Sabbath, and addresses the guests. Parable of the great supper.....	Journey to Jerusalem.. ..	.....	.....	xiv. 1-24	.....
96.	He teaches the multitude what is required of true disciples.....	.....	.....	.....	xiv. 25-35	.....
97.	Publicans and sinners flock to him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver and the prodigal son.....	.....	.....	.....	.....	xv. 1-32
98.	Parable of the unjust steward.....	.....	.....	.....	.....	xvi. 1-13
99.	The Pharisees reproved. Parable of the rich man and Lazarus.....	.....	.....	.....	.....	xvi. 14-31
100.	Jesus inculcates forbearance, faith and humility.....	.....	.....	.....	.....	xvii. 1-10
101.	Reply to question of Pharisees concerning the coming of the kingdom of God.....	Journey to Jerusalem.. ..	.....	.....	.....	xvii. 20-37
102.	Parables: The importunate widow; the Pharisee and Publican.....	.....	.....	.....	.....	xviii. 1-14
103.	Precepts respecting divorce.....	.....	xix. 3-12	x. 2-12	.....	.....
104.	Jesus receives and blesses little children.....	Peraea.....	xix. 13-15	x. 13-16	xviii. 15-17	.....
105.	The rich young ruler who rejected the terms of discipleship. Parable of the laborers in the vineyard.....	.....	xix. 16-30	x. 17-31	xviii. 18-30	.....
106.	On the way to Jerusalem, Jesus a third time foretells his death and resurrection.....	.....	xx. 1-16	.....	.....	.....
107.	Healing of two blind men near Jericho.....	.....	xx. 17-19	x. 32-34	xviii. 31-34	.....
108.	Visit to Zaccheus.....	Jericho.....	xx. 29-34	x. 46-52	xviii. 35	.....
109.	Parable of the ten servants entrusted with ten pounds.....	.....	.....	.....	xix. 1	.....
110.	Jesus arrives at Bethany six days before the Passover. Those who have come up to the festival inquire after him; and many come to him at Bethany.....	Jericho.....	.....	.....	xix. 2-10	xi. 55-57



## A HARMONY OF THE FOUR GOSPELS.

(CONCLUDED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
	<b>PART VI.—THE LAST PASSOVER WEEK.</b>					
	<i>Time: Seven days.</i>					
111.	<i>First day of the week.</i> Jesus enters Jerusalem publicly, and at night returns to.....	Bethany.....	xxi. 1-11, 14-17	xi. 1-11	xix. 29-44	xii. 12-19
112.	<i>Second day of the week.</i> He goes into Jerusalem; on his way curses the barren fig tree; expels the traders from the temple; and in the evening returns again to.....	Bethany.....	xxi. 12, 18, 19, 20-22	xi. 12-19, 20-26	xix. 45, 46	
113.	<i>Third day of the week.</i> He again goes into the city in the morning, passing by the withered fig tree.....	Jerusalem.....	xxi. 23-46	xi. 27-33	xx. 1-19	
114.	He teaches in the temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen.....	Jerusalem.....	xxii. 1-14	xii. 1-12	xxi. 37, 38	
115.	Parable of the marriage feast.....	Jerusalem.....	xxii. 15-22	xii. 13-17	xx. 20-26	
116.	Insidious question of the Pharisees and Herodians concerning payment of tribute to Caesar.....	Jerusalem.....	xxii. 23-33	xii. 18-27	xx. 27-40	
117.	Question of the Sadducees respecting the resurrection.....	Jerusalem.....	xxii. 34-40	xii. 28-34		
118.	A lawyer questions Jesus. The two great commandments.....	Jerusalem.....	xxii. 41-46	xii. 35-37	xx. 41-44	
119.	Our Lord's question respecting the Son of David.....	Jerusalem.....	xxiii. 1-39	xii. 38-40	xx. 45, 47	
120.	Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem.....	Jerusalem.....		xii. 41-44	xxi. 1-4	
121.	The widow's offering to the temple treasury.....	Jerusalem.....				xii. 20-50
122.	Certain Greeks desire to see Jesus. The unbelief of the Jews.....	Jerusalem.....				
123.	Jesus leaves the temple; and on the Mount of Olives, on his way to Bethany, foretells its destruction and the overthrow of the Jewish state.....	Mt. of Olives.....	xxiv. 1-42	xiii. 1-37	xxi. 5-36	
124.	He proceeds to speak of his final coming to judgment. Parables of the ten virgins and the five talents.....		xxiv. 43-51			
125.	<i>Fourth day of the week (beginning at sunset).</i> The rulers conspire to seize Jesus secretly and put him to death. At a supper at Bethany he is anointed by Mary. Judas lays his plan of treachery, Jesus remaining at Bethany this day.....		xxv. 1-46			
126.	<i>Fifth day of the week.</i> Jesus sends two disciples to the city to make preparation for the passover, and himself repairs thither in the afternoon.....	Bethany.....	xxvi. 1-16	xiv. 1-11	xxii. 1-6	xii. 2-8
127.	<i>Sixth day of the week (beginning at sunset).</i> Jesus celebrates the paschal supper with the twelve. They contend who shall be the greatest.....		xxvi. 17-19	xiv. 12-16	xxii. 7-13	
128.	Jesus washes his disciples' feet.....	Jerusalem.....	xxvi. 20	xiv. 17	xxii. 14-18, 24-30	
129.	He foretells his betrayal, and points out the traitor. Judas withdraws.....	Jerusalem.....	xxvi. 21-25	xiv. 18-21	xxii. 21-23	xiii. 1-20
130.	He foretells the fall of Peter and the dispersion of the twelve.....	Jerusalem.....	xxvi. 31-35	xiv. 27-31	xxii. 31-38	xiii. 21-35
131.	He institutes the Lord's Supper.....	Jerusalem.....	xxvi. 26-29	xiv. 22-25	xxii. 19-20	xiii. 36-38
132.	Our Lord's valedictory address to his disciples and his intercessory prayer.....	Jerusalem.....	xxvi. 30	xiv. 26, 32-42	xxii. 39-46	xiv. 1 to xvii. 20
133.	His agony in.....	Gethsemane.....	xxvi. 36-46			
134.	He is betrayed and made prisoner.....					
135.	He is brought before the high-priest in the night. Peter thrice denies him.....	Jerusalem.....	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 1
136.	In the morning he is brought before the high-priest and the council. He declares himself to be the Christ; is condemned and mocked.....	Jerusalem.....	xxvi. 57, 58, 69-75	xiv. 53, 54, 66-72	xxii. 54-62	xviii. 2-12, 13-18, 25-27
137.	Chief priests and rulers take him before Pilate to obtain his crucifixion.....	Jerusalem.....	xxvi. 59-68	xiv. 55-65	xxii. 63-71	xviii. 19-24
138.	Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate.....	Jerusalem.....	xxvii. 1, 2, 11-14	xv. 1-5	xxiii. 1-5	xviii. 28-38
139.	Pilate seeks to release him, but finally delivers him up to be crucified. He is scourged and mocked.....	Jerusalem.....			xxiii. 6-12	xviii. 39 to xxiii. 13-25
140.	Judas repents and hangs himself.....	Jerusalem.....	xxvii. 15-30	xv. 6-19		xix. 1-6
141.	Jesus is led away to be crucified.....	Jerusalem.....	xxvii. 3-10		xxiii. 26-33	xix. 16, 17
142.	The crucifixion.....	Jerusalem.....	xxvii. 31-34	xv. 20-23	xxiii. 33-43	xix. 18-27
143.	Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion.....	Calvary.....	xxvii. 35-44	xv. 24-32		xix. 28-30
144.	The taking down of the body from the cross. The burial in.....	Joseph's Tomb.....	xxvii. 45-56	xv. 33-41	xxiii. 44-49	xix. 31-42
145.	<i>Seventh day of the week.</i> The guard set at the sepulchre.....		xxvii. 57-61, 62-66	xv. 42-47		
	<b>PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION.</b>					
	<i>Time: Forty days.</i>					
146.	<i>First day of the week.</i> The resurrection.....	Jerusalem.....	xxviii. 2-4	xvi. 1		
147.	Visit of the women to the sepulchre. Mary Magdalene returns.....		xxviii. 1	xvi. 2-4	xxiv. 1-3	xx. 1, 2
148.	Vision of angels at the sepulchre.....		xxviii. 5-7	xvi. 5-7	xxiv. 4-8	
149.	The women return to the city. Jesus meets them.....		xxviii. 8-10	xvi. 8	xxiv. 9-11	
150.	Peter and John run to the sepulchre.....				xxiv. 12	
151.	Our Lord is seen by Mary Magdalene at the sepulchre.....			xvi. 9-11		xx. 3-10
152.	Report of the guard on returning into the city.....		xxviii. 11-15			xx. 11-18
153.	Our Lord is seen by Peter; then by two disciples on the way to Emmaus. 1 Cor. xv. 5.....			xvi. 12, 13	xxiv. 13-35	
154.	<i>Evening following the first day of the week.</i> He appears to the apostles, Thomas being absent.....	Jerusalem.....		xvi. 14	xxiv. 36-49	xx. 19-23
155.	<i>Evening following the first day of the next week.</i> He appears to them again, Thomas being present.....	Jerusalem.....				xx. 24-29
156.	The apostles go to Galilee. Jesus shows himself to nine of them at the Sea of Tiberias.....	Sea of Galilee.....	xxviii. 16			xxi. 1-24
157.	He meets five hundred on a mountain in Galilee.....	Jerusalem.....	xxviii. 16-20	xvi. 15-18		
158.	He is seen by James, and then by all the apostles. Acts i. 3-8; 1 Cor. xv. 7					
159.	He ascends into heaven.....	Bethany.....		xvi. 19, 20	xxiv. 50-53	

## AIDS FOR SOCIAL AND PRIVATE PRAYER.

TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.	TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.
	<b>ADORATION.</b>		<b>INTERCESSION.</b>
Jer. x. 6.....	Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might; who would not fear thee, O King of nations?	Ps. lxvii. 3....	Let the people praise thee, O God; let all the people praise thee.
Ps. cxlv. 10....	All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.	Ps. vii. 9.....	Oh let the wickedness of the wicked come to an end; but establish the just.
Ps. xviii. 1, 2.	I love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.	Eph. vi. 24....	Grace be with all them that love our Lord Jesus Christ in sincerity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.
Ps. lxii. 1.....	Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation; he is my defence, I shall not be greatly moved.	Isa. lxiv. 1....	O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.
Ps. lvii. 11....	Be thou exalted, O God, above the heavens; let thy glory be above all the earth.	Ps. xliii. 3....	O send out thy light and thy truth.
	<b>CONFESSION.</b>		<b>THANKSGIVING.</b>
Dan. ix. 5.....	We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.	Ps. cvii. 15....	Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
I John i. 8....	If we say we have no sin, we deceive ourselves, and the truth is not in us.	Ps. cxiii. 2....	Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. Who is like unto the Lord our God, who dwelleth on high, who humbled himself to behold the things that are in heaven and in the earth?
Isa. lxiv. 6....	We are all as an unclean thing. I acknowledge my transgression, and my sin is ever before me. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. O wretched man that I am, who shall deliver me from the body of this death?	1 Pet. i. 3....	Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.
Job xi. 4.....	Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.	Eph. i. 3.....	Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.
	<b>SUPPLICATION.</b>	Ps. lxxii. 13..	Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen.
Ps. lxvii. 1....	God be merciful unto us, and bless us; and cause his face to shine upon us.	Ps. xl. 5.....	Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.
Ps. lxxxv. 7....	Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation.	Ps. cxxxix. 17.	How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand: when I awake I am still with thee.
Luke xviii. 13.	God be merciful to me, a sinner.	Ps. ciii. 1.....	Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases. Who redeemeth thy life from destruction: who redeemeth thee with loving-kindness and tender mercies.
Ps. li. 1.....	Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies, blot out my transgressions. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.	Ps. cxvi. 12....	What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord.
Ps. cxxxix. 23.	Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.	Ps. cxlv. 10....	All thy works shall praise thee, O Lord, and thy saints shall bless thee.
Ps. xxv. 4, 5...	Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord. Cast me not away from thy presence: and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. O Lord, open thou my lips; and my mouth shall show forth thy praise.		<b>DEDICATION.</b>
Ps. exix. 18....	Open thou mine eyes, that I may behold wondrous things out of thy law. Hear my voice according unto thy loving-kindness: O Lord, quicken me according to thy judgment. Let my soul live, and it shall praise thee; and let thy judgments help me.	Isa. xxvi. 13.	O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.
Prov. xxx. 8...	Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.	Isa. lxiii. 19..	We are thine.
Ps. xxxix. 4....	Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.	Ps. cxvi. 9, 16.	I will walk before the Lord in the land of the living. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds.
		1 Tim. i. 17...	Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.
		Rom. xvi. 27.	To God, only wise, be glory, through Jesus Christ, for ever. Amen.

## A PLAN FOR READING THE BIBLE THROUGH WITHIN A YEAR.

Various tables have been constructed for this object, but generally they are confused and difficult to be carried out. Perhaps the following is one of the simplest arrangements that could be adopted:

If the one hundred and nineteenth Psalm be reckoned as eleven chapters (i. e., two parts for a chapter), then all the chapters in the Old Testament will number nine hundred and thirty-nine (939). In the New Testament there are two hundred and sixty chapters (260). Now, if the Lord's Days, or fifty-two Sabbaths, be devoted to the New Testament, five chapters daily would include the whole book (i. e.,  $52 \times 5 = 260$ ). Reading three chapters daily, on the other days of the week, or during three hundred and thirteen days (i. e.,  $313 \times 3 = 939$ ), would exactly make nine hundred and thirty-nine, the number of chapters contained in the Old Testament. It is obvious that if the Old and New Testaments be read

through consecutively from day to day, the same object will be accomplished by reading five chapters on the Lord's Days, and three on each of the other days of the week, still remembering to take two parts of the one hundred and nineteenth Psalm as a chapter.

During leap years, the extra day may be provided for by the division of some of the long chapters, as judgment would direct; so as to have a portion for the last day of February.

It is obvious that such a mode of reading the Word of God may become very unprofitable, as quantity might come to be the chief object, instead of that thoughtful comparison of passage with passage, and that lengthened and prayerful examination of difficult portions, which alone can enable the Christian reader to profit by THE WORD.



## THE SON OF GOD, JESUS CHRIST OUR LORD:

NAMES, TITLES AND APPELLATIONS IN THE OLD AND NEW TESTAMENTS.

THE NAME.	TEXT.	THE NAME.	TEXT.	THE NAME.	TEXT.
<b>I.—THOU ART THE CHRIST, THE SON OF THE LIVING GOD.</b>	Matt. xvi. 16.	The Beginning. The Beginning and the Ending. The Alpha and the Omega. The First and the Last. The Life. That Eternal Life which was with the Father. He that liveth.	Col. i. 13. Rev. i. 8. Rev. i. 17. 1 John i. 2. 1 John v. 20. 1 John i. 2. Rev. i. 18.	Anointed.  Christ, the Lord. The Lord Christ. The Christ of God. The Lord's Christ. The Christ, the Son of the Blessed. The Christ, the Saviour of the World.	Ps. ii. 2; Acts iv. 27. Luke ii. 11. Col. iii. 24. Luke ix. 20. Luke ii. 26. Mark xiv. 61. John iv. 42.
The Son. The Son of God. The Son of the living God. His only begotten Son. The only begotten Son of God. The Son of the Father. The only begotten of the Father. The only begotten Son, which is in the bosom of the Father. The first-born of every creature. His own Son. A Son given. One Son (His well-beloved). My Son. His dear Son (or the Son of his love). The Son of the Highest. The Son of the Blessed. Secret. Wonderful.	1 John iv. 14. John i. 34. Matt. xvi. 16. John iii. 16. John iii. 18. 2 John iii. John i. 14. John i. 18. Col. i. 15. Rom. viii. 32. Isa. ix. 6. Mark xii. 6. Ps. ii. 7. Col. i. 13. Luke i. 32. Mark xiv. 61. Judg. xiii. 18. Isa. ix. 6.	V.—NO MAN HATH SEEN GOD AT ANY TIME; HE HATH DECLARED HIM.	John i. 18.	IX.—WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, RICHES, WISDOM, STRENGTH, HONOR, GLORY AND BLESSING.	Rev. v. 12.
TESTIMONY BORNE TO THE SON BY THE FATHER, BY JESUS HIMSELF, BY THE SPIRIT, BY ANGELS, SAINTS, MEN AND DEVILS.		The Word. The Word was with God. The Word was God. The Word of God. The Word of Life. The Word was made flesh. The Image of God. The Image of the Invisible God. The Express Image of his Person. The Brightness of his Glory. Wisdom. The Wisdom of God. The Power of God. My Messenger. The Messenger of the Covenant. The Angel of Jehovah. The Angel of God.  The Angel of his presence.	John i. 1. John i. 1. John i. 1. Rev. xix. 13. 1 John i. 1. John i. 14. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. Heb. i. 3. Prov. viii. 12, 22. 1 Cor. i. 24. 1 Cor. i. 24. Isa. xlii. 19. Mal. iii. 1. Gen. xxii. 15. Gen. xxxi. 11. 13; Ex. xix. 19. Isa. lxiii. 9.	The Lamb of God. A Lamb without blemish and without spot. The Lamb that was slain. A Lamb as it had been slain. The Lamb in the midst of the Throne. The bridegroom.  The Lamb (the Temple of the City). The Lamb (the Light of the City). The Lamb (the overcomer).	John i. 29. 1 Pet. i. 19. Rev. v. 12. Rev. v. 6. Rev. vii. 17. Rev. xxi. 9. Rev. xxi. 22. Rev. xxii. 23. Rev. xxii. 14.
				X.—I WILL SET UP ONE SHEPHERD OVER THEM, AND HE SHALL FEED THEM.	Ezek. xxxiv. 23.
				One Shepherd. Jehovah's Shepherd. The Shepherd of the Sheep. The Way. The Door of the Sheep. The Shepherd of Israel. The Shepherd and Bishop of Souls. The Good Shepherd (that laid down His Life). The Great Shepherd (that was brought again from the dead). The Chief Shepherd (that shall again appear).	John x. 16. Zech. xiii. 7. Heb. xiii. 20. John xiv. 6. John x. 7. Ezek. xxxiv. 23. 1 Pet. ii. 25. John x. 11.
				XI.—THE TREE OF LIFE, IN THE MIDST OF THE PARADISE OF GOD.	Rev. ii. 7.
				The Root of Jesse. The Root of David. The Root and Offspring of David. A Rod out of the stem of Jesse A Branch out of his roots. The Branch. The Branch of the Lord. The Branch of Righteousness. A Righteous Branch. The Branch strong for Thyself. The Vine. The True Vine. The Tree of Life. The Corn of Wheat. The Bread of God. The True Bread from Heaven. The Bread which came down from Heaven. The Bread which cometh down from Heaven. The Bread of Life. The Living Bread. The Hidden Manna. A Plant of Renown. The Rose of Sharon. The Lily of the Valleys. A Bundle of Myrrh. A Cluster of Camphire.	Isa. xl. 10. Rev. v. 5. Rev. xxii. 16. Isa. xl. 1. Isa. xl. 1. Zech. vi. 12. Isa. iv. 2. Jer. xxxiii. 15. Jer. xxiii. 5. Ps. lxxx. 15. John xv. 5. John xv. 1. Rev. ii. 7. John xii. 24. John vi. 33. John vi. 32. John vi. 41. John vi. 50. John vi. 55. John vi. 51. Rev. ii. 17. Ezek. xxxiv. 29. Song Sol. ii. 1. Song Sol. ii. 13. Song Sol. i. 14.
<b>II.—UNTO THE SON HE SAITH, THY THRONE, O GOD, IS FOR EVER AND EVER.</b>	Heb. i. 8.	God.	John i. 1; Matt. i. 23; Isa. xli. 3.	XII.—I AM THE LIGHT OF THE WORLD; HE THAT FOLLOWETH ME SHALL HAVE THE LIGHT OF LIFE.	John viii. 12.
Thy throne, O God, is for ever and ever. The Mighty God. The Everlasting God. The True God. My Lord and my God. God my Saviour. Over all, God blessed for ever, amen. The God of the whole earth. God manifest in the flesh. Our God and Saviour. The Great God and our Saviour, Jesus Christ. Emanuel, God with us. The God of Abraham, The God of Isaac, The God of Jacob. The Highest.	John i. 1; Matt. i. 23; Isa. xli. 3. Heb. i. 8. Isa. ix. 6. Isa. xl. 28. 1 John v. 20. John xx. 28. Luke i. 47. Rom. ix. 5. Isa. liv. 5. 1 Tim. iii. 16. 2 Pet. i. 1. Tit. ii. 13. Matt. i. 23. Ex. iii. 2, 6. Luke i. 76.	VII.—LO, I COME, TO DO THY WILL, O GOD.	Heb. x. 9.	XIII.—THE NAME OF THE LORD IS A STRONG TOWER.	Prov. xviii. 10.
III.—BEFORE ABRAHAM WAS, I AM. HOLY, HOLY, HOLY IS JEHOVAH OF HOSTS.	John viii. 58. Isa. vi. 3.	Jehovah. The Lord Jehovah. Jehovah my God. Jehovah of Hosts.  Jehovah, God of Hosts.  The King, Jehovah of hosts. The Strong and Mighty Jehovah. Jehovah, mighty in battle. The Man, Jehovah's Fellow. Jehovah-tsdkenu (the Lord our righteousness). The Lord.  The Lord of Glory. The Same.  I am.  I am (before Abraham was). I am (whom they sought to kill). I am (the Son of Man lifted up). I am (the Resurrection and the Life).	Isa. xl. 3. Isa. xl. 10. Zech. xiv. 5. Isa. vi. 3; John xii. 41. Hos. xii. 4, 5. Gen. xxxii. 24. Isa. vi. 5. Ps. xxiv. 8. Ps. xxiv. 8. Zech. xiii. 7. Jer. xxiii. 6. Rom. x. 13. Joel ii. 32. 1 Cor. ii. 8. Heb. i. 12; Ps. cii. 27. Ex. xiii. 14; John viii. 24. John viii. 58. John xviii. 5, 6. John viii. 28. John xi. 25.	VIII.—GOD HATH GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME.	Phil. ii. 9, 10.
IV.—HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST.	Col. i. 17.	Jesus. Jesus Himself. I, Jesus. A Saviour, Jesus. The Saviour of the World. A Saviour, which is Christ the Lord. Jesus Christ. Our Lord Jesus Christ Himself. Jesus, the Christ. Jesus Christ our Lord. Jesus Christ, the Righteous. Jesus Christ, the same yesterday, to-day, and for ever. Jesus of Nazareth. Jesus Christ of Nazareth. Lord Jesus. Christ Jesus. Christ. Messiah, which is called Christ.	Matt. i. 21. Luke xxiv. 15. Rev. xxii. 16. Acts xiii. 23. 1 John iv. 14. Luke ii. 11. Rev. i. 5. Col. i. 2. 2 Thess. ii. 16. Matt. xvi. 20. Rom. v. 21. 1 John ii. 1.  Heb. xii. 8. Acts xxii. 8. Acts iv. 10. Acts vii. 59. 1 Tim. i. 15. Matt. xxiii. 8. John iv. 25.	XIV.—THEY DRANK OF THAT SPIRITUAL ROCK THAT FOLLOWED THEM, AND THAT ROCK WAS CHRIST.	1 Cor. x. 4.
The Almighty, which is, and which was, and which is to come. The Creator of all things. The Upholder of all things. The Everlasting Father (or Father of Eternity).	Rev. i. 8. Col. i. 16. Heb. i. 3. Isa. ix. 6.				

## THE SON OF GOD, JESUS CHRIST OUR LORD:

(CONCLUDED FROM PRECEDING PAGE.)

THE NAME.	TEXT.	THE NAME.	TEXT.	ALLUSIONS, CHARACTERISTICS, ETC.	TEXT.
<b>XIV.—THEY DRANK OF THAT SPIRITUAL ROCK THAT FOLLOWED THEM, AND THAT ROCK WAS CHRIST.</b>	1 Cor. x. 4.	Thine Holy One. The Holy One, and the Just. The Holy One of Israel. The Holy One of God. Holy, Holy, Holy.	Acts ii. 27. Acts iii. 14. Isa. xlix. 7. Mark i. 24. Isa. vi. 3; John xii. 41.	As the Tender Grass by clear shining after rain. As a Tender Plant (to God). As a Root out of a dry ground (to man). As Rain upon the mown grass. As Showers that water the earth. As Rivers of Water in a dry place. As the Shadow of a great Rock in a weary land. As an Outpouring of the Spirit. Fairer than the Children of Men. A glorious high Throne from the beginning is the place of our sanctuary. For a Glorious Throne to his father's house. A Crown of Glory and Beauty. A Stone of Grace. Nail fastened in a sure place. A Brother born for adversity. A Friend that sticketh closer than a brother. His Countenance is as the sun. His Countenance is as Lebanon. Yea, He is altogether lovely. This is my Beloved and my Friend.	2 Sam. xxiii. 4. Isa. liii. 2. Ps. lxxii. 6.  Isa. xxxii. 2. Song Sol. i. 3. Ps. xiv. 2.  Jer. xvii. 12. Isa. xxxix. 27. Isa. xlii. 23. Isa. xxvii. 8. Prov. xvii. 8. Isa. xxii. 17. Prov. xviii. 24. Prov. xvii. 17. Rev. i. 16. Song Sol. v. 15.
<b>XV.—OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST.</b>	1 Cor. iii. 11.	<b>XX.—THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE.</b>	Col. i. 18.	CONSIDER HIM.	Phil. ii. 8.
The Rock. My Strong Rock. The Rock of Ages. The Rock that is higher than I. My Rock and my Fortress. The Rock of my Strength. The Rock of my Refuge. A Rock of Habitation. The Rock of my Heart. The Rock of my Salvation. My Rock and my Redeemer. That Spiritual Rock. The Rock that followed them. A Shadow from the Heat.	Matt. xvi. 18. Ps. xxxi. 2. Isa. xxvi. 4. Ps. lxi. 2. Ps. xxxi. 3. Ps. lxi. 7. Ps. xciv. 22. Ps. lxxii. 3. Ps. lxxiii. 26. Ps. xix. 14. 1 Cor. x. 4. 1 Cor. x. 4. Isa. xxv. 4.	The Beginning of the Creation of God. My First Born. The First Begotten from the dead. The First Begotten of the dead. The First Born among many Brethren. The Firstfruits of them that slept. The Last Adam. The Resurrection. A Quickening Spirit. The Head (even Christ). The Head of the Body the Church. The Head over all things to the Church. The Head of every Man. The Head of all Principality and Power.	Rev. iii. 14. Ps. lxxix. 27. Col. i. 18. Rev. i. 5. Rom. viii. 29. 1 Cor. xv. 20. 1 Cor. xv. 45. John xi. 25. 1 Cor. xv. 45. Eph. i. 15. Col. i. 18. Eph. i. 22. 1 Cor. xi. 3. Col. ii. 10.	He was Obedient. He was Meek, Lowly. He was Guileless. He was Tempted. He was Oppressed. He was Despised. He was Rejected. He was Betrayed. He was Condemned. He was Reviled. He was Scourged. He was Mocked. He was Wounded. He was Bruised. He was Stricken. He was Smitten. He was Crucified. He was Forsaken. He is Merciful. He is Faithful. He is Holy, Harmless. He is Undeified. He is Separate. He is Perfect. He is Glorious. He is Mighty. He is Justified. He is Exalted. He is Risen. He is Glorified.	Phil. ii. 8. Matt. xi. 29. 1 Pet. ii. 22. Heb. iv. 15. Isa. liii. 7. Isa. liii. 3. Matt. xxvii. 3. Mark xiv. 64. 1 Pet. ii. 23. John xix. 1. Matt. xxvii. 29. Isa. liii. 5. Isa. liii. 4. Isa. liii. 4. Matt. xxvii. 35. Ps. xxii. 1. Heb. ii. 17. Heb. ii. 17. Heb. vii. 26. Heb. v. 9. Isa. xlii. 1. 1 Tim. iii. 16. Acts ii. 33. Luke xxiv. 6. Acts iii. 13.
<b>XVI.—IN HIS TEMPLE EVERY WHIT OF IT UTTERETH HIS GLORY.</b>	Ps. xxix. 9.	<b>XXI.—GIRD THY SWORD UPON THY THIGH, O MOST MIGHTY, WITH THY GLORY AND THY MAJESTY.</b>	Ps. xlv. 3.	<b>XXII.—ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH.</b>	Matt. xxviii. 18.
The Temple. A Sanctuary. The Minister of the Sanctuary and of the True Tabernacle. Minister of the Circumcision. The Veil (His flesh). The Altar. The Offering. The Offering. A Ransom (His life). The Lamb. The Lamb Slain. Within the Veil. The Forerunner (for us entered, even Jesus). The Mercy-seat (or Propitiation). The Priest. The High Priest. The Great High Priest. The Mediator. The Daysman. The Interpreter. The Intercessor. The Advocate. The Surety.	Rev. xxi. 22. Isa. viii. 14. Heb. viii. 2. Rom. xv. 8. Heb. x. 20. Heb. xiii. 10. Heb. vii. 27. Eph. v. 2. Eph. v. 2. Mark x. 49. Rev. vii. 9. Rev. xiii. 8. Heb. vi. 20. Rom. iii. 25. Heb. v. 6. Heb. iii. 1. Heb. iv. 14. 1 Tim. ii. 5. Job xxxiii. 23. Heb. vii. 25. 1 John ii. 1. Heb. vii. 22.	The Captain of the Host of the Lord. The Captain of Salvation. The Author and Finisher of Faith. A Leader. A Commander. A Ruler. The Deliverer. The Lion of the Tribe of Judah. An Ensign of the People. The Chiefest among Ten Thousand (in an army). A Polished Shaft. The Shield.	Josh. v. 14. Heb. ii. 10. Heb. xii. 2. Isa. iv. 4. Isa. iv. 4. Mic. v. 2. 1 Pet. ii. 6. Rom. xi. 26. Rev. v. 5. Isa. xi. 10. Song Sol. v. 10. Isa. xlix. 2. Ps. lxxxiv. 9.	<b>XXIII.—HIM HATH GOD EXALTED TO BE A PRINCE AND A SAVIOUR.</b>	Acts v. 31.
<b>XVII.—A GIFT IS AS A PRECIOUS STONE IN THE EYES OF HIM THAT HATH IT; WHITHERSOEVER IT TURNETH, IT PROSPERETH.</b>	Prov. xvii. 8.	<b>XXIV.—HE SHALL REIGN FOR EVER AND EVER.</b>	John iv. 10; iii. 16.	<b>XXV.—HE SHALL REIGN FOR EVER AND EVER.</b>	Rev. xi. 15.
The Gift of God.  His Unspokeable Gift. My Beloved, in whom my soul is well pleased. Mine Elect, in whom my soul delighteth. The Holy Child Jesus. The Chosen of God. The Salvation of God. The Salvation of the daughter of Zion. The Redeemer. The Shiloh (Peace-Maker). The Consolation of Israel. The Blessed. The Most Blessed for ever.	John xii. 35. John i. 9. Isa. ix. 2. John xli. 46. John viii. 12. John i. 4. Luke ii. 32. Isa. xlii. 6. Num. xxiv. 17. Rev. ii. 28. Rev. xxii. 16. 2 Pet. i. 19. Luke i. 78. Mal. iv. 2.	The Judge. The Righteous Judge. The King. The King of Kings. The King of the Living. A Sceptre (out of Israel). The King's Son. David their King. The King of Israel. The King of the daughter of Zion. The King of the Jews (born).  The King of the Jews (crucified). The King of Saints, or King of Nations. King over all the Earth. The King of Righteousness. The King of Peace. The King of Glory. The King in his beauty. He sitteth King for ever. Crowned with a Crown of Thorns. Crowned with a Crown of Glory and Honor. Crowned with a Crown of Pure Gold. Crowned with many Crowns.	Acts xvii. 31. 2 Tim. iv. 8. Zech. xiv. 10. Rev. xix. 16. Num. xxiv. 17. Ps. lxxii. 3. Jer. xxx. 9. John i. 49. John xii. 15. Matt. ii. 2. Matt. xx. 2. John xix. 19. Rev. xv. 3. Zech. xiv. 4, 5, 9. Heb. vii. 2. Heb. vii. 2. Ps. xxiv. 10. Isa. xxxiii. 17. Ps. xxix. 10. John xii. 2. Heb. ii. 9. Ps. xxi. 3. Rev. xix. 12.	My Maker, Husband. My Well-beloved. My Saviour. My Hope. My Brother. My Portion. My Helper. My Physician. My Head. My Refiner. My Purifier. My Lord, Master. My Servant. My Example. My Teacher. My Shepherd. My Keeper. My Feeder. My Leader. My Restorer. My Resting Place. My Meat (His flesh). My Drink (His blood). My Passover. My Peace. My Wisdom. My Righteousness. My Sanctification. My Redemption. My All and in All.	Isa. liv. 5. Song Sol. i. 13. 2 Pet. iii. 18. 1 Tim. i. 1. Mark iii. 35. Jer. x. 16. Heb. xii. 6. Jer. vii. 22. Isa. ix. 11. Mal. iii. 3. Mal. iii. 3. John xiii. 13. Luke xli. 37. John xiii. 15. John xli. 2. Ps. xxiii. 1. John xli. 12. Ezek. xxxiv. 23. Isa. xl. 11. Ps. xxiii. 3. Jer. i. 6. John vi. 55. John vi. 55. 1 Cor. v. 7. Eph. ii. 14. 1 Cor. i. 30. 1 Cor. i. 30. 1 Cor. i. 30. Col. iii. 11.
<b>XVIII.—WHO WAS FAITHFUL TO HIM THAT APPOINTED HIM.</b>	Heb. iii. 2.	<b>XXVI.—HE SHALL REIGN FOR EVER AND EVER.</b>	John xiv. 6. Rev. xix. 11. Isa. xlii. 6. Heb. ix. 16, 17. Rev. i. 5. Rev. iii. 14. Isa. lv. 4. Rev. iii. 14.	<b>XXVII.—HE SHALL REIGN FOR EVER AND EVER.</b>	Isa. ix. 6.
The Truth. The Faithful and True. A Covenant of the People. The Testator or Co-covenantor. The Faithful Witness. The Faithful and True Witness. A Witness to the People. The Amen.	John xiv. 6. Rev. xix. 11. Isa. xlii. 6. Heb. ix. 16, 17. Rev. i. 5. Rev. iii. 14. Isa. lv. 4. Rev. iii. 14.	<b>XXVIII.—HE THAT IS HOLY, HE THAT IS TRUE.</b>	Rev. iii. 7.	<b>XXIX.—HE THAT IS HOLY, HE THAT IS TRUE.</b>	1 Pet. iii. 18. Acts vi. 52.
The Just. The Just One.	1 Pet. iii. 18. Acts vi. 52.				



## THE PARABLES SPOKEN BY OUR LORD JESUS CHRIST.

WITH THE LESSON WE SHOULD LEARN FROM EACH.

ORDER.	WHERE SPOKEN.	THE ILLUSTRATION USED.	THE LESSON WE SHOULD LEARN.	TEXTS, WHERE RECORDED.
I.	Galilee.....	The Mote and the Beam in the Eye.....	That we should Judge Ourselves instead of presuming to Judge Others.....	Luke vi. 37-41.
II.	Galilee.....	The Builders upon a Rock and upon Sand.....	The Folly of Listening to without Obeying Our Lord's Precepts.....	Matt. vii. 24-27, 14-20;
III.	On a Tour.....	The Two Forgiven Debtors.....	Our Love is in Proportion to our Sense of Forgiveness.....	Luke vi. 48, 49.
IV.	Jerusalem.....	The Temple, if Destroyed, to be Raised up in Three Days.....	A Prophecy of His Resurrection.....	Luke vii. 36-50.
V.	Galilee.....	The Barren Fig Tree.....	Long-Suffering Mercy will be followed by Strict Justice.....	John ii. 19-22.
VI.	Sea of Galilee.....	The Sower on Wayside, Stony places, among Thorns and upon Good Ground.....	Our Heart must be Right in order that the Seed may be Productive.....	Luke xiii. 6-9.
VII.	Sea of Galilee.....	The Wheat and the Tares.....	Children of God and of the Devil in the Church until the Judgment, when the latter shall be burned.....	Matt. xiii. 3-8, 18-23;
VIII.	Sea of Galilee.....	The Seed Sown.....	The Secrecy of God's Working in the Heart.....	Mark iv. 1-9, 14-20;
IX.	Sea of Galilee.....	The Mustard Seed.....	The Wonderful Growth of Christ's Church.....	Luke vii. 5-8, 11-15.
X.	Sea of Galilee.....	The Leaven Hidden in the Meal.....	1. The Church Spreading through the World; 2. The Effect of Christ's Doctrines and Spirit on the Individual Christian.....	Matt. xiii. 24-30, 36-43.
XI.	Sea of Galilee.....	The Treasure buried in the Field.....	The Inestimable Value of Christ and His Blessings compared with Worldly Possessions.....	Mark iv. 26-29.
XII.	Sea of Galilee.....	The Merchant Seeking till he finds one Pearl of Great Price.....	The Importance of Seeking and Securing, at cost of any Sacrifice, Christ and His Grace.....	Mark iv. 30-32; Matt. xiii. 31, 32; Luke xiii. 18, 19.
XIII.	Sea of Galilee.....	The Drag-Net.....	The Church Gathers in, besides the Sincere, many who will at the Great Day be Cast Out.....	Luke xiii. 20, 21; Matt. xiii. 33.
XIV.	Capernaum.....	The first Parable of the Lost Sheep.....	Our Duty to Seek to Reclaim Backsliders.....	Matt. xiii. 44.
XV.	Capernaum.....	The Debtor forgiven a large Debt Unmerciful to his Fellow-servant who owed him a Small Debt.....	We must Forgive if we would be Forgiven.....	Matt. xiii. 45, 46.
XVI.	Jerusalem.....	The Good Samaritan.....	The Obligation of Christian Love to our Neighbor.....	Matt. xiii. 47-50.
XVII.	Near Jerusalem.....	Taking the Chief Seats at a Wedding.....	Humility.....	Matt. xiii. 47-50.
XVIII.	On a Tour.....	The Friend that Unwillingly Lends at Midnight.....	God will answer Importunate Prayer.....	Matt. xiii. 47-50.
XIX.	Capernaum.....	The Unclean Spirit Returning.....	The State of the Backslider.....	Matt. xiii. 47-50.
XX.	On a Tour.....	The Foolish Rich Man that Trusted in This Life.....	"A Man's Life consisteth not in the Abundance of the Things which he Possesseth,".....	Matt. xiii. 47-50.
XXI.	Jerusalem.....	The Good Shepherd.....	The wonderful Love of Christ. "I know my sheep; I lay down my Life for the Sheep".....	Matt. xiii. 47-50.
XXII.	On a Tour.....	The Watchful Servants.....	The Necessity for Constant Watchfulness.....	Matt. xiii. 47-50.
XXIII.	On a Tour.....	The Faithful and Wise Steward.....	The same Lesson reiterated and intensified.....	Matt. xiii. 47-50.
XXIV.	Near Jerusalem.....	The Door Shut.....	The Necessity for Steady Perseverance in the Strait Path.....	Matt. xiii. 47-50.
XXV.	Near Jerusalem.....	The Great Supper.....	God is no Respector of Persons.....	Matt. xiii. 47-50.
XXVI.	Near Jerusalem.....	Counting the Cost before Building a Tower.....	"Whoever doth not Bear his Cross and Come after me cannot be my Disciple".....	Matt. xiii. 47-50.
XXVII.	Near Jerusalem.....	The King going to War.....	The Joy in Heaven over One Sinner that Repenteth.....	Matt. xiii. 47-50.
XXVIII.	Near Jerusalem.....	Second Parable of the Lost Sheep.....	The same Lesson as the preceding. These two teach the great Object of our Lord's Incarnation—to Save the Lost.....	Matt. xiii. 47-50.
XXIX.	Near Jerusalem.....	The Piece of Money Lost and Found.....	God's Delight in Receiving the Repentant Sinner.....	Matt. xiii. 47-50.
XXX.	Near Jerusalem.....	The Prodigal Son.....	The Right Use of Worldly Possessions.....	Matt. xiii. 47-50.
XXXI.	Near Jerusalem.....	The Unjust Steward.....	The Fearful Consequences of Living merely for this World; also, the Doctrine of Future Rewards and Punishments.....	Matt. xiii. 47-50.
XXXII.	Near Jerusalem.....	The Rich Man (Dives) and Lazarus.....	We must not Trust or Glory in our Good Works.....	Matt. xiii. 47-50.
XXXIII.	Near Jerusalem.....	The Servant Serves his Master before he Sups.....	The Duty of Unceasing Earnest Prayer.....	Matt. xiii. 47-50.
XXXIV.	Near Jerusalem.....	The Unjust Judge and Importunate Widow.....	Humble Prayer will be Answered, while that of the Self-Righteous will not.....	Matt. xiii. 47-50.
XXXV.	Near Jerusalem.....	The Pharisee and Publican.....	God's Equity even in placing "the First Last and the Last First".....	Matt. xiii. 47-50.
XXXVI.	Near Jerusalem.....	The Laborers Hired for the Vineyard.....	Our Strict Accountability for such Talents as God has committed to us.....	Matt. xiii. 47-50.
XXXVII.	Near Jerusalem.....	The Nobleman and his Ten Servants.....	1. Condemnation of the Jews; 2. Mere Profession, without actual Service, will bring upon us like Censure.....	Matt. xiii. 47-50.
XXXVIII.	Jerusalem, Temple.....	The Two Sons.....	1. The Rejection of the Jews; 2. Our Rejection if we do not Receive Christ and His Messengers.....	Matt. xiii. 47-50.
XXXIX.	Jerusalem, Temple.....	The Vineyard Let to Husbandmen.....	1. None are too Poor or Lowly to be Welcome; 2. We must be clothed in the Wedding Garment, which is Freely Given to us.....	Matt. xiii. 47-50.
XL.	Jerusalem, Temple.....	The King's Marriage Feast for His Son. The Wedding Garment.....	The Second Coming.....	Matt. xiii. 47-50.
XLI.	Jerusalem.....	The Fig Tree Leafing.....	We must Watch for our Lord's Coming.....	Matt. xiii. 47-50.
XLII.	Jerusalem.....	The Man taking a Long Journey.....	We must Watch and Live as Expecting Him.....	Matt. xiii. 47-50.
XLIII.	Jerusalem.....	The Faithful and the Evil Servant.....	We must be constantly Prepared for His Coming.....	Matt. xiii. 47-50.
XLIV.	Jerusalem.....	The Wise and the Foolish Virgins.....	We must Improve our Talents to Secure His Blessing.....	Matt. xiii. 47-50.
XLV.	Jerusalem.....	The Talents.....	Christ, as Judge, shall Separate His Sincere Servants from the Mere Professors.....	Matt. xiii. 47-50.
XLVI.	Jerusalem.....	The Sheep and the Goats.....	Only in Christ can we bring forth Fruit unto God.....	Matt. xiii. 47-50.
XLVII.	Jerusalem.....	The True Vine.....		Matt. xiii. 47-50.

## MIRACLES PERFORMED BY OUR LORD JESUS CHRIST;

TOGETHER WITH THOSE PERFORMED NOT BY HIM DIRECTLY, BUT TO ATTEST HIS DIVINITY.

ORDER.	YEAR OF OUR LORD.	WHERE WROUGHT.	THE MIRACLES, CLASSIFIED.	WHERE RECORDED.
MIRACLES OF RAISING THE DEAD.				
XII.	27	Nain.....	The Only Son of a Widow—as they were Bearing him to the Grave.....	Luke vii. 11-16. [41, 42, 49-56.
XVIII.	27	Capernaum.....	The Daughter of Jairus, the Ruler of the Synagogue.....	Mark v. 22-24, 35-43; Matt. ix. 18-26; Luke viii. 41-42.
XXXV.	29	Bethany.....	Lazarus—when he had been Dead Four Days.....	John xi. 32-44. [9-11.
XLI.	29	Garden of Joseph.....	His Own Body—the Third Day from Internment.....	Luke xxiv. 1-7; John xix. 42-xx. 14; Mark xvi.
MIRACLES OF EXORCISING DEVILS.				
IV.	27	Capernaum.....	The Man—of an Unclean Spirit.....	Mark i. 23-26; Luke iv. 33-37.
XIII.	27	Capernaum.....	The Demoniac who was Blind and Dumb.....	Matt. xii. 22-23; Mark iii. 19-30; Luke xi. 14-23.
XV.	27	Gadara.....	The Two Men Possessed of Legion, exceeding fierce.....	Matt. viii. 28-34; compare Luke viii. 26-39; and Mark v. 1-20.
XX.	27	Capernaum.....	The Dumb Man Possessed of a Devil.....	Matt. ix. 32-35. [Mark v. 1-20.
XXIV.	28	Borders of Tyre and Sidon.....	The Daughter of the Syrophenician Woman.....	Mark vii. 24-30; Matt. xx. 22-28.
XXVIII.	28	Plain of Galilee.....	The Lunatic Boy, the Disciples having failed.....	Matt. xvii. 14-21; compare Mark ix. 14-39; Luke ix. 37-43.
XXXI.	29	Capernaum.....	The Devil that was Dumb.....	[xi. 37-43.
MIRACLES OF HEALING.				
II.	27	Cana.....	Nobleman's Son—of a Fever.....	John iv. 46-54.
VI.	27	Capernaum.....	Peter's Mother-in-law—of a Fever.....	Mark i. 29-31; Matt. viii. 14-17; Luke iv. 38, 39.
VII.	27	Near Chorazin.....	A Man full of Leprosy.....	Mark i. 40-45; Matt. viii. 2-4; Luke v. 12-16.
VIII.	27	Capernaum.....	The Man borne by four—of Palsy.....	Mark ii. 3-12; Matt. ix. 1-8; Luke v. 17-26.
IX.	27	Pool of Bethesda.....	The Impotent Man who had been afflicted thirty-eight years.....	John v. 1-16. [9-13.
X.	27	Capernaum.....	The Man with Withered Hand.....	Mark iii. 1-5; Luke vi. 6-10; compare Matt. xii. 10-13.
XI.	27	Capernaum.....	The Centurion's Servant—of Palsy.....	Matt. viii. 5-13; Luke vii. 1-10.
XII.	27	Capernaum.....	The Woman who had been twelve years afflicted with Issue of Blood.....	Mark v. 25-34; Luke viii. 43-48; Matt. ix. 20-22.
XIII.	27	Capernaum.....	Sight Restored to Two Men.....	Matt. ix. 27-31.
XIV.	27	Capernaum.....	Hearing and Speech Restored to a Man.....	Mark vii. 32-37.
XV.	27	Capernaum.....	Sight Restored to a Man.....	Mark viii. 22-26.
XVI.	27	Capernaum.....	Sight Given to a Man who was Born Blind.....	John ix.
XVII.	27	Capernaum.....	A Woman who had been eighteen years afflicted.....	Luke xiii. 11-17.
XVIII.	27	Capernaum.....	A Man—of Dropsy.....	Luke xiv. 1-6.
XIX.	27	Capernaum.....	Ten Men—of Leprosy.....	Luke xvii. 11-19.
XX.	27	Capernaum.....	Sight Restored to a Beggar.....	Luke xviii. 35-43.
XXI.	27	Capernaum.....	Sight Restored to Bartimeus.....	Mark x. 46-52. } Compare Matt. xx. 29-34.
XXII.	27	Capernaum.....	The Ear of Malchus, or Marcus, the High-priest's Servant.....	Luke xxii. 50, 51.
MIRACLES OF SUPPLY.				
I.	27	Cana.....	Water Converted into Wine.....	John ii. 1-11.
III.	27	Sea of Galilee.....	Peter's Net filled with Immense Draught of Fish.....	Luke v. 1-11. [compare John vi. 5-14.
XXI.	28	Decapolis.....	Five Thousand Men, besides Women and Children, Fed.....	Matt. xiv. 15-21; Mark vi. 35-44; Luke ix. 12-17.
XXVI.	28	Decapolis.....	Four Thousand Men, besides Women and Children, Fed.....	Matt. xv. 32-39; Mark viii. 1-10.
XXIX.	28	Sea of Galilee.....	A Fish Furnishes Tribute Money.....	Matt. xvii. 27.
XLII.	29	Sea of Galilee.....	A Great Haul of Fish.....	John xxi. 6-14.
MIRACLES OF JUDGMENT.				
XVI.	27	Gadara.....	The Swine Run down a Steep place into the Sea, and are drowned.....	Matt. viii. 30-32.
XXXVIII.	29	Near Bethany.....	The Fig Tree Withered.....	Matt. xxi. 18-21; Mark xi. 12-14, 20-24.
MIRACLES OF DELIVERANCE.				
V.	27	Nazareth.....	He Delivers Himself from His Enemies.....	Luke iv. 30.
XIV.	27	Sea of Galilee.....	The Wind and Sea Obey His Word.....	Mark iv. 37-41; Matt. viii. 23-27; Luke viii. 22-25.
XXII.	28	Sea of Galilee.....	Peter Saved, trying to Walk on the Sea, as Jesus was Walking.....	Matt. xiv. 28-31; Mark vi. 45-52.
XXIII.	28	Sea of Galilee.....	The Wind Ceases, and the Vessel is Instantly at the Land.....	John vi. 21; Mark vi. 51, 52.
XXXIX.	29	Gethsemane.....	Those Sent to Apprehend Him Fall Backward.....	John xviii. 4-6.
MIRACLES WROUGHT NOT DIRECTLY BY HIM, BUT TO ATTEST HIS DIVINITY.				
B.C. 4			The Guidance of the Magi by a Star to Bethlehem.....	Matt. ii. 1-9.
A.D. 26			The Signs at His Baptism.....	Matt. iii. 16, 17; Mark i. 9-12; Luke iii. 21-23.
28			The Signs at His Transfiguration.....	Matt. xvii. 1-14; Luke ix. 28-37; Mark ix. 1-14.
29			The Answer to His Prayer.....	John xii. 28-30.
29			The Signs at His Death.....	Matt. xxvii. 45-53.
29			The Signs at His Resurrection.....	Matt. xxviii. 2; Mark xvi. 4.
29			The Signs at His Ascension.....	Matt. xvi. 19; Luke xxiv. 50, 51; Acts i. 6-12.

NOTE.—The earnest student of the Holy Word cannot but be impressed with the beneficent character of our Lord's Miracles, entirely in accord with the Mission of Love of Him who "went about doing good." This Table necessarily includes but a few of the many wonder-works of Jesus—see Matt. iv. 23, 24; xiv. 14; xv. 30; xix. 2; xxi. 14; John xx. 30; xxi. 25; Luke vii. 21. The same remark will apply to the Tables of Parables, Prophecies, Prayers and Discourses.







HOW TO READ THE WORD OF GOD—A FEW SIMPLE RULES.

In order to the profitable reading of the Word of GOD it is necessary to approach its sacred pages with becoming reverence and humility. Some persons read the Bible as a book of amusement, while others peruse it for its antiquarian character and its historical records. Others again read thoughtlessly; being accustomed from childhood to see the Book in their households, they unconsciously come to treat it as a common thing. In order, however, to study it with saving benefit, the heart must be prepared with pious dispositions and with illumination of the HOLY GHOST, which is promised to those who ask it.

1. Read with *reverence*. Remember that it is an inspired revelation in which ALMIGHTY GOD sets forth His plan of grace and mercy. To read a message from the LORD with lack of reverence or with thoughtlessness is as unwise as it is dangerous.

2. Read with *docility*. Remember that GOD is the Teacher in the Word. Do not therefore use it so as to make it sustain favorite theories or preconceived opinions. To act thus is to assume that man knows beforehand what GOD should reveal, and that it is not dishonoring to GOD to compel His Word to speak as man pleases. So also to reject the teachings of the Bible because they are humiliating to man's supposed ability or dignity is to act as if GOD knew not our state and nature, and that man were wiser than GOD.

3. Read with *intelligence and care*. Compare passage with passage, and it will be found that the Bible will be its own interpreter. There are many difficult and profound places in the Bible. Do not reject or deal rashly with such passages. Lay them aside for thought and prayer and future reading, and in time it will be found that light will arise in unexpected quarters, and such portions will be made plain.

4. Read *studiously*. Let the earnest attention of the mind and all the faculties of the soul be applied, remembering that the Word is given to make wise unto salvation. Do not ignore the lessons of any book or part of a book. Realize the fact that the Bible is *all* from GOD, and that, though all the books are not of equal interest, they are all designed for our instruction, and they all unite to complete the revelation as a whole. Read the Bible so as to discern the *system* of truth which pervades the Book, and remember always that if natural things in the universe are worthy of study, much more so are the lessons of JEHOVAH, set forth in His Word, that reveal a Saviour and tell us of the inheritance of the saints in another world.

5. Read *regularly*. It is related of CHRYSOSTOM that he read the Epistle to the Romans twice every week, and of the Rev. THOMAS GOUGE, that he read fifteen chapters daily. Aim not so much at quantity as at regularity, so as daily to feed on the Word, and thus we shall experience its sustaining and controlling power. In the labors and cares of every-day duty, as well as in the temptations, we shall feel the benefit of such feeding on the Divine counsels in the Holy Word.

6. Study the *design* of each book. Errors and heresies generally arise from separating passages and reading them without regarding their relative bearing and connection, and applying a dogmatic meaning to them, instead of ever reading with the conviction that no one part and no one book can be opposed to any others, and that a spirit of unity pervades the whole.

7. Discern always the connection which is shown to exist between *doctrine* and *duty*, and strive after spiritual obedience. To receive right views of GOD, heaven, hell, the SAVIOUR, pardon and acceptance, will necessarily lead to right feelings, and where the affections and the heart are right, then right acting will follow. In other words, true doctrines, *rightly* apprehended, are inseparable from spiritual feelings and efforts after corresponding obedience. There is darkness in every mind where mere *legality* or notional *formality* prevails.

8. Remember that the Bible is given not only to teach, but to sustain under trial, and to cheer under affliction. This is a world of care, a scene of disappointments, bereavements, trials and distress. This is not the inheritance and the rest. Here the believer walks by faith, and the soul has to lean on an unseen stay, but a never-failing support. Of that support the Word is ever full, both of direction and promise. Read with faith and receive the promise with the simplicity and heartiness of a little child, and it will be found that the LORD is a present help in the time of trouble. Study, then, the Word that teaches the soul how to cast the burden on the LORD.

9. Rely constantly on the teaching of the HOLY SPIRIT, and look for His gracious presence to shine on the Word and make the soul wise unto salvation. Remember that the "natural man receiveth not the things of the SPIRIT OF GOD. They are spiritually discerned." The HOLY GHOST has given the Word by His inspiration, and it is His office to interpret it to the soul, and to seal it on the heart. Ever look for that teaching. Read with humility, with a tender, docile spirit, being assured that if any man lack wisdom, let him ask of GOD, who giveth liberally, and it shall be given to him.

MIRACLES WROUGHT BY THE HOLY GHOST AND BY THE APOSTLES AND OTHER DISCIPLES,

TOGETHER WITH THOSE PERFORMED BY THE ANGEL OF THE LORD, BY ONE NOT A DISCIPLE, ETC.

YEAR OF OUR LORD.	BY WHOM WROUGHT.	CHARACTERISTICS OF THE MIRACLES.	WHERE WROUGHT.	THE RECORD.
(b.c. 6)	Angel GABRIEL.....	ZACHARIAS is punished for unbelief by being deprived of Speech for a season.....	Jerusalem—Temple..	Luke i. 11-23, 57-79.
27	An Angel.....	Curative Properties are imparted to the Pool of Bethesda.....	Jerusalem.....	John v. 2-4.
27	The Apostles.....	Devils are cast out and many Sick Persons cured.....	Throughout Galilee..	Mark vi. 7, 13.
28	One not a Disciple.....	Devils are cast out.....	Place not recorded....	Mark ix. 38-40.
28	The Seventy Disciples...	Devils are subject to them through the Name of JESUS.....	Galilee.....	Luke x. 17.
29	The HOLY GHOST.....	The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS.....		
29 & 30	The Apostles.....	Their Commission is attested by many Signs and Wonders.....	Jer.—upper room.....	Acts ii. 1-42.
29	St. PETER (with St. JOHN)	A Man lame from his birth is enabled to "walk and leap".....	Jer.—Gate Beautiful..	Acts ii. 43; v. 12-16;
30	St. PETER.....	Ananias and Sapphira are struck dead for lying to the HOLY GHOST.....	Jerusalem.....	Mark xvi. 20.
30	The Angel of the LORD..	Some of the Apostles, having been cast into prison, are delivered, without the doors being opened or the guard disturbed.....		Acts iii. -iv. 16.
31	St. STEPHEN, the Deacon..	Being "full of Faith and Power," does Wonders and Miracles among the people..	Jerusalem.....	Acts v. 1-11. •
32	St. PHILIP, the Deacon...	Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc., are cured...	Judea.....	Acts v. 17-24.
32	SPIRIT OF THE LORD.....	St. PHILIP, having Baptized the Eunuch, is "caught away" and taken to Azotus...	A city of Samaria....	Acts vi. 8.
33	The Glorified JESUS.....	A Series of Miracles connected with the Conversion of SAUL of Tarsus.....	Near Gaza.....	Acts viii. 6-13.
37	St. PETER.....	ENEAS, who had been Bedfast with Palsy for <i>eight years</i> , is "made whole".....	Near Damascus.....	Acts viii. 39, 40.
37	St. PETER.....	DORCAS (or TABITHA) is raised from the dead.....	Lydda.....	Acts ix. 33-35.
44	The Angel of the LORD..	St. PETER, being in chains and in prison, is delivered.....	Joppa.....	Acts ix. 36-42.
44	The Angel of the LORD..	HEMOK AGRIPPA I. dies, because he fails to rebuke impious flattery.....	Jerusalem.....	Acts xii. 4-17.
45	St. PAUL, the Apostle....	ELYMAS, the Sorcerer, trying to prevent the Conversion of SERGIUS PAULUS, is stricken with temporary total blindness.....	Cæsarea.....	Acts xii. 21-23.
46	St. PAUL.....	A Man who had been such a Cripple from Birth that he "never had walked" is enabled to "walk and leap".....	Paphos.....	Acts xiii. 6-12.
53	St. PAUL.....	Casts out a Spirit of Divination.....	Lystra.....	Acts xiv. 8-11.
53	By an earthquake.....	St. PAUL and SILAS having been cast into prison, their feet fast in stocks, the prison doors are opened, the stocks loosed.....	Philippi.....	Acts xvi. 18.
57	St. PAUL.....	Special Miracles are wrought without his seeing the objects.....	Philippi.....	Acts xvi. 23-34.
60	St. PAUL.....	EUTYCHUS, killed by a fall from a window, is restored to life.....	Ephesus.....	Acts xix. 11, 12.
62	St. PAUL.....	A Deadly Viper proves harmless.....	Troas.....	Acts xx. 9-12.
62	St. PAUL.....	The father of PUBLIUS, and many other Sick Persons, cured.....	Island of Melita.....	Acts xxviii. 3-6.
			Island of Melita.....	Acts xxviii. 7-9.

THE HOLY GHOST.

HIS NAMES AND TITLES, HIS PERSONALITY AND DIVINITY, AND HIS CO-OPERATION IN THE WORK OF REDEMPTION.

NAMES AND TITLES APPLIED TO THE HOLY GHOST.

THE NAMES AND TITLES.	PASSAGES WHERE THEY OCCUR.	THE NAMES AND TITLES.	PASSAGES WHERE THEY OCCUR.
HOLY GHOST.....	Matt. i. 18, 20; xii. 31; xxviii. 19; Mark xii. 36; xiii. 11; Luke i. 15, 35, 41, 67; ii. 26, 26; iii. 22; iv. 1; John vii. 39; xiv. 26; xx. 22; Acts i. 2, 8; ii. 4, 33; iv. 8, 31; v. 3; in all, this Name occurs in the New Testament nearly one hundred times.	MY SPIRIT ( <i>God speaking</i> ).....	Gen. vi. 3; Isa. xlii. 1; xlv. 3; Ezek. xxxix. 29; Joel ii. 28 (quoted Acts ii. 17); Matt. xii. 18; Num. xi. 29; Neh. ix. 30; Job xxvi. 13; Ps. civ. 30; cxxxix. 7; Isa. xlviii. 16; Zech. vii. 12; 1 Cor. ii. 10; 1 John iv. 13.
HOLY SPIRIT.....	Ps. li. 11; Isa. lxiii. 10, 11; Luke xi. 13; Eph. i. 13; 1 Thess. iv. 8.	THE SPIRIT OF ADOPTION.....	Rom. viii. 15.
HOLY SPIRIT OF GOD.....	Eph. iv. 30.	THE SPIRIT OF BURNING.....	Isa. iv. 4.
THE SPIRIT.....	Isa. xxxii. 15; Ezek. ii. 2; iii. 12; Matt. iv. 1; Mark i. 10 (see Luke iii. 22), 12; John i. 32, 33; Luke ii. 27 (see 25, 26); Luke iv. 14; John iii. 34; vii. 39; Acts ii. 4; viii. 29; x. 19, and so in nearly a hundred passages.	THE SPIRIT OF COUNSEL.....	Isa. xi. 2.
THE SPIRIT OF GOD.....	Gen. i. 2; xli. 38; Ex. xxxi. 3; Job xxvii. 3; xxxiii. 4; Ezek. xi. 24; Matt. iii. 16; xii. 28; Rom. viii. 9, 14, and so in a large number of passages in Old and New Testaments.	THE SPIRIT OF FAITH.....	2 Cor. iv. 13.
THE SPIRIT OF THE LORD.....	Isa. xl. 2; lix. 19; lxiii. 14; 2 Cor. iii. 17; Acts v. 9.	THE SPIRIT OF THE FEAR OF THE LORD.....	Isa. xi. 2.
THE SPIRIT OF THE LORD GOD.....	Isa. lxi. 1 (Christ's text, Luke iv. 18).	THE SPIRIT OF GLORY.....	1 Peter iv. 14.
THE SPIRIT OF THE FATHER.....	Matt. x. 20.	THE SPIRIT OF GRACE.....	Heb. x. 29; Zech. xii. 10.
THE SPIRIT OF JESUS CHRIST.....	Phil. i. 19.	THE SPIRIT OF HOLINESS.....	Rom. i. 4.
THE SPIRIT OF CHRIST.....	Rom. viii. 9; 1 Pet. i. 11.	THE SPIRIT OF JUDGMENT.....	Isa. iv. 4; xxviii. 6.
THE SPIRIT OF THE SON.....	Gal. iv. 6.	THE SPIRIT OF KNOWLEDGE.....	Isa. xi. 2.
THE ETERNAL SPIRIT.....	Heb. ix. 14.	THE SPIRIT OF LIFE.....	Rom. viii. 2; Rev. xi. 11.
THE FREE SPIRIT.....	Ps. li. 12.	THE SPIRIT OF LOVE.....	1 Tim. i. 7.
THE GOOD SPIRIT.....	Neh. ix. 20.	THE SPIRIT OF MIGHT.....	Isa. xi. 2.
THE SEVEN SPIRITS OF GOD.....	Rev. i. 4.	THE SPIRIT OF PROMISE.....	Eph. i. 13.
THE VOICE OF THE ALMIGHTY.....	Ezek. i. 24.	THE SPIRIT OF PROPHECY.....	Rev. xix. 10.
THE VOICE OF THE LORD.....	Isa. vi. 8; Gen. iii. 8; Deut. iv. 30; viii. [20]	THE SPIRIT OF REVELATION.....	Eph. i. 17.
		THE SPIRIT OF SUPPLICATION.....	Zech. xii. 10.
		THE SPIRIT OF TRUTH.....	John xiv. 17; xv. 26; xvi. 13; 1 John iv. 6.
		THE SPIRIT OF UNDERSTANDING.....	Isa. xi. 2.
		THE SPIRIT OF WISDOM.....	Eph. i. 17; Exod. xxxviii. 3; Deut. xxxiv. 9; Isa. xi. 2.
		THE BREATH OF THE ALMIGHTY.....	Job xxxiii. 4.
		THE COMFORTER.....	John xiv. 16, 26; xv. 26; xvi. 7.
		THE POWER OF THE HIGHEST.....	Luke i. 35.
		AN UNCTION FROM THE HOLY ONE.	1 John ii. 20; compare John xiv. 26; xvi. 13, 14.
		TRUTH.....	1 John v. 6.

THE PERSONALITY AND DIVINITY OF THE HOLY GHOST.

THE EVIDENCES.	PASSAGES IN WHICH THEY OCCUR.	THE EVIDENCES.	PASSAGES IN WHICH THEY OCCUR.
He is called GOD.....	Acts v. 3, 4; 1 Cor. iii. 16 (with 1 Cor. vi. 19).	WORKS OF DIVINE POWER, ETC.....	John xvi. 8.
He is called THE LORD OF JEHOVAH.....	Acts xxviii. 25 (compare Isa. vi. 8, 9); Heb. iii. 7-9 (compare Ex. xvii. 7); Heb. x. 15, 16 (comp Jer. xxxi. 31-34).	Convinces Man of Sin.....	Eph. ii. 18.
BLASPHEMY AGAINST HIM THE ONE UNPARDONABLE SIN.....	Matt. xii. 31, 32.	Admits him to the Father.....	1 Cor. ii. 10.
ESSENTIAL PERFECTIONS OF GOD ARE ASCRIBED TO HIM:		Enlightens His Mind.....	John iii. 5, 6.
Eternal Existence.....	Hob. ix. 14.	Regenerates his Soul.....	1 Cor. vi. 11.
Omniscience.....	1 Cor. ii. 10-12.	Sanctifies his Nature.....	
Omnipresence.....	1 Cor. iii. 16; Ps. cxxxix. 7; 1 Cor. vi. 19.	Endows him with Christian Graces.....	Gal. v. 22, 23.
Omnipotence.....	1 Cor. xii. 4-11.	Seals him to Eternal Life.....	Eph. iv. 30; i. 13, 14.
WORKS OF DIVINE POWER ARE ATTRIBUTED TO HIM:		Reveals Future Events.....	Luke ii. 26. [vi. 17]
Begets the Son of God.....	Luke i. 27-35; Matt. i. 18-25.	Inspires the Prophets.....	2 Peter i. 21; Acts i. 16; xxviii. 25; Eph.
Anoints Jesus for His Work.....	Luke iv. 18, 21.	HE IS DISTINCTLY NAMED AS A PERSON IN THE GODHEAD:	
Communicates Supernatural Gifts.....	1 Cor. xii. 1-11.	In the Baptismal Formula.....	Matt. xxviii. 19.
		In the Apostolic Benediction	2 Cor. xiii. 14.
		One of the Witnesses in Heaven.....	1 John v. 7.

CO-OPERATION OF THE HOLY GHOST IN THE WORK OF REDEMPTION.

HIS MINISTRATIONS.	PASSAGES WHERE THEY ARE ANNOUNCED.	HIS MINISTRATIONS.	PASSAGES WHERE THEY ARE ANNOUNCED.
INSTRUCTS MAN:		SANCTIFIES MAN.....	2 Thess. ii. 13; 1 Pet. i. 2, 22; 1 Cor. xii. 13; vi. 11; Rom. viii. 2, 5, 9, 13; xv. 16.
By Inspiration of the Bible.....	2 Pet. i. 21; 2 Tim. iii. 16; Acts i. 16; xxviii. 25; 1 Cor. ii. 12, 13; Eph. vi. 17; Heb. iii. 7; 1 Pet. i. 11, 12.	How WE MAY OBTAIN THE HOLY SPIRIT:	
By Direct Teaching.....	John xiv. 26; xvi. 13, 14; 1 Cor. ii. 9-14; Eph. i. 17; 1 John ii. 20, 27; Luke i. 67, 70; ii. 26, 27.	In Answer to Prayer.....	Luke xi. 13; James i. 5-7.
REGENERATES MAN.....	John iii. 5, 6 (with Matt. xxviii. 19; John vi. 63); Rom. viii. 4, 13; Titus iii. 5; Job xxxiii. 4.	By Faith.....	Eph. i. 13; Gal. iii. 2, 3, 14; John vii. 38, 39.
MAKES MAN THE CHILD OF GOD.....	Rom. viii. 14-17; Gal. iv. 6, 7.	By Repentance and Obedience.....	Acts ii. 38; Titus iii. 5; 1 Pet. iii. 21.
GIVES THE POWER OF PRAYER and Prays <i>with</i> and <i>for</i> Man.....	Rom. viii. 26, 27; Eph. vi. 18; ii. 18.	IF WE KEEP OUR LORD'S COMMANDMENTS, THE HOLY GHOST WILL ABIDE WITH US FOR EVER.....	John xiv. 15-17.
GIVES AND INCREASES FAITH.....	1 Cor. xii. 3, 9; 1 John iv. 2; Jude 20; Gal. v. 5; 2 Cor. iv. 13; 1 Cor. ii. 14.	IF WE ARE CHRISTIANS WE ARE HIS TEMPLE.....	1 Cor. iii. 16; vi. 19.
ENABLES MAN TO BRING FORTH GOOD FRUIT TO GOD'S GLORY.....	Gal. v. 22, 23; 1 Pet. i. 22; 2 Tim. i. 7; Eph. v. 9.	WE MUST LIVE AS BECOMES HIS HOLY PRESENCE.....	1 Cor. iii. 17; vi. 19, 20.
		AND MUST NOT GRIEVE HIM.....	Eph. iv. 30.



## THE INHABITANTS OF THE WORLD CLASSIFIED.

RACES.	APPROXIMATE NO.	RELIGIONS.	APPROXIMATE NO.
Caucasians.....	380,000,000	Christians.....	404,000,000
Mongolians.....	580,000,000	Jews.....	7,000,000
Ethiopians.....	200,000,000	Mohammedans.....	160,000,000
Malay.....	219,000,000	Buddhists.....	350,000,000
American Indians.....	1,000,000	Pagans.....	200,000,000
		Other Asiatic Religions.....	259,000,000
Total.....	1,380,000,000	Total.....	1,380,000,000

## THE CHRISTIAN CHURCHES OF THE WORLD.

COUNTRIES.	POPULATION.	PROT'NT CHURCH.	ROMAN CHURCH.	EASTERN CHURCH.
<b>America:</b>				
United States of America.....	38,765,983	33,345,983	5,000,000	10,000
British America.....	5,010,910	2,800,000	1,300,000	
Mexico.....	8,743,614	5,000	8,233,614	
Central America.....	2,665,000	5,000	2,650,000	
South America.....	28,243,565	155,000	27,381,977	
Haiti and San Domingo.....	708,500		690,500	
Spanish, French, Dutch, Danish and Swedish Possessions.....	2,439,165	103,000	2,301,165	
<b>Europe:</b>				
Great Britain.....	31,986,586	25,750,000	6,000,000	
France.....	36,500,000	1,600,000	34,400,000	
Germany.....	41,058,139	27,570,412	12,875,000	2,000
Austria.....	35,677,455	5,477,455	25,500,000	3,200,000
Russia.....	75,500,000	4,122,000	6,769,000	65,109,000
Other European Nations.....	81,473,000	12,363,150	54,649,776	13,770,000
<b>Asia:</b>				
China.....	802,414,158	713,000	4,035,000	8,486,000
<b>Africa:</b>				
180,950,000	685,000	1,106,200	3,200,000	
<b>Australia and Polynesia:</b>				
4,873,925	1,450,000	350,000		
Totals.....	1,380,000,000	116,156,000	194,432,232	93,777,000

## CHRISTIAN DENOMINATIONS IN THE UNITED STATES.

THEIR PRESENT NUMERICAL STRENGTH.				THEIR GROWTH IN TWENTY YEARS.										
PAGE.	DENOMINATIONS.	CHURCHES.	MINISTERS.	MEMBERS.	DENOMINATIONS.	1870.			1890.			1910.		
						CHURCHES.	ACCOMMODATIONS.	PROPERTY.	CHURCHES.	ACCOMMODATIONS.	PROPERTY.	CHURCHES.	ACCOMMODATIONS.	PROPERTY.
2	Adventists.....	80	120	35,875	Adventists.....	225	34,555	\$306,240	70	17,120	\$101,170	25	5,250	\$11,100
3	Baptists: Regular.....	19,720	11,833	1,585,232	Baptist (regular).....	14,474	3,997,116	39,223,221	11,221	3,749,551	19,799,378	9,376	3,247,069	11,020,855
4	Anti-Mission.....			105,000	Baptist (other).....	6,141	1,763,019	15,378,977	3,929	1,694,667	8,279,736	187	60,142	153,115
4	Disciples of Christ.....	2,366	2,000	500,000	Christian Connection.....	3,578	865,602	6,425,137	2,068	681,016	2,318,045	875	303,780	853,386
5	Free Will.....	1,463	1,197	69,910	Congregational.....	2,887	1,117,212	25,069,698	2,234	956,351	13,327,511	1,725	807,335	8,001,995
5	German (Tinkers).....	500	1,200	50,000	Episcopal.....	2,835	991,051	36,514,549	2,145	847,296	21,665,698	1,459	643,698	11,375,010
5	Mennonites.....			50,000	Evangelical Association*.....	815	193,796	2,301,650				39	15,479	115,250
6	Seventh-Day.....	81	82	7,000	Friends.....	692	224,664	3,939,560	726	269,084	2,544,507	726	286,323	1,713,767
6	Seventh-Day German.....			1,000	Jewish.....	189	73,265	5,155,234	77	34,412	1,135,300	36	18,371	418,600
6	Six-Principle.....	20	12	3,000	Lutheran.....	3,432	977,332	14,917,747	2,128	767,637	5,385,179	1,231	539,701	2,909,711
7	Winebrethren.....	300	250	30,000	Methodist (all Denominations).....	20,492	5,128,209	58,854,121	16,883	4,869,799	33,063,371	13,302	4,345,519	14,825,070
7	Christian Connection.....			56,958	Miscellaneous.....	122	13,905	235,780	19	9,925	11,500	122	36,494	214,530
8	Congregationalists.....	3,202	3,124	312,054	Mormon.....	189	87,838	656,750	24	13,500	891,100	16	10,880	441,167
10	Eastern Church.....			10,000	New Jerusalem.....	90	18,755	869,700	58	15,395	321,200	21	6,600	115,100
15	Episcopalians.....	2,953	3,007	247,643	Presbyterian (regular).....	6,202	2,198,900	47,828,732	5,061	2,088,838	24,227,359	4,826	2,079,765	14,543,789
18	Friends.....			100,000	Presbyterian (other).....	1,562	499,344	5,436,624	1,345	477,111	2,613,166	32	10,189	27,550
20	Jews.....			500,000	Reformed (late Dutch).....	471	227,228	10,359,255	440	211,068	4,453,850	335	182,686	4,116,280
21	Lutherans.....	4,115	2,369	487,195	Reformed (late German).....	1,256	431,700	5,775,215	676	273,697	2,422,670	341	160,932	993,780
26	Methodists: Episcopal.....	13,440	9,699	1,426,692	Roman Catholic.....	4,127	1,990,514	60,985,566	2,550	1,404,437	26,774,119	1,222	667,863	9,256,758
27	Episcopal, South.....	2,912	3,048	621,184	Unitarian.....	331	155,471	6,282,675	264	138,213	4,333,316	245	138,067	3,280,822
28	African Episcopal.....			600	United Brethren.....	72	25,700	709,100	49	20,316	227,450	344	114,988	444,167
28	African Zion.....			694	United Brethren in Christ*.....	1,445	265,025	1,819,810				14	4,650	18,600
28	Colored Episcopal.....			13,000	United Society.....	18	8,850	86,900	12	5,200	41,000	11	6,150	39,500
28	Calvinistic or Welsh.....			50,000	Universalist.....	719	210,884	5,692,325	664	235,219	2,856,095	530	215,115	1,778,316
29	Protestant.....			450	Unknown (Local).....	26	11,925	687,800				22	9,425	98,950
30	Methodist.....	595	766	52,000	Unknown (Union).....	409	153,202	965,295	1,366	371,899	1,370,212	999	320,454	150,209
30	Evangelical Association.....	973	623	83,195										
30	United Brethren in Christ.....	3,983	967	125,474										
31	Wesleyan Connection.....			250										
31	Primitive.....			30										
31	Free.....			90										
31	Congregational.....	125	110	8,000										
31	Mormons.....			84,000										
33	New Jerusalem.....			3,700										
34	Presbyterians: Regular.....	4,730	4,441	471,023										
38	Reformed.....	1,545	912	93,906										
38	United.....			14,500										
39	United.....	755	684	73,698										
39	Cumberland.....	1,948	1,085	89,092										
39	Associate Reformed, South.....			63										
39	O. S. Synod of Missouri.....			75										
43	Reformed Church in America.....	491	509	64,214										
44	In United States.....	1,290	574	132,195										
44	Roman Catholics.....	2,967	4,031	5,081,000										
51	Unitarians.....			30,000										
52	United Brethren (Moravians).....			9,344										
	United Society.....													
	Universalists.....			60,000										

NOTE TO THE TABLE OF PRESENT NUMERICAL STRENGTH.

The figures in these tables are of necessity, in the cases of some of the smaller bodies, only approximate, as no exact statistics were accessible; in the cases of the larger Denominations, they are from official publications of their own. In the column of members, the figures show the actual number of communicants, except in the case of the Roman Catholics, where they include the entire population claimed by that body.

\* See under METHODIST CHURCH.

The Inhabitants of the World speak 3064 Languages or Dialects. The average number of Deaths per annum nearly equals one-fourth of the population, while the average number of Births annually nearly reaches one-third of the population, making an increase in population of about one-twelfth each year. The several Religions are subdivided into Denominations or Sects, the aggregate of which exceeds one thousand.

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## INDEX.

IN THIS INDEX THE WORDS FOLLOWING THE DASH (—) INDICATE THE TITLES OF THE RESPECTIVE ARTICLES IN WHICH THE SUBJECTS SOUGHT OCCUR; IN THE CASE OF ARTICLES EXTENDING OVER SEVERAL PAGES, THE PAGE AND THE COLUMN ARE GIVEN.

- ABBOT, of Canterbury—Lucar.  
Abelard—Arnold of Brescia.  
Conceptualists.  
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## NOTE TO THE INDEX.

IN consequence of the contents of this work being arranged under distinct heads in which an alphabetical order is observed, an index is not required for the leading words, which may be found as in an ordinary dictionary or lexicon. Still, in many of the articles, there are references to persons, places or events which are of great interest, and the reader unaccustomed to the work might find a difficulty in remembering the head under which they may be found. So, also, the fullness of the work will not at first sight be apparent to a hasty observer who merely glances at the leading words or headings of the separate articles. With a view, therefore, to aid readers in discovering the parts of the Encyclopedia where important matter may be found, as well as to indicate the comprehensive nature of the work, the foregoing index has been prepared, and it is believed that it will be found to be copious enough to secure these objects, and yet not so minute and extensive as unduly to overload the work. The index to the illustrations will enable the reader without any difficulty to discover the page on which the different illustrations may be found. Owing to the fact that the subjects which have been illustrated often require but brief articles, while a number of engravings have been given to illustrate them, it was found impossible to place them all on the same page, or even on adjacent pages. The reader will find this index a satisfactory guide through this department of the work.

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